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CONTAINING THE  
PRINCIPAL TRANSACTIONS  
THE VARIOUS  
INSTITUTIONS FOR PROPAGATING THE GOSPEL:  
WITH  
THE PROCEEDINGS, AT LARGE,  
OF THE  
CHURCH MISSIONARY SOCIETY.

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WHO ART THOU, O GREAT MOUNTAIN? BEFORE ZERUBBABEL THOU SHALT  
BECOME A PLAIN: AND HE SHALL BRING FORTH THE HEADSTONE THEREOF WITH  
SHOUTINGS, CRYING, GRACE, GRACE UNTO IT! ZECH. IV. 7

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# Missionary Register.

JANUARY, 1829.

1829

## SURVEY OF THE PROTESTANT MISSIONARY STATIONS, THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

### INTRODUCTORY REMARKS.

WE noticed, in the Introductory Remarks to the last Survey, some Beginnings of that Enlarged Liberality which is required by the necessities of the Heathen World. These were chiefly discernible among Christians of the United States; and there also, at present at least, no lack of Labourers has been felt: but on this side of the Atlantic we witness, with pain, AN INCREASING WANT OF MISSIONARY MEANS.

The chief Societies complain, year after year, of the want of men of consecrated talents and acquirements. While we would most scrupulously guard against undue confidence in the endowments of a Missionary, whether spiritual or intellectual, we shall not cease to urge on all our Readers, that the cause of Christ among the Heathen demands the best of all that can be offered to them. It was to be feared that some would intrude into the service who would prove, in the end, far below the standard of the true Missionary: and it is, indeed, ground of thankfulness, that, though the funds of charity have been wasted and the difficulties of the work augmented by unworthy men, yet that so few, out of the great number sent forth to the Heathen, have proved themselves wayward and capricious, or under the dominion of a selfish, proud, and unmortified mind.

But an increasing Want of Funds is as manifest among us as a Want of Labourers. This point was forcibly pressed (see pp. 271, 272 of our last Volume) by the Treasurer of the London Missionary Society, at the Annual Meeting. Another friend (see pp. 272, 273) at the same Meeting argued that Missionary Funds are attainable to any required amount. It is to help forward the fulfilment of this anticipation, that we call the attention of our Readers to the subject. While the professedly-religious part of the community was but partially awakened to any concern for the Heathen World, the motives which were brought to bear, by appeals from year to year, on the minds of Christians, led to a rapid increase of funds: these funds were put into action by founding New Missions, which for a long period will require an expenditure annually augmenting; while the supplies at home are making but little increase, and are in some instances even retrograding. If the power of religion do not increase, the funds of charity will decrease. The difficulties of the times will be met, where the heart is not truly devoted to God, by curtailing the contributions of charity, rather than by acts of self-denial in respect of the things of the world. But if there be not an augmentation of the Funds devoted to the Cause of Missions, both large in its amount and annually renewed, the Societies will be arrested in their course; and, so far will they be removed from a capacity to undertake new enterprises,

that they must abandon some of the Stations which they have planted among the Heathen.

Connected with this Want of Missionary Means, and, in some measure, it may be feared, the occasion of that want, is the GROWTH OF AN UNCHRISTIAN SPIRIT, among those who are professedly-religious persons. It is, indeed, a fearful sign of the present day, that the Great Enemy labours, with apparently augmenting success, to hinder the Work of God, by diverting men from the simplicity of the Truth into vain fancies, and from the Humility and Charity of the Heart into dogmatism and censoriousness. But there is a Moral Retribution ever in progress in such cases : to those who suffer themselves to be deluded by their own vanity and pride, their indulged sin becomes their punishment, by fast bringing on a fatal paralysis of spiritual perception and feeling. It is grievous and alarming to see to what extent, in various degrees, this sin is drawing on, in the present day, its appropriate retribution. The excitement produced by the self-sufficient, dogmatical, heady, high-minded spirit, wherever it prevails, stultifies the powers of the soul as surely and as speedily, as the excitement of intemperate indulgence paralyses the physical powers.

This state of things brings the Servants of God into many difficulties and temptations. Whether engaged at home in directing the measures which are in progress for the establishment of Christ's Kingdom, or labouring abroad among the Heathen, they find their proceedings misrepresented, their characters disparaged, and their very motives perhaps brought into question. Calumny, terse in its assertions, is like the horrible prussic acid in nature, in the malignity and rapidity of its operation. A calumny against the Gospel itself, or against those who are serving God in the Gospel, couched in a brief and bold sentence, may require for its refutation a large induction of particulars ; while the Calumny feeds and gratifies the corruption of the heart ; and the Refutation can appeal only to that love of truth and righteousness, which has no hold on multitudes, and commanding and habitual hold on but very few.

But the DUTY of Christians under such circumstances is plain. They must seek for grace to live in the unflinching exercise toward calumniators of that Charity which they themselves utterly disregard. To pray for calumniators, whether they be maliciously wicked or weak and beguiled Christians, is at once the duty and the remedy of the injured Servant of Christ. Yet he must vigilantly guard against the self-delusions of his own mind. There is no infallibility in man. Societies and individuals should, therefore, avail themselves of the very calumnies uttered against them, to seek a greater defecation of motive and an improvement of measures. The calumny may not be utterly groundless : it may consist in a malicious misrepresentation of a measure, which might have been so conducted as not to have afforded plausible occasion to such misrepresentation : it may be the wilful exaggeration of an error, which error might have been avoided : in these and like cases, the Servants of God, always liable to err, may well avail themselves of the eyes of enemies to discover those imperfections which they cannot discover by their own.

It is delightful to turn from such scenes to the contemplation of that Spirit of Brotherhood and Communion of Saints, which remains unbroken among all the Servants of Christ in whom His Holy Spirit works with the fulness of His humbling and purifying power. A Christian on the Continent thus pours his feelings into the bosom of a Fellow-Christian in this country—

This day, and perhaps to-morrow, you are united in your Annual Meeting with so many Servants of the Lord, to sing His praises for so many manifestations of

His grace which He has been pleased to pour out upon the blessed work of your Missionary Society, in three quarters of the world, in the course of the last year. I am stirred up in my mind by the mighty power of the Spirit of God, to unite my humble closet-prayers with yours and the prayers of so many dear Servants of our Blessed Redeemer, and to bow down my knees before His holy Throne of Grace, that He may abundantly bless you and your noble work in these happy days, and strengthen your hearts by the overflowing showers of His grace, to stand like one man and one soul in Him; and to swear to His name a holy oath, that we and our house shall serve the Lord. We have our interest in the welfare of your Society: your work is our work—your cares are ours—so are your joys and heavenly blessings: and we heartily wish to be happy partakers of the same grace of God, with which He pleases to smile upon the transactions of your Committee. Go on in the Lord, and in the power of His strength; and the Lord will provide!

The PROVIDENTIAL GOVERNMENT of God enforces on all Christians, with evidence rapidly augmenting, the duty of labouring for the Conversion of the world. We have frequently touched on this important topic; and shall quote, on the present occasion, in reference to it, the following enlarged VIEW OF THE STATE OF THE WORLD, which was given in a late Number of the Eclectic Review—

To whatever part of the world we turn our attention, the results of a mighty movement in society are seen, and a brightening prospect presents itself. One remarkable feature of the political aspect of the times is this—that, during the last twenty years, depopulation and the dismemberment of empire have been reducing the strength and contracting the dominion of every Mahomedan and every Romish Power throughout the world; while the only States that have materially added to their strength and population, are Great Britain, Russia, and America.

To estimate the importance of this striking fact, in its bearing upon the prospects of the human race, we must connect it with another. Taking the total population of the globe, in round numbers, at a thousand millions, it has been estimated, that the proportion of Nominal Christians does not exceed a-fifth; while the Professors of the Mahomedan Faith are computed at 140 millions, and the Pagan Nations at about 657 millions.

This view of the subject is melancholy, and almost overwhelming: but there is another calculation which somewhat relieves the darkness of the picture. Although those who bear the Christian Name amount to no more than 200 millions, the population subject to Christian Governments now amounts to very nearly twice that number; and above half of them are under the dominion of Protestant States. The numbers subject to Mahomedan Governments, it is more difficult to ascertain; they may amount to between 90 and 100 millions, leaving not much above 500 millions for the Buddhist and other Heathen Governments.

In the same work, the supposed Population of the World is thus distributed—

*Protestant States:*

Great Britain .....	150,000,000
United States of America .....	11,000,000
Russia, Sweden, Netherlands, &c. ....	29,000,000

190,000,000

*Greek Church: Russia, &c.* .....

60,000,000

*Roman-Catholic States* .....

135,000,000

385,000,000

*Mahomedan States* .....

90,000,000

*Heathen States:*

Chinese Empire, Japan, & Indo-Chinese States, 270,000,000

Other Heathens ..... say 200,000,000

470,000,000

Total .. 945,000,000

M. Adrien Balbi, who has studied for many years the Statistics of the Globe, has lately published a Chart exhibiting the result of his labours.

The details of this Chart have been collected into the following summary, and sent to us by a friend—

M. Balbi makes the total Population of the Globe amount to only 737 millions. Of these, I find, upon calculating his numbers, there are

Under Christian Governments . . . . .	387,788,000
Under Mahomedan Governments . . . . .	72,000,000
Under Heathen Governments . . . . .	277,212,000
Total . . . . .	<u>737,000,000</u>

Those under Christian Governments are thus divided—

Protestant States . . . . .	193,624,000
Roman-Catholic States . . . . .	134,164,000
Russian or Greek Church . . . . .	60,000,000
Total . . . . .	<u>387,788,000</u>

It will be seen that M. Balbi's numbers agree very nearly with the preceding Table, in respect of the population living under Christian and Mahomedan Governments; the diminution of numbers being almost entirely in his estimate of that part of the population which is under Heathen Rulers—the result of which is, that more than half the Population of the Globe has been brought under the dominion of Governments professedly Christian!

The Writer in the Eclectic Review proceeds—

This view of the subject will appear still more deserving of attention, if we advert to the very different DISTRIBUTION OF POLITICAL POWER which existed not a century ago.

Great Britain, at that period, could not, we apprehend, with all her Colonies, have numbered much above 90 millions of subjects: the population of Russia was under 30 millions: and the total subject to Christian Governments probably did not exceed 200 millions. The Grand Signior, the Sophy, and the Great Mogul, then ranked among the most potent arbiters of the destinies of the human race. India, and indeed all Asia, with the insignificant exception of a few maritime settlements, were under Mahomedan or Pagan sway. The Portuguese had long monopolized the commerce of the East: they had established themselves on both the Eastern and Western Coasts of Africa; and shared, with Spain, the Southern portion of the New World. The commerce of the Mediterranean was in the hands of the French, and they had their full share of the colonial trade. Finally, all the Religious Missions in existence were in connection with the Romish Church, and supported by Popish States: the Inquisition had its colonial tribunals at Goa, and Mexico, and Bogotá: and the only religion that was not disseminating itself, that was not gaining ground, was—the Protestant.

After the fall of the Portuguese Empire in India, a Priest of Goa was asked when he thought that his nation might again resume its power. "As soon," was his reply, "as your wickedness shall exceed that of my people." That Priest understood the signs of the times; and his words supply, both a key to the interpretation of history, and a monitory lesson as to the future. The events which have made Britain the Mistress of the East are of so extraordinary a character, so entirely beyond all the calculations of human foresight, that a man must be blinded by Infidelity, who fails to recognise the immediate hand of Divine Providence in their ordination. To the Christian, the words of the Prophet, speaking in the name of Jehovah to the House of Israel, will seem the appropriate language of these events—*Not for your sakes do I this.*

The phenomenon of a New Protestant State, a second England, suddenly created in the Western Hemisphere, and soon acquiring sufficient political importance to mingle with the politics of Old Europe, sending forth its Merchants and its Missionaries wherever a sail can transport them—is another prominent and most wonderful feature of the present era. The independence of the Spanish Colonies, though achieved at the cost of much bloodshed and crime, must lead to the most beneficial results: in the mean time, although the Religion of the Church of Rome maintains, for the present, its ascendancy in the New States, they are for ever alienated



from the Papal Power; and their separation from Spain has not only shorn that monarchy of its glory, but deprived it of the possibility of recovering its former rank among the States of Europe. Owing, too, to the impoverishment of Spain and Portugal, and the effects of the French Revolution, all the Romish Missions in India, Persia, Syria, Egypt, and Africa, are upon the point of extinction; or at least in a state of utter inefficiency and decay. Every where, has an open field been preparing for the exertions of British Philanthropists and Protestant Missionaries.

Still, it may be asked—and the inquiry is often put in a tone of sarcasm—“What have they achieved?”

The full answer cannot be given in this place. We shall merely set down a few facts which belong to the History of the Times.

Idolatry has been overthrown in the Islands of the Pacific; and several of the Polynesian Tribes have been converted to the Faith of Christ. A Bible Society has been substituted for the Inquisition in the former capital of New Granada, with an Ex-inquisitor for the Secretary. The degraded Negro, the brutal Hottentot, and the red Indian have each been taught to exhibit the civilizing and transforming influence of the Christian Doctrine. The languages of the East have been mastered; and those, which had never before been the medium of a ray of religious truth, have been forced to speak the words of God. Two independent Versions of the Scriptures into Chinese, by Protestant Missionaries, have excited the astonishment and admiration of the Literati of Europe. In India, Idolatry, zealously protected, patronized, and endowed by the Christian Government, has been undermined, and a breach has been made in the outworks. The hardest part of the struggle, that with English Infidelity, is, we trust, nearly over: a revolution has been effected in public opinion, and an improvement has taken place in the state of things in India, as regards our own people there, which would, in itself, compensate for all that has been expended on Missions to that country. He must have been a very sanguine man, who would have ventured to hope, five-and-twenty years ago, that results such as these would be accomplished, within so short a period, by an instrumentality apparently so inadequate, so humble and foolish and weak in the estimation of the mere politician or philosopher, and in the teeth of so much anti-Christian hostility and obloquy.

## Africa.

OF Major Laing, who was attempting to penetrate the Continent from the North, and of Captain Clapperton, who was proceeding from the South, the substance of the information which has been received was given at pp. 214, 254 of our last Volume. Captain Clapperton died at Sockatoo in April 1827; and of Major Laing's death, at or near Timbuctoo, there is now little doubt.

## Western Africa.

SOME Members of the Society of Friends, as our Readers are aware, have interested themselves in behalf of the Natives of this coast. Under the sanction of a Committee of that body, Mrs. Kilham paid a Second Visit to Africa; a Report of which, drawn up by herself, was printed at pp. 280—286 of our last Volume. Some just remarks, by that zealous Labourer, on the Duty of Persevering in the Instruction of the Liberated Africans, occur at pp. 327, 328. Since her return home, she has published “Specimens of African Languages, spoken in the Colony of Sierra Leone.” These Specimens extend to Thirty Languages; and could not have been collected and systematized, in so short time applied to the object, without great skill and diligence. This little piece should serve, both as a stimulus and a guide to the present and future Missionaries, in prosecuting the knowledge of the African Tongues. The Colony of Fernando Po has not yet answered the expectations, in respect of superior salubrity, excited by those who spoke highly in its praise.

**Gambia.****BATHURST.**

A Settlement on the Island of St Mary, at the mouth of the Gambia; formed in 1816—inhabitants, in 1826, were 1021 males, and 816 females; chiefly Jaloots and Mandingoes.

**WESLEYAN MISSIONARY SOCIETY.**  
1821.

Richard Marshall, *Missionary.*

Mr. and Mrs. Marshall sailed, some months since, for this Mission. Mr. Dawson is returning, having completed the time for which he engaged. The Members are 30.

In reference to the Society's Stations on this coast, the Committee remark—

We cannot but record, with unfeigned gratitude to God, the especial protection which has been vouchsafed to our Brethren who have been sent to those Stations, during the last five years: so that, though they have not all been wholly without attacks of the fever incident to the climate, their lives, with but one exception, have been preserved through, and even beyond, the time prescribed for their service there; and they are returned, or returning, with hopes of long usefulness in other parts of the work.

We are happy to state, that though we never send any Missionary to those places who does not **VOLUNTARILY** engage himself in the work, and notwithstanding the hazard which is supposed to be attached to a residence there, we have never yet been without men, when wanted, to encounter all the perils of the climate, for the sake of those who need their spiritual assistance.

**Sierra Leone.**

Colonel Denham, who had acted as General-Superintendent of Liberated Africans, succeeded the late Sir Neil Campbell, as Governor of the Colony and its Dependencies. He entered on his Government on the 5th of May of last year; but was soon called away from his post, being carried off by fever on the 9th of the following month. The government devolved on Lieut. Col. Hugh Lumley, who himself survived only to the beginning of August; and was succeeded by the King's Advocate, Mr. Smart, who was sworn in as Acting Governor on the 4th of that month. In the short period which has elapsed since the death of Sir Charles MacCarthy in the field, his four immediate successors have thus followed one another to the grave!

It was stated in the last Survey, that Government had taken on itself the general charge of Education: the following summary of Schools and Scholars appears

in the Twenty-eighth Report of the Church Missionary Society—

The number of Schools in the Colony under the charge of the Government, is 21: that is, 13 for Boys and 9 for Girls. In these are instructed 659 Boys and 445 Girls; making a total of 1104 Scholars. Thirty-six persons, 22 Males and 14 Females, are employed as Teachers in these Schools. Many of the Scholars are children born in the Colony, of parents long since located.

To these Schools may be added seven, including the Christian Institution, under the Church Missionary Society, containing 340 Boys, 236 Girls, and 8 Youths and Adults; making a total of 1688 Scholars.

St. George's Church, at Freetown, was opened in January: see p. 299 of our last Volume. The duty of Chaplain continues to be discharged by the Missionaries, no Chaplain having yet arrived.

An honourable testimony has been borne (p. 254 of our last Volume) to the improved character of the Liberated Africans. Not more than 600 Kroomen are to be allowed to reside in the Colony: most of the criminal trials are for offences committed by this class of migratory Natives. But there surely needs a steadier controul, in Freetown in particular, over the manners of the people at large; and especially over persons disposed to abuse the solemnities of the Christian Church in the manner noticed in the following remark, which has reference to Christmas Day—

This evening presented a scene of the wildest confusion in Freetown: the firing of guns—the heathenish drumming, singing, and dancing—with the drunkards everywhere reeling about the streets—exceeding every thing of the kind that I have ever witnessed.

Mr. Weeks remarks, in reference to the state of religion among the Liberated Africans—

There is sufficient evidence of true Christianity among them to warrant and encourage the Church Missionary Society to continue its exertions. Though it has pleased God, time after time, severely to try our faith, He has also been pleased, for our encouragement, to crown our endeavours with success. The way is open to the Missionaries the people, generally, are mild and affectionate. I do not remember visiting any in their houses who did not cordially receive me; and, in most cases, express a wish that I might repeat my visit: it afforded me sincere pleasure, while I resided at Regent, to witness the simple dependence of those poor Africans on the Saviour, especially while suffering under affliction.

## CHURCH MISSIONARY SOCIETY.

The Report of the Mission for the Year 1827, printed at pp. 274—278 of our last Volume, will have made the Reader acquainted with its general state.

## EDUCATION OF THE NATIVE CHILDREN.

The Missionaries have increasingly felt the difficulties, arising from the system introduced, in reference to Native Education, by Sir Neil Campbell, and modified by Colonel Denham. They quote our remarks, at p. 17 of the last Survey, on the evils of a concurrent or divided authority, as exactly descriptive of their own situation; and as receiving painful illustration, by the adoption of measures, on the part of the persons occupying civil departments in the Villages, quite incompatible with the prosperity of the Schools.

The Missionaries entered into correspondence and discussion on this subject with Colonel Denham and his successors; and very respectfully, but with firmness and ability, urged the necessity of their being restored to that measure of authority and influence, without which their efforts would not only be greatly circumscribed, but the success of them in a considerable degree frustrated.

The necessity for some new arrangement appeared so evident to Colonel Lumley, that he drew up a new Code of Regulations; which was issued, under date of the 14th of July, just before his death. These Regulations not appearing to the Missionaries to assign to them that degree of controul and direction which they judged requisite for the good of the Children, the case was represented to his Successor; who was convinced of the necessity of granting further authority to the Missionaries, and was fully disposed to invest them with the entire management of the Schools, including the appointment of such Teachers and the adoption of such Regulations, subject to the approbation of the Colonial Government, as they might judge proper. It appeared, however, from despatches from home, that Government had so far approved of the system latterly acted upon, as we stated at p. 17, as to wish that it should have a full trial: the Acting Governor, in consequence, did not feel himself authorised to carry his views into effect without sanction from home. The Missionaries had, however, at his desire, drawn up a Code of Regulations; which, on being

submitted to His Excellency, he highly approved.

These Regulations went on the principle of taking on themselves the whole care of both the temporal and spiritual concerns of the Children; including the apportioning of rations, which, however troublesome it had been found, was deemed indispensable, in order to the securing of due controul over both the Children and the Teachers.

The Committee at home have entered on negotiations with Government on this subject. In the mean time, the Regulations issued by Colonel Lumley on the 14th of July are acted upon: in reference to which the Missionaries stated, at the time, to the Governor—

As long as that document remains the only one to guide us, we shall endeavour to use the confined powers therein assigned us to the utmost possible furtherance of the work in which we are engaged.

An entire change of system is become imperative, if the country is to discharge its duty. Not only have a great number of Liberated African Children, recently captured, been apprenticed on landing, without any provision for their education; but a ruinous saving of expense has been effected, by the distribution among the people of the children who had been landed in former years, to the destruction of those principles and morals which had been with so much difficulty established and maintained in the Villages. Many of the Girls, from twelve to fourteen years of age, who might, on the old system of the superintendence of the Missionaries, have been preserved uncorrupt until respectably married, have been seduced into sinful courses; and have, in their turn, rendered the Villages, for the first time, scenes of open profligacy. A witness of these evils says—

I cannot trust myself to write further particulars; and shall merely add, that many, very many years will pass before the effects of such a demoralizing system will cease.

## LABOURERS.

The Committee remark—

The very inadequate manner in which the Society has been enabled to provide for the spiritual necessities of the Africans calls for the exercise of much faith. The devoted Servants of God, who have given themselves to this work, have a field of labour around them to which their physical powers are utterly unequal; and perhaps the excitement naturally produced by this state of things may have been among those second causes,

which have led to too great exertion on the part of those who have learned to feel deeply for the wretchedness of their Heathen Neighbours.

On this subject, Mr. Davey thus speaks, in his Report to his Brethren of the District under his care—

It requires no small share of faith and patience, under the labours more abundant laid upon me, to remember, that, for want of assistance, I am prevented from giving either the inhabitants of this or the other Villages in this District, that attention, which, as a Messenger, Watchman, and Steward of the Lord, I am enjoined to give, in feeding the Lord's Family, and seeking the sheep of Christ scattered abroad in this naughty world.

Far be it from me, my Dear Brethren, to be the cause of your relinquishing a single post which we already occupy, if it shall be considered by you that our strength is such as to warrant our continuing to labour at it: but I would rather suggest the propriety of conducting a few Stations on an effectual plan, than ineffectually to aim at supplying many. I should rejoice to see every Station of this Colony occupied, and excursions made in the surrounding country; but neither can be done, till we are very much reinforced in numbers. In the mean time, it is highly important, I humbly conceive, to concentrate our exertions as much as possible: perhaps for want of this, in times past, our efforts have not been so productive as, humanly speaking, they might have been.

On the arrival of Messrs. Betts and Gerber with their companions (see pp. 18, 38 of the last Survey) on the 9th of December 1827, Mr. Davey writes—

Although it may not appear to be part of my Report, yet I am constrained to notice, with humble gratitude to the Father of all Mercies, the very timely arrival of our dear Brethren. May their lives be spared, their talents improved, their zeal employed, and their love abound, to the glory of God! May we, my Dear Brethren, rejoice with trembling, cease from men, and be kept from resting upon the creature! May we look alone to the Lord of the Harvest, not only to send forth Labourers, but also to preserve those Labourers, and make them wise men that need not to be ashamed! May grace be imparted to us all, day by day, to make us *steadfast, unmoveable, always abounding in the word of the Lord, knowing that it shall not be in vain in the Lord!*

Of the Labourers who thus arrived, one, Mr. Heighway, scarcely survived a month, dying on the 7th of January following. An Obituary of this zealous Servant of Christ appears at pp. 147—

149 of our last Volume. At p. 173 will be found the arrangement made among the Labourers on this arrival of further aid. Mr. and Mrs. Weeks landed at Plymouth on the 12th of April, on a visit home.

On the wants of this Mission, in respect of Teachers, Mr. Haensel thus writes, at the end of April—

Entertaining, as I continue to do upon the whole, the view which I gave last year, and which has been printed in pp. 37, 38 of the Missionary Register for January, bottomed as it is upon the supposition of "an able body of Native Teachers being raised, in whose piety and judgment the European Clergyman could confide, so as to enable him to admit the people to the Ordinances upon their representation," I have to state that the division of the River District into two parts, each superintended by a Clergyman, which I contemplated then, appears to me now more necessary than it did before; and it is a great advantage that we have been able to effect that division, by placing Mr. Gerber at Waterloo. The River District might now be considered as well provided for, if we had a well-qualified Native Teacher to place at Kiseey, and one at Calmont.

The Mountain District, being very populous, and peculiar difficulties arising in it from the large nominal number of its Communicants, requires the assistance of a European Catechist, of sound judgment, discrimination, and religious experience.

The Sea District is in urgent want of a similarly-qualified European Catechist for York, where a Congregation of experienced Christians is already formed.

The Village of Wilberforce is in want of a Native Teacher, whose labours might be best superintended by a Clergyman resident in Freetown.

The Society stands in a measure pledged to continue its support to the Chapel in Gibraltar Town; and a Clergyman ought, therefore, to continue to reside on the spot for that purpose.

Our Brother Wilhelm's strength is, I apprehend, little more than sufficient for the duties at the Chapel: the visits necessary for superintending Wilberforce, the superintendence of the Colonial Schools, the offices of Secretary and Librarian to the Mission, besides a multiplicity of little attentions required in case of new arrivals and other casualties, render it, therefore, desirable, that another Clergyman should reside in Freetown, whose occasional assistance, if he should have any time to spare, especially on Sundays, would be highly acceptable in some of the Villages, when illness prevents any one of the Missionaries stationed there from performing his own duties.

It is desirable that a Native Teacher should be attached to the Christian Institution, to relieve the Superintendent from the more fatiguing part of his duties; and to have the temporary care of that establishment, in case of the Superior's illness.

This view presents a deficiency of one Clergyman, two Catechists, and four Native Teachers—supposing that the Native Teachers at present employed possessed the qualifications above stated as necessary to render their services quite efficient; but this, I am sorry to say, is far from being the case.

What hopes we are warranted to entertain of the Christian Institution supplying in future the want of well-qualified Native Teachers, it is not for me say: I beg every friend of the Mission not to be sanguine in his expectations: but even the most sanguine cannot expect our want of judicious experienced Native Teachers to be supplied from that quarter, before the lapse of a considerable time.

We must, therefore, still look for assistance from Europe: and a few Catechists would certainly help much to facilitate our labours.

To this view, Mr. Davey adds, at the end of May—

I cannot, at present, see any probability of our having the number of efficient Native Teachers required: nor have I even a distant hope that we shall, in our day, find such Native Teachers as are really wanted, for keeping up regular Church Discipline. For want of such, look at the pitiable state of the Congregations and Communicants of Regent and Gloucester. The Mountain District requires, I think, at least two Clergymen. You have no idea what an extent of ground it occupies; and how difficult it is, from its being so mountainous, to get from one place to another. While, therefore, we have not an adequate number of efficient Native Teachers, that deficiency must, I think, be made up by a greater supply of Catechists. And the Colony requires SEVEN Clergymen; for we have felt, oftentimes, the want of one, who should have no regular duty, but be a sort of visiting Clergyman, that is, supply the Stations during the sickness of any of the Brethren, or take charge of one in the event of temporary absence on a visit to Europe.

But where are Labourers to be found?—men, such as Africa requires!—men, such as we owe to Africa! One of those who keeps his post there, thus powerfully appeals to his fellow-Christians at home—

When I look at the sphere of labour in which we are already engaged, and see how large a field is open in the very interior of Africa, but find we are even insufficient for

that already undertaken, I am often at a loss what to think of those who offer themselves for the Missionary Work, and are willing to go any where but to Western Africa! Truly, it is better that such should remain where they are! But has the love of God grown so cold in the hearts of Young Men in Europe, as not to be constrained to leave all for Christ and their fellow-creatures in Africa—to sacrifice health, comfort, and, if it please God, life itself—considering the value of one soul in the eyes of God, and the joy of the Angels in heaven over one sinner that repenteth. Surely it must be so, or we should see more Labourers enter into the harvest of Western Africa. For why is there no want of men to venture their lives for a portion of the African Mammon, where neither sickness nor the fear of death is strong enough to deter? Let us pray more earnestly to the Lord of the Harvest for the promised and expected out-pouring of the Holy Spirit. When this shall be granted, then shall we, who see the waste-places, no longer mourn.

In what manner the very difficulties and trials of the Mission are rendered subservient to the personal benefit of the Labourers, will appear from the following extracts. On tracing the painful evidence that but little apparent success had attended his efforts during the year, one of them remarks—

But I look not for encouragement by fruit obtained, to hold me up in the continuance of my labours. The fruit is the gift of God, which he grants or withhold according to His own pleasure: but my labours are a duty to Him, which I shall neglect at my peril. I will go on, therefore, nothing doubting, but that so long as the Lord leaves me at my post, I have purposes of His love to serve; and I will be thankful to Him, for allowing me to be among the few who serve Him in this Colony.

Another of the Missionaries makes the following ingenuous confession, in one of the Quarterly Reports to his Brethren—

While I acknowledge and adore the goodness of God in restoring to me the bodily strength which my labours require, I feel constrained to humble myself in stating the very lamentable effect which the influence of the climate has produced upon my mind. Ever since my illness, there has been an irritability about me, which has led me into numerous transgressions. I have often offended by fretfulness, impatience, and the use of rough words in intercourse with others; and I deeply lament to say, that, in the general treatment of my pupils, I have widely departed from that course which the religion of the meek and lowly Jesus prescribes. I mention this, because I have reason to believe



that others before me have had the same experience; and because there are among us some Brethren newly arrived from Europe, to whom it may be useful to be cautioned against a mental malady, which seems to arise out of the influence of the climate upon the body, but is undoubtedly much more dangerous to the Missionary's own soul, and a greater hindrance to the success of his labours, than any bodily infirmities.

#### LOCAL DIFFICULTIES.

The difficulties arising from the sentiments and habits prevalent in our Colonies usually press with peculiar weight where the number of Europeans is small: and these difficulties are felt more by Christian Labourers who are connected in any degree with Official Authorities, if such Authorities are not decidedly favourable to religion. Missionaries, dependent altogether on the Societies which send them, are far more at liberty to act with decision and promptitude, in discountenancing the immoralities so lightly esteemed in these quarters, than other Labourers. Yet all are bound to manifest, in every practicable way, their abhorrence of what is evil. Character becomes so marked and known in our Colonies, that co-operation for avowed religious objects with persons of other habits must be impracticable without endangering comfort and consistency.

The great difficulty of conducting the Christian Ministry under the circumstances in which the Missionaries are placed, will be seen in the following remarks—

Many of the Natives take encouragement from the example of Europeans, to cohabit without being lawfully married; and they also apply to me to baptize their illegitimate offspring: for both Europeans and Natives seem determined, notwithstanding any explanation of the rite, to look upon baptism as something that must work like a greegree or an enchantment, to bind over God, as it were, to adopt the child for His own; which, at the same time, it is expected, will serve as a sin-offering presented to God by the parents, who shew thereby, as they think, that they do not mean to be altogether without religion, but only plead for a merciful indulgence in the course of life which they decidedly prefer to lawful marriage.

That the truth of God is not withheld, will appear from the heads of a Discourse preached from 2 Cor. iii. 3; in which the Preacher, after briefly explaining the words in reference to the context, enlarged on the following points—

— That it is the imperative duty of all Pro-

fessed Christians, residing in countries where Christianity is unknown or not generally received, to recommend that Religion by exhibiting its excellency in their lives—and, That such Professed Christians incur extreme guilt, who prejudice the minds of the people among whom they dwell against Christianity by their unchristian conduct.

In reference to these difficulties, one Missionary breaks out in fervent petition—

May the Lord Jesus be our light and our guide through the dark vale of our pilgrimage! May the light of the glorious Gospel of Christ shine into our hearts, that we may be enabled to testify against the works of darkness, both by word and deed! May a standard be lifted up against the principles and practices of Infidelity and Heathenism! And may it please our gracious God to hasten the fulfilment of His blessed promise — *I will pour out my Spirit upon all flesh*; that the glory of the Lord may be revealed, and all flesh see the salvation of God; that all flesh may come to worship before Him, and bless His Holy Name for ever and ever!

#### CHRISTIAN INSTITUTION.

Charles Lewis Fred. Haensel, (*Missionary,*)  
*Superintendent.*

To the account of the Institution given in the last Survey, a report and details were added, at pp. 278, 279, of some premises purchased for the purpose of this Establishment, and a Plan of the premises was given. Fourah Bay, where the Society's Farm is situated, is on the River Sierra Leone, and lies about half way between Kissew and Freetown. To this place Mr. Haensel has removed from Freetown, with the Pupils of the Institution: he writes, at Lady Day, in reference to his situation—

I am highly favoured by the residence which I am at present occupying with the Youths under my charge. We removed to this beautiful spot on Monday the 18th of February; and I have hitherto only been confirmed in my opinion, that a more suitable spot for the purposes of the Institution could not have been selected. It includes every convenience which we want; the well supplying water for the boys washing their clothes without going to the brook; so that there is no ordinary occasion for them to leave the grounds, except for going to Kissew Church on Sunday Morning. The house is now a most comfortable residence, and has been much admired for its suitableness to our purposes. The prospect from the south piazza, embracing the whole range from Kissew Church to Cape Sierra Leone, is beautiful beyond description: and I doubt whether one superior to it is to be found in the Colony. The sea-breeze keeps the place so cool, that, for

the first two nights after removing from Freetown, I could bear a blanket very well.

At Michaelmas, there were Six Youths in the Institution—Samuel Crowther, John Harvey, James Jones, John Pope, John Wright, and William Tamba son of the Society's Native Teacher of that name. Mr. Haensel, who has enjoyed, in general, excellent health, labours assiduously with these Youths; and is anxiously looking for a blessing on his labours, in answer to the many prayers which are offered for his success.

### FREETOWN.

The Chief Town in the Colony—in the Parish of St. George—Inhabitants, exclusive of the Military, at the Return in January 1828, were 8643; but since very much increased.

#### CHURCH MISSIONARY SOCIETY.

John Godfrey Wilhelm, (*Missionary*),

*Minister of Gibraltar Chapel.*

Mrs. Wilhelm.

G. Fox and his Wife (Natives), with *Nineteen Native Assistants & Sub-Teachers, in the Colonial Schools.*

In providing for the exercise of the MINISTRY at Freetown, till a Government Chaplain shall arrive from England, the Rev. J. G. Wilhelm has been appointed to the Mission Chapel at Gibraltar Town, and to attend to the Occasional Services: Mr. Haensel, from Fourah Bay, and Mr. Davey, from Bathurst, have undertaken alternately to discharge the Sunday Services at Freetown. In reference to the Church, the Committee state—

Considerable inconvenience has long been felt, from the want of a suitable Place of Worship at Freetown; but that inconvenience has now been remedied. The Building originally designed for a Church has been divided, and half of it appropriated to the purpose of Public Worship: it was opened on the 13th of January; and the number of persons attending on that and the following Sunday induced the Council to give directions for the fitting-up of the galleries, in order to provide sufficient accommodation for the Congregation.

Mr. Haensel reports on this subject, at Lady Day—

The attendance fell off immediately after, as was to be expected; but it continued very satisfactory, considering all circumstances, being about 600 persons: the number of black people increased, and the whole together, including the military, who attended for some time quite regularly, rendered the fitting-up of the galleries necessary.

Freetown has received an immense benefit by the Church being opened. We hear the Church going bell now every Sabbath; and

have, if not a complete, nor showy, yet a decent Place of Worship. I am delighted to see every Sunday a good many benches filled with well-dressed and seemingly-attentive Young Natives, probably of the better class of mechanics, or a step higher; and I earnestly pray that their attendance may be the means of conveying spiritual good to the minds of this, to me, by far the most interesting part of the Congregation.

At Midsummer, it is stated—

The Congregation has been pretty numerous, from the regular attendance of the School-children and the Military: it has included a moderate number of Europeans, but the attendance of Young Natives has fallen off.

On Wednesday the 11th instant (June), Divine Service was kept, at the request of their Honours, the Chief Justice and the other Commissioners of the Court, previous to the opening of the Quarter Sessions; Br. Haensel reading Prayers, and Br. Davey delivering a Discourse from 1 Sam. ii. 25. The Congregation on that occasion presented the most gratifying sight that has ever come before us in St. George's Church, being composed of a great number of coloured men, besides a good many Europeans. This is the first Assize Sermon ever preached in this Colony, within our knowledge.

At Michaelmas, it is added—

The attendance of Divine Service fell off as the rainy season advanced; but the return of fine weather seems to collect our Congregation again. We had 20 or more Europeans on the last three Sundays, and an increasing number of the Young Men who have been mentioned in former Reports.

We fervently pray, that God may speedily supply the place which we now so imperfectly fill, by sending a Minister to this parish, endowed by Him with heavenly gifts for the immense work which is to be done. We should now be able to resign to him our functions, with far brighter prospects of usefulness than could have been done for a long time past; and our hearts would rejoice if a rich harvest were, at last, gathered from labours for so many years bestowed on this part of the Lord's vineyard.

Mr. Wilhelm entered on his new station on the last Sunday in January. He conducts Divine Service and preaches twice on Sundays; and has Service and a Sermon on Wednesday Evenings, lately changed to Thursday: a Sunday School is held in the Chapel on the afternoons of Sunday. Government have made a Grant to the Society of the lot of ground on which the Chapel stands: it was erected by the subscriptions and labours of the members of the Congregation. About 100 attend in the morning, and

there are about 100 children in the School. The names of 25 men and 17 women were given as Communicants, but Mr. Wilhelm could collect only 13 men and 6 women. At Michaelmas the School was reduced to 50 or 60, most of the children above 12 years of age having left.

The COLONIAL SCHOOLS continued to be divided into Western and Eastern, as stated in the last Survey, till the return of Mr. and Mrs. Weeks to England. It then became necessary to reduce them again, to one Boys' School and one Girls'. At Christmas 1847, the Western Schools had 175 Boys with an average attendance of 159, and 129 Girls with an average attendance of 81: the Eastern Schools had 107 Boys and 73 Girls, with an average attendance of 92 Boys and 57 Girls. On the re-union of the Schools, at the beginning of February, 292 Boys were collected under George Fox, and 203 Girls under Mrs. Taylor and Sarah Fox. Mrs. Taylor had entered on this work on her return from England; and continued in it till July, when her health required her removal to the Mountain District. At Midsummer, there were 273 Boys, with an average attendance of 233; and 203 Girls, with an average attendance of 152: at Michaelmas, 201 Boys attended out of 271; and 130 Girls out of 177.

Mr. Davey writes, at Michaelmas—

I have visited both the Colonial Schools as often as my other engagements would allow, and have been much pleased with the manner in which the upper classes acquitted themselves.

On the union of the Schools, George Fox says—

There are now Ten Classes, and a Monitor to each: the first six of these classes contain 172 children; all of whom are capable of reading various easy lessons, and are also making rapid progress in Writing, Arithmetic, &c. The School opens precisely at nine o'clock; and though we have no bell to apprise them of the time, yet one-half of them are every morning in the School before that hour: the number of those who attend daily is 221: the average number of those who are prevented from attending in consequence of sickness is 16 per day.

Of the Girls, Mrs. Taylor says—

The children, in general, appear to improve: many of them are able to read the letter of God's Word; and though I have not been able to discern marks of a divine change in any of them, yet there are some of them whose conduct and behaviour are pleasing.

Sarah Fox reports, at Michaelmas—

There are many hardened Girls among these children, whose behaviour is discouraging: they seem to be neither conscious of the benefits to be derived from instruction, nor of the value of an upright conduct; but there are many others, who seem both to invite and to encourage the Christian to work.

#### WESLEYAN MISSIONARY SOCIETY.

W. Monro, W. R. Peck, *Missionaries.*

The Members, at Midsummer, were 146, and 10 were on trial: the Missionaries write, in reference to their MINISTRY—

In all our Chapels, Prayer-Meetings are held between five and six o'clock in the morning, and on one evening in the week; which, with preaching twice on the Sabbath, and one evening in the week, keeps them all well occupied.

But we do not rest here. We are not content with seeing our members regular in their attendance on the outward ordinances, or means of grace. We urge them not to rest in these; but earnestly to seek, in the use of them, that true, experimental religion, the love of God and Man, which alone can constitute them happy here, and prepare them for the happiness of the saints in eternity; and of many of them we do not hesitate to say, that they are in the actual possession of this true religion.

At two of the Stations, Portuguese and Congo Towns, SCHOOLS have been opened, which have an average of 86 Scholars.

The Missionaries Monro and Peck sailed some months since for this Mission. Mr. Courties and Mr. May are returning, having completed the time for which they engaged.

#### LIBERATED-AFRICAN VILLAGES.

##### CHURCH MISSIONARY SOCIETY.

In the enumeration of the Missionaries and others who have the care of these Villages, those appointed and paid by Government were stated in the last Survey, but are not included in the following lists.

The state of the Settlements at Christmas 1827 is given from the Report of the Missionaries: and this is followed by Notices relative to the chief Settlements, collected from the despatches received during last year.

#### Riber District.

##### Missionaries and Teachers.

Rev. G.W. E. Metzger, at Wellington, and Rev. John Gerber, at Waterloo, superintend those respective portions of the District: which has been divided, since the close of

1827, on account of its great extent, into two portions; Mr. Gerber being appointed, on his return from Europe, to the Waterloo Division. William Tamba, Native Teacher, resides at Hastings; and William Neville was fixed, as Native Teacher, at Kissey; but has since removed to Kent.

*State of the Settlements at Christmas 1827.*

*Population.*

	MALES		FEMALES		TOTAL
	Adults	Child.	Adults	Child.	
Kissey.....	610	108	307	110	1133
Wellington.....	493	214	311	139	1157
Allen Town.....	25	30	32	17	94
Hastings.....	583	173	207	153	1116
Waterloo.....	567	72	356	92	1087
Calmont.....	177	6	90	8	281

*Casualties.*

	Mar- riages	Births	Bap- tisms	Burials
Kissey.....	41	16	53	5
Wellington.....	51	36	78	19
Hastings.....	7	30	13	—
Waterloo.....	40	—	51	1

*Employments.*

	Agr- iculture	Trade	Fishing	Labour
Kissey.....	237	93	—	280
Wellington.....	331	100	12	50
Allen Town.....	25	—	—	—
Hastings.....	444	50	20	69
Waterloo.....	480	60	—	25
Calmont.....	59	18	—	100

*Congregations and Schools.*

**Kissey**—200 attend Divine Service on Sunday Morning; 100 in the Afternoon; 50 on the two Week-days, when Evening Service is kept.—About 30 attend the early Prayer-Meeting: Communicants, 71: they meet once a week, males and females separately, when one of the most experienced among them presides: 70 Children, born in the Colony, are in the Schools.

**Wellington**—475 attend on Sunday Morning; 350 in the Afternoon; 150 on the two Week-days, when Evening Service is kept: Communicants, 142.—The large attendance on Divine Service is so much the more pleasing, as all the accommodation provided consists in a miserable large grass-hut without forms; so that those people who do not like to stand all the while are obliged to bring their seats with them, and afterwards carry them home again.—The generality of the people are very decent and orderly in their behaviour, and esteem outward Church-privileges, such as Baptism and Christian Burial: the Sabbath wears the appearance of a sacred season.—The Communicants meet once a week, males and females separately, when one of the most experienced presides: departures from the Gospel-path are reported to the Missionary; and if repentance does not

follow, suspension, or exclusion from the number of Communicants, is resorted to.—In the Schools are 43 Liberated Africans on rations, 20 Liberated Africans apprenticed, and 47 Children born in the Colony.

**Hastings**—300 attend on Sunday Morning; 100 in the Afternoon; 60 on Week-day Evenings; 30 on Week-day Mornings: Communicants, 22, who meet once a week, when the Native Teacher presides.—Since the time that a Religious Teacher has begun to reside here, a change for the better has taken place: the Sabbath is observed with decency by about half the population. In the Schools, 43 Children born in the Colony.

**Waterloo**—140 attend on Sunday Morning; 100 in the Afternoon: the Morning Prayers during the week are attended by the School-Children only: 11 Communicants.—It is much to be regretted that they have left off meeting for mutual edification.—The people, in general, are extremely negligent in the use of the Means of Grace, though they manifest a desire to have their children baptized.—Their means of Christian Instruction have been extremely scanty since Mr. Wilhelm's removal.—In the Schools there are 71 Liberated Africans, and 44 Children born in the Colony.

In the River District there are likewise three new Settlements which require to be adverted to; namely, *Allen Town*, where 19 Liberated Africans and 10 Children born in the Colony are under instruction; and Divine Service is held on Sunday, attended by 48 persons in the Morning and 30 in the Afternoon: Daily Morning Prayers are attended by about 6 Adults, besides the Children. The people are too little acquainted with the English Language to understand what is read and occasionally spoken to them, but they seem to have a desire to understand. The new Settlement of *Newlands* has no School, nor any provision for holding Public Service. *Calmont* is the most distant Station of the River District; but it has had the advantage of a pious Headman, a Communicant of Wellington, who has used very laudable exertions to render the inhabitants a religious community: 100 Adults attend Divine Service on Sunday Morning, and 90 in the Afternoon; at Morning Prayers on Week-days about 12 Adults attend. There was a School of Liberated-African Boys here part of the year, but they have been removed to Waterloo.

The number of persons attending Divine Service includes, throughout this statement, the Children.

*Recent Notices of the State of the Chief Settlements.*

At Midsummer, Mr. Metzger reported of *Kissey*, that Mr. Haensel had taken a share, from Fourah Bay, of the preach-

ing on Sundays: there were 64 Communicants; but he says—

I find much difficulty in ascertaining the sincerity of these people, as I do not reside on the Station; and have, in consequence, appointed a Communicant of Wellington to meet them every Sunday Morning after Divine Service, for the purpose of examining and instructing them.

At Michaelmas, he states—

Divine Service has been much better attended during the Quarter, and the people seem much more serious at Church than they formerly were: about 250 Adults and 50 Children attend in the Forenoons, and about half the number in the Afternoons, of Sunday. On Tuesday Evening, on an average, 75 Adults and 30 Children attended. The Communicant from Wellington, Corporal in the late 4th W. I. Reg., has continued his services: he considers it his duty to attend to the cause of God; and does not mind a walk to Kiskey, for the sake of doing good, without payment. Not being a novice in Christian experience, he renders me much assistance.

I had the happiness to admit to holy baptism a number of those who were on trial, after strict examination, last Sunday, in Kiskey Church, in the presence of their chosen witnesses, and, after a public re-examination, 15 Males and 7 Females. Our late Br. Nylander had not to see much of the fruit of his labours, but I think I am now reaping some of the seed that he has sown. One of the Communicants told me, the other day, to this effect—"I do not know what the matter is: this time, every body, young and old, begin to fear: there seems to be an impression on the minds of very many, that they must pray to God or they are lost."

Of *Wellington*, Mr. Metzger reports at Michaelmas—

During the Quarter, I have baptized 19 Male and 16 Female Adults, whom I have reason to believe sincere. The number of Communicants is 191—Males 67, Females 124: the increase was occasioned by those who were baptized; and by some backsliders who returned, repenting of their sins. One died in the Lord: she had been indisposed for some time; and, early in the morning on which she died, after having attended morning prayer-meeting in the Place of Worship, she retired to the chamber of her dwelling, and was there found dead by her husband, upon her knees, in a praying posture.

In reference to *Hastings*, Mr. Gerber writes—

William Tamba has, by the blessing of God, become very useful among the people in this place, and has gained their affection. The greater part of the Members of the

Church are discharged Soldiers from the 4th W. I. Reg. This Regiment is remarkable; for wherever these Soldiers are settled in the Villages, there is a great love for religion manifested among them, which is not observable among the Soldiers of the other Regiments.

At Midsummer, he reports—

I have continued to visit this Village on alternate Sundays; and have, from these visits, derived many blessings to my own soul. The people generally come to the Place of Divine Worship before the bell calls them. I have baptized 10 Adults. The Communicants are 31: they walk consistently.

Of *Waterloo*, Mr. Gerber writes—

The disposition of the people, in general, gives me but little to say in their favour; from what I have seen, since residing here, I am obliged to state, that there is but little difference between them and the inhabitants of a Timmanee or Sherbro' Village, except in clothing; for drumming and dancing, with all the country-fashions, begin with the night, as in the Native Villages in the country; and these things are allowed.

Of the District he says, generally—

I am much surprised to see the great alteration which has taken place, within the last year, in the conduct of the Liberated Africans respecting the Sabbath Day. Before I left the Colony for Europe, I seldom found any at work on that day; but, since my return, in attending every other Sunday at Hastings, there has not been one Sabbath Day on which I have not met, in my way, with people at work—washing clothes, carrying loads, &c. They appear like persons who had been long confined, and had unexpectedly received their liberty. Such things we must expect in Heathen Countries; but it is painful indeed to witness them in a British Colony!

He adds, in July, speaking of *Waterloo*—

This village is as yet, I may almost say, wholly given to Idolatry! Wooden-god makers, and worshippers of these gods made in the likeness of a human figure, are, in great numbers, in the houses of this town. Next to these are the Greegree people; and, after them, there are upward of 100 Mahomedans residing here, who endeavour to make proselytes, and not unfrequently succeed.

At the end of his report at Michaelmas, he says—

Since I closed this report, my faint hope of a work of God beginning among some of the people at Waterloo has come to an assurance. Since the beginning of last week, many inquiries after the way of salvation have taken place.

The exemplary conduct of Sergeant Plague, late of the 4th W. I. Regiment, was stated at p. 26 of the last Survey, Mr. Gerber says of him—

He was sent to Calmont, to direct the people in temporal affairs; and has not only done that to the satisfaction of his superiors, but has also, during his short stay among them, acted the part of a zealous Missionary: for, as I understand from the people, he spoke to them every morning of the Saviour whom he loved himself; and, seeing that they could not understand him well, he took his Wife, who spoke their language, as his interpreter, with him to the place of Divine Worship, and thus made himself understood by them.

This pious Native has departed in the Faith. Mr. Metzger, writing from Wellington, thus speaks of him—

One Communicant died in the Lord, on the 23d of January: and when I mention his name, it will be acknowledged to be to the loss of the people at Calmont—it is John Plague, formerly Headman of that place. Previous to his death, he removed hither, in order to be nearer to his friends and brethren while on his sick bed: and we, who saw and conversed with him, are witnesses of his having dropped asleep in Him whom his soul loved. He was ready when his Master called. He was so generally beloved, that I believe not less than 400 people, from this and other places, attended his funeral.

### Mountain District.

#### Missionaries and Teachers.

Rev. Thomas Davey, at Bathurst, superintends this District: at Bathurst, Mrs. Davey conducts a Native Girls' School, and Mrs. Heighway and Mrs. Taylor an Infant School. Mr. Edmond Boston, Catechist, removed hither, at Midsummer, from Bathurst, where he had first settled on arriving from England: David Noah, Native Teacher, lives at Regent. John Attarra was received as a Native Teacher in the beginning of June.

#### State of the Settlements at Christmas 1827.

##### Population.

	MALES		FEMALES		Total.
	Adults	Child.	Adults	Child.	
Leicester	86	114	54	73	327
Gloucester	366	186	229	130	911
Regent	624	328	411	203	1566
Bathurst	346	122	218	158	844
Charlotte	383	152	221	135	891
Grassfield	83	20	53	19	173

##### Casualties.

	Mar-riages	Births	Bap-tisms	Burials
Leicester	2	5	4	4
Gloucester	20	22	31	18
Regent	38	31	27	47
Bathurst	47	25	32	27
Charlotte	13	22	23	27

##### Employments.

	Agri-culture	Trade	Fishing	Labour
Leicester	54	18	—	10
Gloucester	232	74	—	35
Regent	405	67	4	20
Bathurst	258	52	—	23
Charlotte	327	25	—	17
Grassfield	61	18	—	—

##### Congregations and Schools.

**Leicester**—40 attend on Sundays, in a large grass-hut built at the expense of the Society: 12 Children under instruction: 4 Communicants.

**Gloucester**—145 attend on Sundays; 12 on Week-days: Communicants, 105—There is a Church here, large enough to hold a thousand persons; but it is very much out of repair: nor is there a sufficient number of forms for the people to sit on; so that sometimes, when the attendance has been more than usual, some have been compelled to go home and fetch a seat—There is neither Manager nor Sub-Manager residing in this Village; and there is, Sundays excepted, an almost uninterrupted noise of drumming in it, both day and night—The Schools contain 95 Children, born in the Colony.

**Regent**—Attendance at Church, 250 on Sundays; 100 on Week-days: Communicants, 149. Scholars, 108 Liberated Africans, and 177 Children born in the Colony.

**Bathurst**—(formerly Leopold and Bathurst)—250 attend on Sundays; 100 on Week-days: 6 Communicants—This being the residence of a Clergyman, the people do not fire their muskets and engage in noisy amusements so freely as they would otherwise do: in some instances the mere approach of the Missionary, in others his representations of the folly and impropriety of such engagements, have put a stop to them, and led the people to disperse—Here is the principal Liberated African Girls' School for the Mountain District, containing 91 Scholars: of the Children born in the Colony, 71 are under instruction.

**Charlotte**—The Church on Sundays is attended by 120; and on Week-days by 50: Communicants, 3—This Settlement is destitute of a regular Place of Worship: the building designed for it might be completed for a comparatively small sum, and would then be a substantial Church—Divine Service is at present performed in one of the School-Houses, which is far from being a suitable place, either as respects its size or accommodation—There is a great deal of drumming here, but not equal to Gloucester—To the firing of muskets the people seem to be disposed, if they had money to purchase powder—Here is one division of the Liberated-African Boys' School for the District: 48 of that

class attend, and 30 Children born in the Colony.

A new Settlement has been formed in the Mountain District, and is called *Grassfield*: it includes 21 Children, born in the Colony, under instruction; but no Congregation of Adults has been formed as yet.

The Infant School, spoken of above as opened at Bathurst, began in October 1827. Mr. Davey thus speaks of it, at Christmas—

It is attended by 37 Boys and 34 Girls, between the ages of 2 and 7 years: the progress made by them since the opening of the School has been not only satisfactory, but very encouraging. Those Europeans, and those of my Brethren who have visited the School, have expressed their approbation of the system of education; and have suggested the propriety of the same system being adopted generally with the children in the Colony. It is hoped that the children have not only been amused, but profited, by their attendance: they are variously engaged in their lessons, from learning the Alphabet to reading the New Testament, Writing, and the first branches of Arithmetic, as near to the system practised in England as circumstances will allow. Colonel Denham visited the School, and appeared much pleased with the system: he ordered 10 Liberated-African Boys to be sent every morning from Regent, and 16 from Charlotte.

The Communicants above stated as at Gloucester and Regent must be regarded, to a considerable extent, as nominal. Of 105 names on the list at Gloucester, Mr. Davey, on resuming his labours after his return from England, was not able to collect more than 45 to attend the meetings for private edification; and, of 216 on the list at Regent, he could not assemble more than 95 at any one time. Of these, however, he says—

I have, on these occasions, been much pleased with their simple statements—their lamenting the want of more Means of Grace; and the neglect of social Prayer-Meetings, which were formerly kept up among them, but have been for some time laid aside—their mourning their want of brotherly love and Christian communion—and the sin of some in not attending Church, unless the person officiating was one who pleased them, thus looking more to the creature than the Creator.

We have before stated Mr. Davey's wish for more help in this district: of the application of the present means he gives the following statement—

I have endeavoured to supply the various places on a Sunday in the following manner: Regent and Gloucester, alternately, at 10 in the morning and 3 in the afternoon—Lei-

cester Mountain, at 1 in the afternoon—and Bathurst and Charlotte, alternately, at 10 in the morning and 3 in the afternoon: David Noah taking the former three one Sunday, and the latter two on the other Sunday; and myself doing the same, with the addition of early Prayers at Bathurst, and an exhortation in the evening.

*Recent Notices of the State of the chief Settlements.*

*Gloucester*—At Midsummer, there were in the Schools, 70 Boys born in the Colony, with an average attendance of 55; and 46 Girls, with an attendance of 15—Communicants, 95—Attendants on Sunday Worship, 140; and at Daily Prayers, 25—Baptisms, 8—Marriages, 2. M. T. Harding, the Government Schoolmaster, makes himself in various ways useful, particularly in visiting the people at their own houses.

The inhabitants had very much fallen back into heathen practices: the drum, the dance, and the gun were almost constantly to be heard; but the effects of Mr. Boston's removal to this place at Midsummer were very visible, in the increased attendance on the Means of Grace and marked seriousness of deportment. The average attendance on Sundays was, at Michaelmas, 220 in the morning, and 160 in the afternoon; and, on Week-days, 50. An Infant School has been formed; containing 84 Boys and 47 Girls, with an average attendance of 93: they make good progress, and appear highly delighted. The Communicants were, at Michaelmas, reduced to 70, unsound members having been dismissed: four of the more experienced watch over the others. There is much to encourage; but the people are not what they were in the time of the late Mr. Düring: most useful were his labours: the people still speak of him with affection.

*Regent*—At Midsummer the following Return was made: Liberated-African Scholars, 193; with an average attendance of 174—Scholars born in the Colony, 61 Boys with an attendance of 49, and 66 Girls with an attendance of 47—Attendants on Sunday Worship, 370: at Weekly Lectures, 137; and at Daily Prayers, 125—Baptisms, 24—Marriages, 8. David Noah has, in a measure, re-established a plan adopted by the late Mr. Johnson, of appointing a person to overlook every 20 or 30 Communicants: there were 227 Communicants on the list at Midsummer.

At Michaelmas, appearances among the Adults had improved. The number of Communicants on the list was 248; and they had been regular in their weekly meetings, and were well reported of by David Noah. The Scholars born in the Colony had increased and were improving, chiefly owing to the atten-

tion of David Noah; the others had decreased, by various causes, to 65.

*Bathurst*—The Return at Midsummer was as follows: Liberated-African Scholars, 179; with an average attendance of 130—Scholars born in the Colony, 42 Boys with an attendance of 30, and 33 Girls with an attendance of 25—Attendants on Sunday Worship, 300; at Weekly Lectures, 170; and at Daily Prayers, 160—Communicants, 6—Baptism, 1—Marriages, 11.

At Michaelmas, the attendance on the Means of Grace was rather on the decrease, and the concern of the inhabitants for their salvation appeared to be but little.

The Infant School, under Mrs. Highway and Mrs. Taylor, had 142 Children, with an average attendance of 130. Nearly half their time is given to Spelling, Practical Grammar, Natural History, Tables, Hymns, and Catechisms: the other half of their time, they are divided into classes for reading, when every child finds its level. Some can read the Testament. The progress is encouraging.

The returns of the smaller Settlements in this District, added to those just given, form the following totals, at Midsummer last—

Liberated-African Scholars, 404; with an average attendance of 332—Scholars born in the Colony, 226 Boys with an attendance of 187, and 187 Girls with an attendance of 115—Attendants at Sunday Worship, 1030; at Weekly Lectures, 307; and at Daily Prayers, 358—Baptisms, for the last Quarter, 47; and Marriages, 25.

### Sea District.

#### Missionaries and Teachers.

Rev. W. Keelling Betts, at Kent, has been Superintendent of this District since the end of December 1827, and is assisted by W.

Neville, Native Teacher.

#### State of the Settlements at Christmas 1827.

##### Population.

	MALES		FEMALES		Total
	Adults	Child.	Adults	Child.	
York ...	390	313	154	113	970
Kent ...	354	136	218	129	837
Bananas	125	37	81	11	254

##### Casualties.

	Marriages	Births	Baptisms	Burials
York .....	14	19	91	10
Kent .....	15	—	16	—

##### Employments.

	Agriculture	Trade	Fishing	Labour
York .....	111	66	—	210
Kent .....	278	40	—	28
Bananas .....	99	5	—	20

##### Congregations and Schools.

York—150 attend on Sundays on the Missionary's Ministry, and about 70 meet Jan. 1829.

every Evening in a Chapel which they have built for themselves—Much inconvenience has arisen from the bad state of the grass-hut provided by Government for a Place of Worship, and from the steepness of the hill on which the Government House, in which the Missionary resides, is built; added to the impaired state of his health, and strict orders given by the Chief of the Liberated-African Department, that Public Worship be not held in that house—The people, however, have shewn much attention to the Word preached to them since the time that the Missionary entered upon his residence among them, which took place about the beginning of the year; and they manifest a concern about the state of their souls—Three of the Communicants watch over the rest, conduct Prayers in the absence of the Minister, and keep a very laudable Church-Discipline; reproving such as act inconsistently, and reporting to the Missionary any that fall back and live in open sin, in order that he may strike them off the list of Communicants until they repent—The number of Communicants is 61—In this Settlement is the Sea-District Liberated-African Girls' School, containing 23 Girls, besides 86 Girls born in the Colony.

Kent—200 attend on Sundays: number of Communicants 25, who meet twice a-week at the house of one of the number—There used to be formerly a very commodious Place of Worship here, which, however, has ceased to be devoted to that purpose; the Civil Authorities having removed the pulpit to the Girls' School-House, which will be by no means sufficient for the Congregation, when a regular attendance shall be again obtained by some one of the Society's Servants residing here—Here is the principal Liberated-African Boys' School for the Sea District, containing 92 Scholars.

Bananas—Divine Service was not held at the time when the Island was visited by the Missionary, the people being engaged in attending their farms whilst the rice was standing in ear—Before that time the Schoolmaster used to read the Liturgy to the people on Sundays: 14 Children under instruction.

#### Recent Notices.

Mr. Betts reports on York, at Michaelmas—

The people of York are, in general, regardless of the Sabbath and their souls; nor am I sanguine in hoping that much improvement will take place in their spiritual condition, till they can have the advantage of pastoral visits at their houses; which appears to me the most likely means, by far, of drawing the minds of the Africans, generally, to reflect on those things which are unseen and eternal. That select body of professing Christians in this town, mentioned in former reports, still conduct themselves in a praiseworthy manner;



and I hope that many of them are seeking the kingdom of God in truth, though they need to have *the way of the Lord expounded unto them more perfectly*. One of the most devoted of these people has been stirring up the minds of the inhabitants to meet the expense of a substantial stone Church, and it is probable that he will succeed: the building used as a Church has fallen down.

On Mr. Gerber's leaving *Kent* on his visit to Europe, various circumstances contributed to injure the people. Mr. Betts thus speaks of the Settlement, at Lady Day—

While truth demands that I should speak unfavourably of the state of the professors of religion at this place, yet it affords me pleasure to be able to say that the attendance on the Means of Grace, on the part of the inhabitants in general, is encouraging. We have Divine Service at *Kent* twice on the Sunday: nearly 400 attend, including the School Boys. Every morning at six o'clock, we have Public Prayers; when about 120, including the School Children, are usually present; on which occasion I read and expound a portion of Scripture. A Prayer Meeting has been established among the better disposed; and an Evening Adult-School is open every other day, and is attended by about 50 persons.

The inhabitants of *Kent*, amounting in the whole to about 800, are, for the most part, peaceable and orderly: being at a considerable distance from Freetown, they are but little infected by its vanity: their wants, consequently, are few, and easily supplied; and instances of real distress are very rare. I must also notice, that the nightly drumming and singing, which disturbed me occasionally on my first coming to *Kent*, has now almost entirely ceased.

At Midsummer, he reports—

I wish I could speak more favourably of the religious state of the inhabitants of this town: a few seem attentive, but the far greater part are extremely indifferent. It has been my painful duty to exclude one woman from the Lord's Table, under the following circumstances. A few weeks since, William Neville informed me that one of the Communicants had two idols in her house: the circumstance of a plate standing before them, with the marks of something dashed against the wall over them, convinced him that a sacrifice had been offered. I went to the house, and saw these figures; and am convinced that this woman was a worshipper of these ugly images. She was baptized, and admitted to *partake of the cup of the Lord*, in 1826; but is now again *partaker of the cup of the devil*. Such events are discouraging: indeed we cannot but sigh to think what a

strong hold Heathenish Notions, early imbibed, have upon the minds of the people; while this should make us very diligent in *building them up firmly in the faith*.

Whether the people, in general, believe that a profession of Christianity implies an entire renunciation of all confidence in Greengroes, I am not prepared to say. I was grieved, the other day, to learn the following case. A Young Girl, a Communicant, living as maid-servant to a man (also a Communicant), became diseased in her hands: and both she and her master believing that it was occasioned by her touching some cassada which they thought to be bewitched, he sent her for several days to live with a Greengro Man, dwelling in the recesses of the forest, in order to be cured by his mysterious arts.

But to turn from this subject, to something more pleasing. The School of Liberated-African Boys in this village is, I trust, prospering. We have three (whom I must call able) Schoolmasters; taking those of the Colony as my standard. Two of these received their education in the former Christian Institution at Regent. I have been observing the conduct of two or three of these Youths, with something of a trembling hope that they are not altogether destitute of heavenly influence. I will not, however, venture to say more at present. May the Holy Spirit visit many of these fatherless children with His gracious teaching! Few things would rejoice my heart more, than to see many of these lads leaving the School with the Holy Scriptures, not only in their hands, but also in their hearts—the guide of their youth, and the companion of their advancing years.

Of one Boy, Mr. Betts says—

I was much amused, as well as gratified, on overhearing a Boy, about eleven years of age, endeavouring to explain to a still younger Boy the Parable of the Ten Virgins. He did his best, and was often right; but was frequently obliged to intersperse his explanation with—"Me no know any more about it—that's all."

At Michaelmas, Mr. Betts adds—

The attendance on Public Worship is encouraging: the number who assemble at Daily Morning Prayer has increased. I hold a meeting of the Communicants every Friday Evening: some immoral characters having been excluded, the other Communicants have become more united among themselves—more watchful—have manifested more pleasure in advising and admonishing one another—and are become more attached to their Minister.

The School maintained by the Society at the *Plantains* has been suspended;

George Caulker having found it impracticable to continue it to any good purpose, in the present state of the country.

### Liberia.

An American Colony of Afro-Americans and Liberated Africans, formed at Cape Mesurado.

#### MONROVIA.

The Town of the Colony, on the River Mesurado, half-a-mile from its mouth—laid out in lots bordering on one principal street, at the head of which is a strong Fort—Population about 1000.

AMERICAN COLONIZATION SOCIETY.  
1822.

Dr. Peaco, *Government Agent and Physician*.  
Dr. Richard Randall, *Society's Agent*.  
Joseph Lewis, *Superintendent of Schools*.

Our last Volume contains much information relative to this Colony—at pp. 162, 163, an Address of the Colonists to the Free People of Colour of the United States—at pp. 233—235, intelligence respecting the Tribes in the Vicinity—and at pp. 450—454, details relative to the State and Prospects of the Colony.

Mr. Ashmun, the late Agent of the Society, left in March, on his return to America; and died at Newhaven, on the 25th or 26th of August; not, as erroneously stated at p. 528 of our last Volume, on the 10th of that month. An Obituary of him appeared in our Number for November. He has been succeeded by Dr. Richard Randall.

The Board are extending their inquiries for Youths of Colour, of decided piety and promise, who may be placed under a course of instruction adapted to prepare them for future usefulness in the Colony.

#### BAPTIST MISSIONARIES.

Lott Carey, Colston M. Waring,  
*Africo-Americans.*

It is stated in a recent account—

A School has been opened by the Baptist Missionaries of the Colony, 35 miles in the interior from Cape Mount, and 65 or 70 from

Montserado, under very flattering auspices, for the instruction of the children of the Vey Nation. Its direct management is confided to a pious and prudent young man, six years in Africa; and superintended, generally, by the Missionaries Carey and Lewis. It commenced with 35 scholars, and is decidedly patronized by the Prince and First Chiefs (King there is none at this time) of the nation, who declare it to be their intention to clothe, and train in all respects to the habits of civilized life, all the youth who receive instruction at this school.

GERMAN MISSIONARY SOCIETY.  
1828.

John Christian Simon Handt, Jacob Fred. Sessing, Christian Gottlieb Hegele, G. Adam Kissling, & H. Jerome Wulff, *Missionaries*.

Mr. Sessing arrived on the 21st of December 1827, and his associates on the 3d of May following; all by way of Sierra Leone: see pp. 219, 413 of our last Volume. They had all suffered by the climate, but were recovering at the end of July. It was expected that they would proceed into the interior, but not so far as to be beyond the protection of the Colony. They have been furnished by the British and Foreign Bible Society with a number of copies of the Scriptures.

#### AMERICAN EPISCOPAL MISSIONARY SOCIETY.

Jacob Oson, *Africo-American*.

The Ordination of Mr. Oson was stated at p. 256 of our last Volume. He is a man of colour, about 50 years of age.

### Gold Coast.

GERMAN MISSIONARY SOCIETY.  
1828.

Henckè, Salbach, Holzwarth, Schmid,  
*Missionaries.*

These Missionaries left London (see p. 528 of our last Volume) on the 11th of October, on their way to their destination.

## South Africa.

THE successful exertions of the Directors of the London Missionary Society, to secure freedom and protection to the Natives of the Colony, were detailed at pp. 371, 372 of our last Volume. The state of the Slaves, who are almost all domestic or dwell on the premises of their respective Masters, and form more than nineteen parts out of twenty of the labouring class, continues, however, to be deplorable; and here, as everywhere, Slavery is the bane and the punishment of those who persist in it. Southern Africa continues to be disturbed by the irruption of large bodies of marauders from the interior. Chaka, King of the Toolas, a fierce and powerful people, had determined to extirpate the Caffres, and solicited the co-operation of the British; when it was intimated to him, that he would not be suffered to attack the Caffres, and preparations were made to repel him by force.

In reference to new openings for Christian exertions, it is remarked by the Committee of the Wesleyan Missionary Society—

Southern Africa has long been regarded with interest and curiosity, both by the Intelligent Traveller and by the Christian Philanthropist. The state and character of its numerous tribes have formed the subject of philosophic investigation and of Christian inquiry; and the appellations of HOTTENTOT and CAFFRE have served to designate, respectively, the lowest grade of the human species, and the most predatory of the warlike savages. The recent and extraordinary openings of Providence for the extension of the Gospel, especially among the Caffre Nations, mark the finger of God; and loudly call for grateful acknowledgment to HIM who has the hearts of all men in His hands, and for active and increased exertions in the Missionary Cause. The reception of Mr. Shrewsbury and his associate by the Chief Hintza, and the entreaties of still more distant tribes, and especially of those who are the descendants of SHIPWRECKED Europeans, present irresistible claims to sympathy and kindness. Every British Christian's heart must respond to the cry of these benighted suppliants, and resolve to aid in sending them the messengers of the glad tidings of the Gospel.

The Chief Justice, Sir John Truter, bore the following testimony, at a Meeting of the Cape Town Auxiliary, to the Missions of the Colony—

Having had occasion to witness the operation of the Institution in this Colony from its infancy to its present proficient state, I deem it but justice to avail myself of the present opportunity, to bear testimony to its rapid progress and highly beneficial, religious, and moral effects in South Africa—effects calling upon every Christian observer to acknowledge, that Divine influence and co-operation, without which all human undertakings are and shall ever be vain, has been evidently manifested in the works of this and other Societies of similar tendency.

#### CAPE TOWN.

The Capital of the Colony—Inhabitants, at the end of 1818, were 12,173: consisting of 7460 Whites, 1906 Free Blacks, 810 Apprentices, 536 Hottentots, and 7162 Slaves.

#### BIBLE SOCIETY.

Paper and types have been sent by the British and Foreign Bible Society for printing a Namaquese Version of the Scriptures: the disturbed state of that people has occasioned a suspension in the work. Mr. Schmelen (see p. 52 of the last Survey) had visited Cape Town, and the Secretary of the South-African Bible Society writes—

Before Mr. Schmelen departed from Cape Town, I strongly advised him, on his return, carefully to revise the whole of the work anew; and it may thus derive important advantages from the delay which has taken place.

#### LONDON MISSIONARY SOCIETY.

Richard Miles,

*Superintendent of the Missions.*

Of the Missions, generally, it is said—

Of the numerous Missions belonging to the Society, both within the Colony of the Cape of Good Hope and beyond its limits, the Directors regret that they cannot present more encouraging accounts than will be found in the following notices. Occurrences of a distressing nature have happened in some places; and in none of the Stations are there any striking indications of the progress of the work of God. But, while the Directors feel it to be their duty to make this Report, that the prayers of the members of the Society may be called forth on behalf of these Missions, they wish it not to be understood that

the Cause is declining or losing ground: on the contrary, they have reason to believe that it is gradually arriving at greater stability; and, though not presenting any new features, still affords ample encouragement to persevere in the work of faith and labour of love.

Of Mr. Miles's proceedings, it is reported—

Mr. Miles still continues his labours at this place; and to act as Superintendent of the Society's Missions in South Africa, to the interests of which he has devoted himself with much diligence and effect. The state of the Heathen and Mahomedan Population at Cape Town, amounting to nearly 13,000 persons, of whom no more than 300 enjoy the benefit of regular Christian Instruction, has excited his attention and sympathy; and he is exceedingly desirous that something should be attempted for their relief. Mr. Miles has published, since the month of October last, a periodical publication, both in English and Dutch, entitled, "The African Herald," the object of which is to diffuse religious information through the Colony.

In the latter part of 1827, Mr. Miles visited the Society's Stations to the westward of the Colony: he writes from Cape Town, on the 15th of January 1828—

From the excessive heat and drought, and the despatch with which I travelled, the journey proved very fatiguing; but, during the whole of it, I was mercifully favoured with good health. I was absent from Cape Town only three months and a week: during that time, I visited Philippolis, Campbell, Griqua-Town, and Lattakoo; and, on my return, I crossed the country from Graaf

Reinet, and visited Caledon Institution, to make some further arrangements respecting that place, which, I am happy to say, presents very pleasing intimations of growing prosperity.

I took with me considerable supplies, raised by the bounty of our Cape friends, to relieve the necessities of the distressed Griquas; who received these proofs of Christian sympathy and benevolence with the most lively gratitude and joy.

#### WESLEYAN MISSIONARY SOCIETY.

##### *Missionaries at different Stations :*

Archbell, James	Kay, Stephen
Ayliff, John	Shaw, Barnabas
Davis, John	Shaw, William
Edwards, Edward	Shrewsbury, W. J.
Haddy, Richard	Shepstone, William
Hodgson, Thomas L.	Snowdall, Robert
	Young, Samuel.

Of the School at Cape Town the Missionaries say—

Little fruit has been seen from the labours of Schoolmasters and Missionaries on the various children who have been taught the principles of Christianity in this place. With but few exceptions, they follow either a base, sinful course of life, or are ensnared by that awfully prevalent delusion Mahomedanism.

But, they add—

We would not forget or overlook the good which has been done; nor omit to state our views respecting Cape Town and its vicinity, as being a most important field for Missionary Labour.

Mr. Haddy writes, in April—

We have at present a pleasing hope, and a cheering indication of speedily seeing better days even here....yet our hearts are penetrated with grief to see thousands of our fellow-creatures in this town and its vicinity, (not to mention the countless myriads who inhabit the interior of this vast peninsula, whose dreary abodes the sound of Salvation has not yet reached,) for whom, after all that has been done, no adequate provision has, as yet, been made; who live to no other end, and for no higher purpose, than merely to act the part of creatures dependent on their labour for their subsistence; and who remain confirmed in absolute Paganism, or disgusted with the conduct of Christians, so called, towards them. These become an easy prey to the deluded, but ever-watchful followers of the Prophet of Mecca; and are plunged at once into the dreadful vortex of Mahomedan Delusion, with very little probability of ever being redeemed from that awful abyss. It is encouraging, however, to know that thousands are daily putting up their petitions to heaven for the conversion of these precious souls; and to hear, that the few Missionaries already employed in this part of the world,

are, amidst all their difficulties, blessed from time to time with more or less fruit of their labours; are gradually spreading themselves into bands, as it were, enlarging the sphere of their operations, and believingly looking forward to the time, when all shall know God from the least unto the greatest.

Members in the whole Mission—

Cape, 31: Little Namaqualand, 85: Albany, 255: Wesleyville, 20: Mount Coke, 9: Butterworth, 4.

## Hottentots.

### GROENEKLOOF.

About 40 miles north of Cape Town.

UNITED BRETHREN.

1808.

#### *Missionaries :*

Clemens, Sonderman, and Tietze.

Br. Hoffman has settled among the Tambookies. Br. Clemens writes, in December 1827—

How glad are we to receive reports of the progress of the work of God in so many parts of the world! The fainting spirit revives. We feel ourselves united with the people and servants of God everywhere. One live coal sets others burning, and we walk more cheerfully in the ways of the Lord.

Indeed, ever since my last of the 25th May, we have needed such encouragement. Dangerous illnesses prevailed, and most of our houses were visited by bilious fevers: many died, particularly children. Some considered it as a chastisement from the Lord, to awaken sleepy souls. Others endured their illness with true Hottentot patience, and derived no spiritual benefit from it: it is our duty to bear with them, and to exhort them all to turn with their whole heart to the Lord. Do not forget us in your prayers. Most of our people are, at present, engaged in the harvest with the farmers: may they be preserved from harm, to which they are too much exposed by the seductions of unprincipled people!

Mr. and Mrs. Schmitt, on their way to embark for Europe at Cape Town, visited Groenekloof: he writes, in November 1827—

We rejoiced to find our old dwelling-place so much improved during our ten years' absence; and were also delighted to find many of the old inhabitants walking in the fear of the Lord, and thankful for the favour which He bestows upon them.

Mr. Hallbeck writes from Gnadenthal, at the end of that month—

Sr. Tietze has been dangerously ill of a fever, which has been the means of carrying off a number of Hottentots in the course of

this year; but by the last accounts, she was recovering.

In January following, he adds—

Sr. Tietze is quite recovered. On the 6th of this month they had, at Groenekloof, a blessed celebration of the festival of Epiphany, when 19 persons were admitted to various privileges of the Church. The harvest in the surrounding district had proved abundant: all kinds of grain are consequently cheap, so that our Hottentots may look forward to a year of comparative comfort.

### BOSJESVELD.

About 40 miles to the northward of Cape Town.

LONDON MISSIONARY SOCIETY.

Cornelius Kramer, *Missionary*.

No Report for the past year has been, as yet, received from Mr. Kramer; whose labours in connection with the Society have been so long and so laudably pursued. (*Report*.)

### PAARL.

In the District of Stellenbosch—about 35 miles north-east of Cape Town.

LONDON MISSIONARY SOCIETY.

1819.

James Kitchingman, *Missionary*.

No Report of Mr. Kitchingman's proceedings since he removed hither from Bethelsdorp has appeared. Mr. Evans, late of this Mission, who had returned home for his health, died at the end of January of last year.

### TULBAGH.

In the District of that name—About 75 miles north-east of Cape Town.

Arie Vos, *Missionary*.

Mr. Vos, notwithstanding the infirmities of advancing age, is able to continue his labours at this Station and in the surrounding country. The general attendance of the people on Public Worship is such, as to afford no reason for complaint: from those who have been brought to the fellowship of the Gospel from among the Heathen, Mr. Vos derives much satisfaction and pleasure. Two Slaves have lately applied for baptism. (*Report*.)

### CALEDON.

Near Zwelendani—120 miles east of Cape Town.

LONDON MISSIONARY SOCIETY.

1811—renewed, 1827.

Henry Helm, *Missionary*.

The number of Hottentots living upon the Institution, at the close of last year, was 278; and more were expected to join. Mr. Helm speaks with approbation of their attendance on the Means of Grace; and mentions, that about 40 children now attend school, only one of whom knew the alphabet when he went to live at the Institution. (*Report*.)

### GNADENTHAL.

About 130 miles eastward-by-north of Cape Town.

UNITED BRETHREN.

1736—renewed, 1792.

*Missionaries:*

Hallbeck, Luttring, Schultz, Stein, and Voigt.

Of the Missionaries mentioned in the last Survey, Br. Schmitt has returned to Europe, Br. Thomsen has removed to Elim, and Br. Lemmertz has settled among the Tambookkies.

In October 1827, Br. Hallbeck thus speaks of the SPIRITUAL STATE of the Mission—

We live under the protection and blessing of our Lord and Saviour; and have many proofs of His grace, and of the work of the Holy Spirit in the hearts of most of our people. Trials, however, are not wanting; and tares will spring up among the wheat: some of our Hottentots were lately enticed by a man in the neighbourhood, who sells wine very cheap, to drink more than they ought, and were consequently excluded; but we have reason to know, that there are many faithful followers of the Lord, in this Congregation, who grieve with us over any deviations, which now and then occur, and do their best by word and deed to prevent them. We are particularly glad to witness the increasing activity of our Overseers and Chapel-servants; since they are more respected by their own countrymen, and considered as our assistants, than formerly; and we have no doubt but the Lord will lay His blessing on their faithful services.

In November, he says of the SCHOOLS—

There are now 326 children in our school: the average daily attendance is about 200, and the readers amount to 115.

If the Directors of our Missions approve of an attempt being made among the Tambookkies, some changes will take place among the Missionaries, which will also affect our schools; and will, very likely, lead to the adoption of a plan of which I have long wished to make a trial, viz. to use Hottentots as teachers in the schools, the Missionaries acting only as visitors. If it succeeds, according to my expectation, it will enable us to extend our sphere of activity, without increasing the number of Missionaries in the same proportion.

Br. Schmitt, who, with his wife, passed some time at Gnadenthal after leaving Enon on their return to Europe, thus speaks of the people of this Settlement, in a Letter from Groenekloof—

Our stay at Gnadenthal did not last so long as we first expected; for, as the reconnoitring journey of the Brn. Hallbeck and Fritsch to the Tambookkies succeeded so well, Br. Hallbeck returned to Gnadenthal as

early as the 25th of August. He brought with him the two children, Hornig and Halter, from Enon, who are to go with us to Europe. During Br. Hallbeck's absence, from the 24th March to the 16th October, we spent a pleasant time, enjoying the love and confidence of the Congregation at Gnadenthal. In general, the course of that Congregation gives us pleasure: the communicants are truly desirous to enjoy the privileges of the House of God, and to walk worthy of the Gospel: we see numberless proofs among these people, how the Lord, as the Good Shepherd, leads and tends His sheep, and truly feeds their souls with His word and sacrament. Some of the Young People, however, give us pain, by their disposition to levity and their hankering after the world; but, of many, we have good hopes.

Two more children are yet to join our party, Caroline Hallbeck and Emilia Voigt. May the Lord bring us all safe across the ocean!

In January of last year Br. Hallbeck gives the following view of the Settlement—

Our numbers have increased, within the last twelve months, by 28; and, as great part of the Hottentot Corps were disbanded on the 24th of November, it is very probable that we shall experience a similar increase during the course of the present year. The late festival season was a period of great blessing to this Congregation; as we have ascertained, on conversing individually with our communicants within the last few days. The following advancement in the privileges of the Church took place in the Passion and Easter Weeks: 3 adults and 7 children were baptized, 7 persons admitted candidates for baptism, 8 young people of both sexes received into the Congregation, 11 became candidates for the Holy Communion, 5 were appointed for confirmation, and 5 for re-admission. On review of the occurrences of last year, and comparing the pleasing course of our Congregation at its close, with its unsettled and somewhat discouraging state at the commencement, in consequence of the machinations of enemies from without, we are constrained to own, with heartfelt gratitude, *The Lord hath done great things for us, whereof we are glad!*

At the end of April, he adds—

The work of the Lord is, on the whole, proceeding in prosperity in this Mission; and, amidst all imperfections, the state of our Congregation is generally encouraging. In the first months of this year, we perceived more of spiritual life than usual: the meetings have been more numerous attended than for a long time past, and a great number of new comers have obtained leave to reside here. The expedition to the Tambookkies has ex-

cited the greatest interest among our Hottentots; and has stirred up many a one to serious self-examination, lest the first should be last and the last first. To crown the whole, the late Passion-Week was a season of peculiar blessing: 31 individuals were advanced in the privileges of the Church.

On occasion of celebrating, Jan. 8th 1828, the 28th Anniversary of the consecration of the present Church, it is stated in the Diary—

It appears, on a reference to our Church-Books, that there have been baptized in Gnadenthal, since the commencement of the Mission, 1285 adult Hottentots and 1144 children; in all, 2429 persons: of whom, 235 were baptized previous to the opening of the Church.

### HEMEL EN AARDE.

A Hospital for the relief of Lepers, about 12 miles from Caledon, and a short distance from the sea.

UNITED BRETHREN.

1823.

J. M. P. Leitner, Missionary.

At the end of January of last year, Br. Leitner thus speaks of the state of the Settlement—

It appears as if the Leper Institution would continue in this place; as we hear of a project of having separate Buildings for male and female patients, which would be a good regulation. Among the lepers are now 17 slaves: some of them are truly converted, and belong to our communicants: their walk and conversation are an honour to the Gospel. The desire to hear the Word of the Cross is very general; and, in many, its divine power is apparent. But Satan is not idle; and attempts, not only to retain his prey, but to draw those, who, by God's mercy, have been delivered from his fetters, again into his net, in which, alas, he succeeds with some! I and my wife are at present well in health, for which we are thankful.

The Letters and Reports which you sent us have afforded us much pleasure and encouragement: they express much participation in our work; and we are thankful for the remembrance and prayers of our brethren and friends for the success of the Gospel among our poor lepers. We have received a parcel, from England, with clothes and some coloured cottons and other articles; but not knowing from whom they come, we must beg you to present to our Benefactors our most cordial thanks: the present came most opportunely.

November 1st, 1827, we began to build a New Church, the old temporary Church being ready to fall: the walls of the new one are built of dried clay, nine feet high to the roof. Our invalids rendered all the assistance in their power, but most of the work

was done by healthy Hottentots from Gnadenthal. We have advanced so far, that yesterday we began to cover in. The building will be 80 feet long and 22 wide, and we hope to finish it by the middle of March. Though we have done as much as we could by our own labour, yet the expense will amount to upward of 40*l*.

We have cause to rejoice at the manifest proofs which we behold of the work of the Lord by His Spirit.

### ELIM.

Near Cape Aguilha, ten or eleven hours' ride south-eastward from Gnadenthal, eight-and-a-half eastward from Hemel-en-Aarde, which last is seven hours south-westward of Gnadenthal; the three Settlements thus forming the points of a triangle, each being a day's journey, on horseback, from the other.

### UNITED BRETHREN.

1824.

Teutsch, Thomsen, *Missionaries*.

Br. Bonatz died Dec. 16, 1827: see p. 413 of our last volume. On his death, Br. Thomsen removed hither from Gnadenthal, to assist in this Mission. At Christmas 1827, Br. Hallbeck visited Elim, and thus writes—

I found our people busily engaged in converting the old house into a Place of Worship; an undertaking which the gradual increase of the Congregation has rendered quite necessary. There are now upward of 100 inhabitants; and, in the course of last year, 6 adults and 6 Children were baptized: 15 Hottentot Houses are finished, and 4 are building. The new dwelling-house for the Missionaries is the most convenient for two families that we possess in this country; and is erected in a very neat and substantial manner, by Hottentots of Gnadenthal. A great concourse of persons from the neighbourhood attended the meetings at Elim, at the conclusion of the year.

The Hottentots of Gnadenthal are not very willing to remove hither; as they would not, of choice, dwell in any place where they may not maintain large herds of cattle, preferring this to agriculture and gardening.

In March of last year, Br. Teutsch thus bears testimony to the Gospel as the power of God—

Our little flock of Hottentots increases both in number and in grace; and their conduct exhibits, in a striking manner, the blessed effects produced by the simple preaching of the Word of the Cross. Very few of our people are genuine Hottentots: the generality belong to the class called Bastards, who are by no means of an equally mild and peaceable disposition: when we therefore see persons, who, in their natural state, are apt to quarrel

with one another about every trifle, so changed by the grace of God that they become peaceable and forbearing, we cannot but feel encouraged to proceed in our labours. The surest means of putting an end to contention, is, to remind those who are disposed to it, of the great object of their living together; and to explain to them the debt of gratitude which they owe to that Saviour, who has purchased eternal salvation for them, and has brought them in mercy to a place where they may daily hear of Him and be instructed in the way of life and happiness.

On the progress and prospects of this newly-formed Station, he adds—

At the close of last year, we numbered 98 inhabitants of our place; 28 more than at its commencement.

These people live in 15 houses, built in a line: besides these, there are four now in progress. Hitherto, we have been enabled, by the generosity of our friends in Europe, to afford some assistance to those Hottentots who undertook to build walled-houses; and indeed, without such help, the poor people would not be able to provide themselves with dwellings of this description. A Hottentot house is about 20 feet long and 12 feet broad, the four walls being built of earth or clay: such a house is called a walled-house; the ordinary dwellings of the Hottentots being merely huts constructed of reeds. Each of the houses above-mentioned is built after a plan which we furnish, that order and regularity may be preserved. Since the beginning of the year two more families have obtained leave to remove hither: we may, therefore, hope soon to see a commencement made of a second row of houses, which will be erected parallel with the former, so as to form a street.

The land about this Settlement affords good pasturage for cattle, but is ill adapted to the cultivation of corn: even were it in our power to make a portion of it arable, it would be of little avail, owing to the difficulty of protecting the crops from the inroads of the horses, which are kept in great numbers in this neighbourhood.

At present, our Hottentots earn their livelihood, chiefly by working with the farmers. Their flourishing gardens, situated in the valley adjoining our Settlement, are well cultivated, and contribute to their maintenance. From the sea, they obtain frequent supplies of fish; and, from the salt-pans, salt in abundance; and for the surplus, which remains after providing themselves and their families, they find a ready market. Though they are mostly poor people, they have hitherto been mercifully preserved from want, the price of corn being unusually low, owing to the abundant harvest of last year. The building of a new mill, in which we are now

engaged, affords employment to many of them.

On the 26th November 1827, we entered our new dwelling-house; which we find much healthier, as well as more convenient, than the old one. The latter is converted into a Place of Worship; the interior space, which is 46 feet by 15, being quite sufficient to accommodate our own Congregation, as well as the Farmers and Hottentots from the neighbourhood who attend our Public Services. We opened this neat little Church on the 9th of January; on which occasion, a Discourse was delivered to an attentive auditory, from Luke xi. 28; and all present were exhorted, to be not merely hearers, but also doers of the Word.

Br. Hallbeck writes, on the 29th of April—

Br. Teutsch acts with great prudence, and preaches the Gospel with acceptance; he is beloved and respected. Fourteen persons have been either baptized, received, or admitted to the Holy Communion at Elim, during the last year. They met, as usual, on the first Sunday after Easter, to render thanks to the Lord for the mercies bestowed upon them; by the remembrance of which, several of them were deeply affected.

#### PACALTSORDORP.

In the District of George, 246 miles east of Cape Town—three miles south of the Town of George, and two north of the Sea.

LONDON MISSIONARY SOCIETY.  
1813.

W. Anderson, *Missionary*.

T. Edwards, *School Superintendent*.

Mr. Anderson continues to labour with diligence, and expresses his strong desire for a more abundant communication of the Holy Spirit: beside the usual Meetings, mentioned in former Reports, he has commenced another, on Friday Evenings, with the aged and infirm. The School has lately been organized on the plan of the British System; and instruction is communicated during the week in English, but on the Sabbath to adults in Dutch: Mr. Edwards has the charge of the School; but Mr. Anderson's daughter assists in teaching the girls needle-work, and on the Lord's Day in their religious instruction.

[Report.

#### HANKEY.

A New Station, named after the Treasurer of the Society; in a situation peculiarly beautiful, near the Chamtoos River, between Pacaltsdorp and Bethelsdorp.

LONDON MISSIONARY SOCIETY.  
1825.

A Catechist labours here; but no report of his proceedings has been received.

#### BETHELSDORP.

In the District of Uitenhage, 450 miles eastward of Cape Town, and near Algoa Bay.

Jan. 1829.

LONDON MISSIONARY SOCIETY.  
1802.

Adam Robinson, W. Foster, *Missionaries*.  
Cornel. Vanderkemp, *School Superintendent*.

The following view of the Mission is given in the Report:—

The state of this important Station is not, in various respects, according to the wishes and feelings of the Directors. The progress of religion, during the past year, appears to have been small, only a few candidates for baptism having presented themselves: the attendance on the schools seems to be very irregular; and some painful instances of backsliding have occurred. Amidst these trials, which, however, we are taught to expect, other things are more encouraging.

The attendance on the preaching of the Gospel on the Lord's Day is very good, and the Place of Worship is often crowded.

The Day School, which is superintended by Mr. C. Vanderkemp, contains 109 children. The Adult Sunday-School appears to be in a flourishing state: 156 men and 132 women have been under instruction in it during the past year, who have made considerable progress: many of them have got into the Bible and New-Testament Classes, and have committed considerable portions to memory: nor are the instructions which they receive altogether unproductive of spiritual benefit, some of the women appearing to feel concern for the salvation of their souls. It is pleasing to know that Hottentots who can read the Bible are now respected by the Boors.

It has been deemed highly desirable, that the Hottentots on the Institution should endeavour to maintain themselves. An example has been set them of cultivating the ground, which we are pleased to find that they have become disposed to follow; many of them having sown barley, Indian-corn, &c., and planted potatoes.

Port Elizabeth and Uitenhage may now be considered as, in some respects, out-posts of Bethelsdorp: to both these places our Brethren at Bethelsdorp have continued to direct their attention. A Sabbath School, connected with Bethelsdorp, Port Elizabeth, and Uitenhage, has been commenced, which promises to be useful.

Mr. Monro, of Grahamstown, states—

The introduction of the British System into the Schools at Bethelsdorp has had the most beneficial effect in both Languages (the English and the Hottentot), and the rapid progress made by the children is truly surprising.

#### ENON.

On the Witte River, near Algoa Bay.  
UNITED BRETHREN.  
1818.

Fritsch, Halter, Hornig, Nauhauss,  
*Missionaries*.



Of the external state of the Settlement, Br. Hallbeck writes, from Gna-denthal, in November 1827—

The neighbourhood of Enon, as indeed all the interior portions of the Colony, has suffered much from drought. The agricultural labours of the Hottentots on Strubel's Place have not, indeed, been altogether unsuccessful; but the gardens belonging to the Settlement have produced but little, for want of moisture. The Witte River flows with too feeble a current to turn the pump, which on former occasions has rendered such essential service to the gardens. Br. Fritsch, however, is not disheartened: he thinks that there is no reason to complain, so long as they suffer the little water that is left to run to waste; and hopes to make use of every drop of it, if God spares him a few years longer.

Seven Adults were baptized in October 1827: on the 14th of January following, Br. Fritsch thus speaks of the Mission—

Since the beginning of this year, four persons have been added to the candidates for baptism, and seven have been baptized; but we were sorry to perceive among some of the children an unruly spirit, which, for a season, gave us and their parents great uneasiness.

At the close of the year, 463 persons inhabited this place, besides 40 who live here on trial; for we find it necessary to proceed with great caution in the admission of permanent residents. Gardening will not support them: in one year, the crops are abundant; but, in many following years, nothing will grow, on account of the drought: frosts by night, and heat by day, often destroy all the vegetables. Just now, we have no water to drive the mill and pumping-machine contrived by Br. Schmitt: there is a want of water both in the river and in the lagoon: may it please our Heavenly Father to send us sufficient rain, so as to fill the river; for, otherwise, after all our labour, we shall have no garden-crops whatever. Last year, in the night, between the 2d and 3d of May, a hoar-frost destroyed every green herb. On Strubel's Land the climate is more mild; and, both in summer and at present, more rain has fallen: the woods are near it, from whence we get our timber: more of our people, therefore, have encamped there than here: hitherto we have heard, that all of them conduct themselves with propriety: we are only sorry, that, during their absence, many children miss their schools.

Our friend Colonel Cuyler is in bad health. We hear nothing of robbers on the Caffre and Tambookkie Frontier: the farmers bring their herds of cattle to the neutral ground,

and the Tambookkies belonging to Rowana get work with the farmers upon the Tarka and other rivers.

Mr. Hallbeck says of the Communicants—

There are about 100. I spoke with all the men, and my wife with all the women individually; and we were much edified by the humble and sensible declarations of many of the people.

### THEOPOLIS.

In the District of Albany—550 miles eastward of Cape Town, and about 60 miles north-east of Bethelsdorp.

George Barker, *Missionary*.

T. Doyle, *School Superintendent*.

Rogers Edwards, *Secular Superintendent*.

LONDON MISSIONARY SOCIETY.

The Congregation at this place keeps pace with its increasing population: so that the School-house, which has been employed as a Chapel, is no longer capable of containing the people; and the erection of a Place of Worship, capable of containing 600 or 700 persons, with accommodation for 200 children, is indispensable: this, however, the people are too poor to accomplish, without considerable aid. While it is gratifying to record this general increase, it is painful to state, that only one member appears to have been added to the Church during the year, and that two have been excluded from it. No adults have been baptized; but 32 couples have been married, and 11 children have been baptized.

In the Children's School, the number on the books is 239; but, owing to the parents exercising but little authority over their children, the attendance is very irregular, fluctuating between 50 and 180. When the Lieutenant-Governor lately visited Theopolis, he honoured the school with his presence, and examined each class separately: he also visited the houses of the people, and expressed himself much pleased with their order and cleanliness. The Adult School goes on as well as circumstances will admit. [Report.]

### GRAHAMSTOWN.

In Albany District.

LONDON MISSIONARY SOCIETY.

1826.

John Monro, *Missionary*.

Mr. Monro removed from Bethelsdorp to Grahamstown, where he preached every Sunday to a large Congregation and superintended a Sunday School of 200 children. The Directors report—

These labours have been the means of effecting a considerable improvement in the character of many of the Coloured Population. Early in the past year, the people gave Mr. Monro an invitation to become the Minister

of the place, and Missionary to the Hottentots in the town and neighbourhood. They have also built a Chapel, which was opened on the 1st of July; when Sermons, both in Dutch and English, were preached: the place was crowded with an attentive Congregation of Boors, English, Hottentots, Caffres, and Mantatees; who, seated promiscuously, united in the Public Service of God. Here Mr. Monro preaches twice every Sabbath in English, and once in Dutch; and, during the week, thrice in Dutch and twice in English: the Congregations are generally very encouraging.

At the Sabbath School, which is kept in the morning and afternoon of the day, there are 375 scholars on the books; the average attendance being 120. Of the whole number, 39 are English, and the rest Hottentots, Caffres, Slaves, &c. At the public examination of the scholars, which was held on the 31st of October, the children gave much satisfaction: 200 were present; when two Bibles, one in Dutch the other in English, were given to two Girls, (both Hottentots,) who had made the greatest proficiency. Many of the English Inhabitants have rendered their services in the school; some of whom acknowledge, that, from conversation with the Hottentots, their own souls have been refreshed. Preparations have also been made to open a school for the children of a numerous Hottentot Population, many of whom wander about the streets in a state of idleness.

The Wesleyan Society has a Circuit connected with Grahamstown, but its labours are here almost exclusively among the Settlers.

### SOMERSET.

A Town in the District of Albany.

WESLEYAN MISSIONARY SOCIETY.  
1827.

Some account of this New Station was given at p. 46 of the last Survey. Mr. Kay entered on this Mission in August 1827; reaching Somerset on the evening of the 11th. He gives the following view of the Station—

We are here surrounded by people of various colours and of divers tongues: there are some English, and a few Dutch residents; and the Heathen Population embraces Bootsuannas, Caffres, Negroes, Mantatees, and Hottentots. This place now constitutes a tolerably-well arranged little town, situated at the foot of a very high mountain, and extending nearly a mile along its base. It is well supplied with excellent water; and the air, in general, is considered to be salubrious, though

the heat is sometimes exceedingly oppressive.

Of many native exiles at Somerset, Mr. Kay thus speaks—

For a considerable length of time back, the interior parts of South Africa have been much agitated, in consequence of wars and rumours of war among the Natives. Several of the Tribes appear to have been dispersed—some in a great measure destroyed—and others, at the present moment, only exist in detached parties. Hence we meet with exiles in almost every part of the country. Numbers have taken refuge among the Tribes in our borders; and numbers more have been driven into the Colony, in a state of the utmost wretchedness and want. Their situation is truly pitiable—bereft, by savage neighbours, of their country, their property, their friends, yea, their all, excepting the filthy kaross which constitutes both their covering and their bed. I feel constrained to rejoice, that the lot of many of those sable strangers, of both sexes, has been cast in Somerset and its vicinity. The Authorities of this and the other Frontier Districts have manifested a very praiseworthy feeling in their behalf; and are endeavouring, not only to render them serviceable, but also as comfortable as their circumstances will admit—affording them all necessary protection; and placing them in the service of those only, who are likely to treat them kindly. Being thus thrown into our way, we may reasonably indulge the encouraging hope, that these also may become the subjects of saving Grace; and, at some future period, lights to their benighted land. I cannot but regard them as prominent objects of our Mission here.

The Missionaries report—

A good Congregation of Heathens has been gathered together; who attend remarkably well, both on Sabbath and Week-day Evenings. We preach to them twice on the Lord's Day, catechise them publicly on the Tuesday Evening, and preach to them again on Thursday Evening. Our Place of Worship is generally crowded on Sunday-Afternoon and Thursday Evening; and there is some appearance of good being done. The Pagan population must be regarded as the first and grand object of the Mission: hence the establishment of a Day School is highly important; especially when it is considered, that there is not a school within 100 miles on each side of us, in which the Heathen are taught.

Trial by Jury is now spreading its shield over the oppressed Natives in these remote regions. Mr. Kay writes on the 23d of May—

Much interest is excited, at the present juncture, among all classes around us, white and black, by the appearance, for the first

time in this part of Southern Africa, of a venerable English Judge, in his official capacity. He arrived in Somerset last evening, and opened his Court this morning. Our English system of Trial by Jury is now introduced throughout the Colony. This new mode of administering justice being designed to effect many great and beneficial changes, and having already produced results of a most important nature, it is almost impossible for any one to remain an uninterested spectator. We have this day been called to witness a Jury of Boors, sitting in judgment upon a Boor, who stood charged with having shot a Bosjesman! This, indeed, is an event, which the most sanguine could scarcely have anticipated a few years back; when Bosjesmans, in the back settlements, had no more protection than wild beasts, from the deadly aim of the Nimrods of the country.

We may fairly and reasonably infer, from the recent and various indications of providential regard toward this perishing tribe, that the All-wise Disposer of Events has some merciful and gracious designs in view concerning them. The signs of the times are particularly cheering to every philanthropic mind, but more especially to every Missionary.

### Caffres.

Mr. Barnabas Shaw, while on a visit to England, gave some interesting details (see pp. 267, 268 of our last Volume), at the Wesleyan Anniversary, of the Influence of Christianity on the Caffres. On the opening prospects among them, the Wesleyan Committee remark—

The extraordinary influence of a preparatory nature which seems to rest on all the tribes with which the Missionaries have any intercourse, encourage the belief that a *great and effectual door* is opened among a willing, though deeply-benighted population; and that a course of Christian Operation is happily commenced, which promises, through that agency which gives life to the dead, to raise some of the most abject of the human race into civilized men, adorned with Christian Virtues, and elevated by heavenly hope.

### CHUMIE.

The largest Settlement in Caffraria—300 inhabitants, in about 100 huts; of which 30 are square, and stand in a regular street.

COLONIAL GOVERNMENT,

and

GLASGOW MISSIONARY SOCIETY.

Thomson, *Missionary*.

Mr. Hallbeck, of the United Brethren, in the Journal of his visit to the Tambookies quoted in our Number for August, gives the following particulars of this Station—

Chumie is the oldest Station. Geika having made it a condition of peace, in 1819, that a Missionary should reside with him, Mr. Thomson was appointed Missionary and Government Agent. The Settlement is well situated on a river, under a woody hill; and the soil seems fruitful, but cold. The Missionaries have two good houses with gardens.

Mr. Thompson began, some years ago, by the assistance of his Caffres, to build an octagon Church, but it could not be finished; yet, not only on Sundays, but every morning, the Congregation assembles within its walls. In the evening, the people come together in two parties in a hut, when they are catechized on the subjects proposed in the morning. The difficulty of learning the language seems to be a main hindrance in this country; and, in all the Settlements, an interpreter must be employed: the Missionaries have hardly learnt enough for common conversation.

The inhabitants live by their flocks and herds: these may amount to 3000 head. Besides which, they plant Indian-corn and pumpkins, and furnish the market in Fort Wiltshire with the produce of their grounds.

In the Morning Service, at which about 60 persons were present, Mr. Thomson explained part of the Acts of the Apostles, by an interpreter: after which a Caffre offered up a prayer. We visited the School, which an assistant keeps: some of the scholars repeated the Ten Commandments and the Lord's Prayer.

### LOVEDALE.

A Settlement 12 miles from Chumie—in a populous vicinity, there being 65 Caffre Kraals within a circuit of eight miles.

GLASGOW MISSIONARY SOCIETY.

Ross, Bennie, *Missionaries*.

Mr. Hallbeck states—

Besides the Mission House, to which are attached a Church and School, the Village consists of circular huts: it was begun four years ago, and the gardens are well planted. The Missionaries, in Chumie and Lovedale, have exerted themselves with exemplary diligence, both in their spiritual and temporal duties; and when we consider what difficulties they had to encounter, it is surprising how much they have effected in so short a time. Mr. Bennie has established a small Printing Office, and has printed a Spelling-book, the Lord's Prayer, the Ten Commandments, and some Prayers: he began a Dictionary; but the grammar is so intricate, that he can hardly venture upon it: yet his labours may be of some use. At present, the Missionaries live as safely among the Caffres as under Christian Government, and may supply themselves with every necessary of life by the colonial markets.

## WESLEYVILLE.

A New Station—10 or 12 miles from the mouth of the Kalumna—in the district of Caffraria which is under King Pa'to, which is a narrow slip on the coast, extending from the Kiskamma north-eastward to the Konga or Buffalo River, and containing from 8000 to 10,000 inhabitants.

WESLEYAN MISSIONARY SOCIETY.  
1823.

The CONGREGATION is remarkable for good behaviour and the spirit of devotion: those who attend regularly have greatly increased in religious knowledge; and a few have been awakened, during the past year, to seek the salvation of their souls: two have been baptized, and several others remain as candidates; so that we are far from being discouraged with the state of the work at the Mission Village: on the contrary, we are anticipating, from several hopeful circumstances, more enlarged success in the work of the Lord.

The Country Congregations have not, this year, afforded us much encouragement. The people who mainly composed those Congregations are subject to an Old Chief, named Jonga; who is a very devoted disciple of the pernicious principles and superstitions first promulgated and established by a Caffre named Makanna—a most extraordinary person, who professed to have been sent by God, to bring "God's news" to the Caffre Nation. The nature of this Superstition cannot be explained here: it is sufficient to say, that, in principle and in the manner of conducting worship, there is a sad mixture of good and evil; and Satan, as an angel of light, has, by this means, succeeded, for the present, in blinding the eyes of many, lest they should see the glorious light of the Gospel of the Blessed God. We have a small native village in connection with our Missionary Institution; a most delightful situation, near the mouth of the Kalumna River, about nine miles from Wesleyville: it is designed as a cattle place, the grass being particularly good and very abundant: it will, in this respect, be a great improvement to Wesleyville, and will probably lead to an increase of the settled population of our Mission Village. We have built a small Wattle'd Chapel at this place; and have commenced Sunday Preaching, with a prospect of permanent good to the Natives in that neighbourhood.

The SCHOOLS at Wesleyville have 18 Boys, 22 Girls, and 20 Adults: a good proportion of the Native Children could now read the Holy Scriptures, were they printed in Caffre: several are also learning to read English, and have made encouraging progress: some can write very intelligible Letters. The Country Schools have, for the present, been given up.

[Report.]

## MOUNT COKE.

On the banks of a rivulet which discharges itself into the Buffalo River—15 miles from Wesleyville.

WESLEYAN MISSIONARY SOCIETY.  
1825.

During the last four months, we have witnessed a greater degree of seriousness among the people; and have been much affected of late, by hearing several of them at midnight pouring out their souls to God in prayer. One person has lately been baptized, whose conduct since has been such as becomes the Gospel of Christ. The Congregation at Mount Coke, for the last few months, has been large; and the Congregations at the various Villages where we preach are very encouraging; but, in such a barren desert as this part of the Missionary Field, we must plow and sow, and wait for the gracious influences of the Spirit, before we can expect to reap a harvest of souls.

The number of children in our Sunday School is 20 Girls and 15 Boys. Circumstances have prevented their regular attendance; and we greatly feel the need of a proper Schoolmaster: if we could obtain one, there is reason to believe that we should have a large School, as the children are very anxious to learn to read.

[Report.]

Isambi, the Old Chief of the tribe in the midst of which this Mission is placed, departed this life in February. Some particulars of his views and character will be found in the communications printed at pp. 575—582 of our Volume for 1827. In June of that year, Mr. Young visited him, at the distance of a seven-hours' ride, and says—

He charged me, in such a manner as I did not expect from a Heathen, that, when he died, I should take great care of all his children and of all his people; and he hoped that they would all come and hear the "Great Word." I am well satisfied that I have been to see the Old Chief before he dies; as I think what he said upon the occasion, before so many of his principal people, will spread through the whole tribe.

On the good prospects of the Mission, Mr. Young thus speaks, at the end of January of last year—

All our affairs have been in a prosperous state. The number of families now residing on the Station is considerably more than it was four months ago: and there are many new kraals formed in the immediate neighbourhood: besides, from the circumstance of the people having cultivated land to a much greater extent this season than the former, it may be inferred that they are now permanently fixed on the Station. But, while it is pleasing to witness the temporal improvement of the affairs of the Station, it is much more

pleasing to witness an improvement in the morals of the people. The confidence which the Natives have in the Missionary is also increasing; not only in the vicinity of the Station, but in every part of this extensive tribe: I have begun to itinerate among the people, and I can now do it without fear.

I am sometimes ready to wish that I had a thousand tongues, to tell of the riches of Divine Grace to these precious souls, who are perishing for lack of knowledge. Before a Missionary leaves his native land, his heart is much affected in hearing of the moral degradation of the Heathen: but, when he comes to reside among them, he is constrained to say, that *the half was not told him!*

### BUTTERWORTH.

A Station near the residence of Hintza, the most powerful of the Caffre Chiefs—named after the late Treasurer of the Society—110 miles from Wesleyville.

#### WESLEYAN MISSIONARY SOCIETY. 1827.

There are some Natives of whom encouraging hopes are entertained. The Congregation consists of about 50 hearers; with every prospect of considerable increase, when the Chapel, which is in an advanced state, shall be completed. A spirit of liberality has been manifested by the poor Heathens, in contributions of labour, toward the House of God.

[Report.

Mr. Shrewsbury, at the end of March, gives the following view of the Mission—

A fortnight ago, Hintza, for the first time, attended Public Worship: when he stated, that no man need fear his displeasure by coming to hear the Word of God; and expressed his wish, that all then present would endeavour to imitate him, both in repeating the responses and in singing the praises of the Most High. But his own demoralizing practices, and those of his great men, which at once proceed from and also tend to uphold many shockingly sinful customs, bring us into frequent collision with him and with the rulers of the people.

The scattered state of the population appears unfavourable to the rapid spread of the Gospel; the pastoral habits of the people rendering it necessary for them to live in distinct companies, of from ten to twenty families at a kraal. But the most discouraging fact is, the licentiousness of the people, which exceeds all description.

One week in a month is employed in itinerating, from early dawn till late at night, among the more distant parts of this tribe. The duties which I owe my children, whose education chiefly devolves on me, will not allow me to spend a greater portion of time from home. In these extensive and laborious

journeys, I am thankful to find a growing attention to divine things. I go from kraal to kraal, and preach to six, or twelve, or twenty individuals, just as I can collect them together. I go without purse or scrip; and live on milk and corn, as the people live. I pay for nothing; telling them, "I bring you the Word of God; and, while travelling among you, I look to you for daily bread when I am hungry, and a place to sleep in wherever I chance to come when it is night;" and, generally, I receive from them evidences of kindness and hospitality, which afford me encouragement and delight.

The establishment of this Mission, with various details relative to Hintza the Chief under whose protection it has been formed and the advantages granted by him to the Missionaries, with extracts from the Journal of Mr. Shrewsbury, who labours here, will be found at pp. 550—553 of our last Volume.

Mr. Shrewsbury has visited Dapa, a Mambookkie Chief, nearly 70 years of age, residing about 120 miles from Butterworth, in a direct line toward Port Natal. His Mother, who died twelve or fourteen years since, at a very advanced age, was an Englishwoman, saved from the wreck of a vessel. Mr. Shrewsbury thus earnestly pleads for increased aid—

Of the Christian Religion he seems never to have heard a word. But his anxiety to have a Christian Missionary exceeds any thing that I ever saw. I asked the Chief, and his Son who will succeed him, if they would, as a people, keep the Sabbath holy, if a Missionary came. They said, "Oh let him make haste and come, and we will do every thing he shall tell us to do. The country is all before him: where he will, he may dwell." Here is a clear call to a Mambookkie Tribe—a population of about 7000 souls. Three days' journey on horseback, and in the same line along the coast beyond Dapa, lies Fako, a Mambookkie Chief, more powerful than even Hintza; having under him at least 20,000 souls: and he lies connected with a vast population still beyond him. Fako has sent a message, that I need not fear to visit him: I hope, before another year is past, to see that Chief; and from him I shall endeavour to stretch another three days' journey, which will bring me to the English Colony at Port Natal. If a Missionary be sent for Fako, at the same time one is sent for Dapa, I have no doubt but he will be received with great gladness. It is true, it may appear desirable to increase Labourers on our present Stations; yet it is, I think, more important to take in all the extent of country that we can—to make old-fashioned Circuits, and

iterate extensively, in imitation of those Venerable Preachers, whose Circuits included a whole county: we can divide and work within Circuits afterward.

I do beseech the Committee to send us out help to this extended and extending field of labour. Send us men who can forego the comforts of civilized life, since the more we advance into the interior, the greater are the sacrifices of this kind that will be demanded.

Mr. Shepstone has been appointed to Dapa's Tribe.

### TZATZOE'S KRAAL.

The residence of the Father of Jan Tzatzoe, lately employed at Theopolis—situated near the Buffalo River.

LONDON MISSIONARY SOCIETY.

1826.

John Brownlee, Gottlieb Fred. Kayser,  
Missionaries.

Jan Tzatzoe, Native Teacher.

Mr. and Mrs. Kayser arrived on the 26th of September 1827. The Directors report—

Mr. Brownlee writes, that the number of his hearers is about 60 on the Lord's Day, and about 30 on Wednesday: two men have been received as candidates for baptism. Though the Chiefs shew some desire that Missionaries should come and reside in their country, they in various ways manifest hostility to those, who go to reside upon the Institution; but still the Missionaries are not prevented from preaching, and doing all the good in their power to every kraal which they can visit. Jan Tzatzoe proves a valuable assistant in the work of translating: the whole of the Gospel of Mark has been translated.

From a letter by Mr. Brownlee we collect some particulars:—

We have erected temporary buildings for our own accommodation, and also a place for Divine Worship. We have also made considerable progress in cutting a channel, to lead out the water of the Buffalo River, which, when completed, will irrigate an extensive tract of land.

We have Daily Worship, morning and evening; and have generally, on Sabbath Afternoons, a good deal of religious conversation with the Caffres: we catechize the people in the evening, respecting what they had heard in the morning: the answers given by some evince a retentive memory, and often a very correct application of the subject in its different bearings. Those who attend the Means of Grace, in general rest from their labours on the Sabbath; and most of them retire, after Public Worship, for private prayer: though there is much of formality in this exercise, there are, I hope, instances of some good desires toward God, and others where the Word approves itself to the conscience;

but the fear of man prevents them from making a public profession.

We have had a Week-day School for some time, which promises to do well; and likewise a Sunday School: the number attending on the Week-days is about 20, and on Sunday 30. The country round this place is very populous; and, in time, Schools may be established, and a greater number of kraals frequently visited. From the extent to which the Caffre Language prevails along the coast, and the easy access to the north-east, I hope the Gospel will have free course, not only among the Caffre Tribes in this neighbourhood, but as far as the language prevails.

### Tambookkies.

On the Klipplaat River.

UNITED BRETHREN.

1828.

Missionaries:

Hoffman, Lemmertz.

Br. Lemmertz, from Gnadenthal, and Br. Hoffman, from Groenekloof, have entered, with their wives, on this New Mission. Some account of the Tambookkies, with a Journal of a Visit made to them by the Brn. Hallbeck and Fritsch, and Remarks on a Mission among them, will have been seen at pp. 375—382 of our last Volume. The Missionaries, with thirteen inhabitants of Enon and one of Gnadenthal who were to form with them their little Colony, left Enon on the 8th of April; accompanied by Br. Fritsch, who was to introduce them to the Chief Bowana. On the 20th of May, they began to establish themselves at their station, which is three hours' ride from Bowana's residence. The Colonial Government granted 200l in aid of the design, and has taken the Mission under its immediate protection. Mr. Hallbeck writes—

The Brethren have found a kind friend at Grahamstown, who will act as their Agent; and the communication between Gnadenthal and Tambookkie-land will probably become almost as easy and frequent, as between us and Groenekloof. The post is rendered so expeditious by the English arrangements, that we may have a Letter from Tambookkie-land in a fortnight.

It is our wish to encourage Hottentot Tradesmen to establish themselves, by which means we may be enabled to conduct the Mission with fewer Europeans than have hitherto been required in this country; and thus the progress made by the Hottentots in the arts of civilized life will be subservient to the extension of our labours. It is needless to add, that if this plan succeeds, the external prosperity of the Hottentots will thereby

be promoted, a new stimulus given to their industry, and another seal put to the collateral influence of this Mission. If, through our Saviour's blessing, one or more of the members of our Congregations here are in some degree rendered useful to their Heathenish Neighbours, it will be a glorious conquest indeed: It is like taking the battery of the enemy and turning it against his remaining force.

The Missionaries enter on their undertaking in the true spirit: Br. Lemmert writes—

We consider it a great favour to be counted worthy to go to the Tambookkies; and, if the Lord enables us, through Divine Grace, to lead only one poor Tambookkie to Him, as a reward for the travail of His soul, we shall not consider our labour to have been in vain.

The site of our dwelling is very pleasant. Toward the east flows the beautiful river; which, even in the dry season, is said to have water sufficient for three mills. The prospect, particularly to the north and west, is fine. Here are large plains, covered with good grass; on which whole herds of quaggas, hartebeests, wildebeests, springbucks, and ostriches are continually feeding: this is one reason why there are so many lions in this country. Nor have any inhabitants occupied it for above a year; for, since the last invasion of the Mantatees and Techuannas, most of the Tambookkies fled to the frontier: we are thankful that they are returning and settling in our neighbourhood. May the Gospel find entrance among them, and the Lord receive a rich reward from this Nation also! We commend this Mission to the faithful prayers of all our Congregations.

The 15th of June was a day of true blessing to us. We met for Morning Worship in our new house: then followed a Sermon; and, after dinner, a Special Meeting with the Members of our Congregation, and Evening Prayers. Our temporary house is built, after the manner of the inhabitants of the frontiers, of wood and reeds. It is 50 feet long and 13 broad; and contains a room of about 20 feet in length, in which we shall hold our meetings, and two smaller chambers, each 15 feet long.

### **Griquas,**

with

**Bosjesmans and Corannas, &c.**

### **GRIQUATOWN.**

North-east of Cape Town 530 miles, and 27 miles north of the Orange River.

**LONDON MISSIONARY SOCIETY.**

*Peter Wright, Missionary.*

The calamities of this Mission, referred to in the following extract from the Report, were detailed in the last Survey.

The Directors are deeply concerned to state, that the encouraging prospects presented

by this Mission, as detailed in last year's Report, and which were confirmed by subsequent accounts, have been greatly clouded by the dreadful catastrophe, which, about the middle of last year, almost desolated this promising Station.

Mr. Miles, immediately on receiving the information, took the most prompt measures to meet the calamity: many benevolent individuals at the Cape generously contributed to relieve the unfortunate sufferers; and Mr. Miles, shortly after, left the Colony to visit the Station, and administer the relief. The Directors, on receiving the painful intelligence, lost no time in adopting such measures as were in their power to meet the case; in which they were, as usual, aided, with the utmost readiness, by the subscriptions of the wealthy members of the Society.

On the state of the Mission, the Directors add—

Mr. Sass, who is now far advanced in years, though with unabated missionary zeal, has retired to Cape Town. Mr. Wright, who has remained at the Station, and to whose influence the preservation of the place is, under God, mainly to be ascribed, considers it of vast importance, that the Mission should be maintained; both on its own account, and because the existence of the Bootsuanna Mission is dependent upon it. So far as the information of the Directors goes, it does not appear that Griquatown has been again attacked; but the Bergenaars are still increasing, and menacing in their aspect; and one of the outposts to Griquatown, where about 14 families reside, has subsequently been plundered by a party of Corannas, who stripped the women and children of their clothes, carried away six families prisoners, and all the cattle belonging to the people. Of those who escaped, about 50 persons reached Griquatown, in an almost famished state, after a march of sixteen days through the wilderness.

Under such circumstances, little can be said respecting the religious state of the Station. The School, which before the attack had consisted of 200 scholars, is reduced to half the number; and the people are suffering the greatest distress. The Directors confidently trust, that the same God, who has watched over the Missions when placed in the most perilous circumstances, and eventually over-ruled them for good, will, in the same manner, interpose on the behalf of the poor Griquas, deliver them from impending danger, and make the wrath of man to praise Him.

### **CAMPBELL.**

Thirty miles eastward of Griquatown.

**LONDON MISSIONARY SOCIETY.**

*A Catechist.*

No Report has been received.

## PHILIPPOLIS.

## LONDON MISSIONARY SOCIETY.

On the north side of the Cradock River

James Clarke, John Melvill, *Missionaries.*

Mr. John Melvill, formerly of Cape-Town, joined Mr. Clarke in this Mission at the beginning of last year. The whole population of Philippolis amounts to about 1150 persons, including Griquas—Bootsuannas, who are refugees from Lattakoo—old inhabitants, who are chiefly Colonial Hottentots—Corannas—and some families of a plundered tribe, called Basootsoos. The station and territory connected with it were given over to the Griqua Captain, Adam Kok, in the month of May last. The place does not appear to be well furnished with water: in consequence of which the people contemplate dispersing, and settling at places where water can be found; in which case, a system of itinerancy among them must be adopted by the Missionaries.

On the Sabbath Day, a Prayer Meeting is held immediately after sun-rise—Morning and Evening Service, as usual—and a Catechetical Meeting for the children in the afternoon: on Monday, there is a meeting for singing: on the other days, the Old and New Testament are expounded, alternately; except on Saturday, when a Prayer Meeting is held. The usual attendance on the Lord's Day is about 25, besides a few children. The School consists of 50 scholars, of whom 15 are Bootsuannas. Some of the old inhabitants, who, at a former period, were excluded from the Church, appear now to be proper subjects for re-admission.

[Report.]

Some Bosjesmans are found at these Stations; but they are, as a body, the wild men of South Africa. Mr. Kay, Wesleyan Missionary, has given an affecting account of those who inhabit parts of the country near Somerset, which we shall extract. He thus describes the Bosjesman—

His hands are uplifted against every one: and daily occurrences render it fully evident, that he regards every man's hand as being raised against him. A cursory glance at his deplorable condition would induce one to ask, "Does this wretched creature belong to the human family?" This, indeed, must be granted: but where shall we look for him?—amidst human society and among the habitations of men? Alas! we must leave the range of men, and visit the haunts of wild beasts—the deep and distant glen, the dense and almost impenetrable forest, or the terrific and apparently inaccessible precipice; and, looking up to the projecting crag, penetrating the gloomy cavern, or climbing to the summit of the rock, there he is to be found!

Jan. 1829.

His bow is bent—his darts are poisoned—and, his looks betraying both fear and hostility, he stands fully prepared to take a fatal aim at all who may approach his rampart. Hence it is almost impossible to effect the least intercourse with him. He might seem to claim kindred only with baboons and beasts of prey; for the retreats of these creatures are frequently converted into places of habitation for him and for his family. He never sallies forth without arrows in his quiver and poison in his bag; and this poison is of the most deadly kind. He is very diminutive in person—clad only with filth—well-instructed in every species of barbarity, to which he trains his offspring from their very infancy; and he maintains their miserable existence by plunder and murder. His perpetual depredations render him the object of hatred and dread, and induce many to pursue him with the instruments of death.

Such is the almost incredible and truly awful state of this class of our neighbours at the present moment! No sound of salvation is heard in their dens: the Sabbath of the Lord to them is unknown: of the Name of a Saviour they have no knowledge; and the Gospel of God has not yet reached them!

The protection now afforded to these people, by the recent establishment of Trial by Jury, was stated under the head of Somerset.

## Bootsuannas.

## NEW LATTAKOO.

North-east of Cape Town 630 miles—among the Matchappes, a Tribe of Bootsuannas, called also Bechuannas and Boeschuannas.

## LONDON MISSIONARY SOCIETY.

1817.

Rob. Hamilton, Rob. Moffat, *Missionaries.*  
Isaac Hughes, *Artisan.*

Of the progress of the Mission at this place the Directors are unable to say any thing very decisive. Various attacks have been made on it by Corannas and other tribes, which have had an unfavourable influence; but the Missionaries continue to preach to the Bootsuannas both in their own language and through interpreters: knowledge is increasing, but little concern about salvation is manifested: the attendance on the preaching of the Word of God is rather improved from persons of various tribes, who cultivate a portion of land allotted to each, and prove very useful labourers to the Missionaries. The School is in a very infant state as yet: Mr. Moffat has prepared a second much-improved edition of his Spelling-book, which he intended to forward, after having conferred with the Wesleyan Missionaries respecting an established orthography. In the course of last year he visited the interior, and spent ten

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weeks with the Barolongs on the Molopo River: he intended to pay them a still longer visit, when he last wrote, with a view, if possible, to get the tribes in that quarter to congregate, and form a Settlement. As Mr. Moffat is the only individual in Lattakoo, who is fully acquainted with Bootsuanna, the Directors are desirous of sending another Missionary without delay, in order to secure the knowledge of the language, to assist Mr. Moffat in reducing it to grammatical form, and ultimately to provide a translation of the Scriptures in that tongue.

[Report.

### PLATBERG.

A Station among the Bootsuannas, near the Maquasse Mountains—north of the Yellow River.

WESLEYAN MISSIONARY SOCIETY.  
1823.

The Missionaries Hodgson and Archbell appear to have changed the site of the Mission from Maquasse to Platberg: see p. 51 of the last Survey. They write from Platberg—

No circumstances have occurred to lead us to doubt the permanency of this Station; or to alter our views of the importance of this field of Missionary Labour: but many events confirm our often-expressed opinion, that the Mission will fully meet our expectations. Though we hear of wars at a distance, we remain at peace; and have not the slightest apprehension of being disturbed. Our Chief is rising in importance; and an increasing disposition to settle with him shews itself among the Natives scattered in small parties at a distance. The Bataws have removed a little nearer to us: and it is much to be regretted that we have not the means of residing with the Chief of that tribe—a measure which would greatly tend to secure permanent peace among both Corannas and Bosjesmans, by whom he is surrounded; and who, from old habits, are much in danger of committing depredations by stealing cattle.

Berend Berend, a Chief among the Bastard Hottentots, has changed his residence, and fixed his permanent abode within about twenty miles of us. He visited us a few days ago, to solicit us to obtain a Missionary to reside with him and his people: and one object of this Letter is, to request permission to form a Station with him, and the means of accomplishing our anxious wish in this respect. This Chief, some years ago, had the privilege of hearing the Gospel, and was considered to possess its saving influences; and many of his people, though awfully corrupted in principle and depraved in practice, yet admit the importance of spiritual things, and are unanimously desirous of our advocating their cause with the Committee. They form a part of what are termed Griquas, now

in the highest state of civilization of any people beyond the Colony, and looked up to by the different Native Tribes: the Chief is of the greatest consequence of any in this immediate neighbourhood. A Station with this people may be considered similar in its nature, and equal in importance, to Khamiesberg: and no step that we can at present take is of equal importance, to give stability and permanency to this Mission; or, to us, a safe access to, and great influence over, the different Native Tribes around us.

### Namaquas.

LONDON MISSIONARY SOCIETY.

The only information received relative to the Mission among the Namaquas is contained in the following passage of the Report.

Though the people belonging to *Steinkopff* would be glad to enjoy the preaching of the Gospel and that their children should be educated, their extreme poverty and the local circumstances of the country render it almost impossible to keep them together in one place: the Catechist, who labours at *Steinkopff*, has a Congregation of 38 persons; at *Reed Fountain*, which is two days' journey from it, one of 14; and, at another place, one consisting of four families: there are others also dispersed through the wilderness. He has selected two young persons, who assist him in visiting them, and to keep up prayer-meetings, and to teach the children. Most of the people appear to conduct themselves properly, and the Word is not altogether without effect upon them. There is a great want of books; which Mr. Shaw, the Wesleyan Missionary, has occasionally supplied, with great kindness.

### LILY FOUNTAIN.

In Little Namaqualand—near the Khamiesberg.  
WESLEYAN MISSIONARY SOCIETY.

Mr. Edwards, who labours at this Station, writes on the 8th of January of last year—

Our prospects of usefulness are encouraging. In reference to temporals, we are in a state of improvement: the harvest this year has turned out better than the last: our people are daily employed in gathering its fruits. With respect to spiritual concerns, we have much cause for thankfulness for the work already begun in the hearts of many of these poor outcasts. The Lord is graciously present. We have lately admitted several new persons among us, and have very recently had an application from a head of a numerous family for permission to come and reside at our Station. It was said by many of the Natives, a few years ago, that our people would soon be reduced to a state of starvation

at Lily Fountain; and that so many would not be able to subsist together: these prophets have proved to be false; and our enemies must now confess that a great change has been effected among the people. This change for the better, under God, must be attributed to the exertions of the Brethren, who have zealously promoted agriculture and industry among the people, in connection with religion.

The murderer of the late Mr. Threlfall and his companions was executed at

Silver Fountain, on the 3d of September 1827. He was a Namaqua, named Nauwgaap; and was engaged as guide to his victims on their way to the Damara Country: with five other Natives whom he had instigated, they attacked Mr. Threlfall and his two Natives while asleep. Mr. Threlfall escaped from them; but was soon discovered, and was struck on the temple by Nauwgaap while on his knees in prayer.

## African Islands.

### Mauritius,

Or, Isle of France—east of Madagascar—Inhabitants, 81,000; chiefly French Colonists and Blacks, but belonging to Great Britain.

LONDON MISSIONARY SOCIETY.

1814.

John Le Brun, *Missionary*.

V. Forgette, *Assistant*.

No detailed account of this Mission has been received; but, from general information, the Directors have reason to believe, that the state of things is, on the whole, prosperous. The Society's Deputation arrived there in the month of December; and, from the last accounts, were likely to remain some months, waiting for the proper season to visit Madagascar; in which case they would not only assist Mr. Le Brun, but intended to take some tours through the island, which will enable the Directors to speak more fully on the state and prospects of this Mission in their next Report.

[Report.

CHRISTIAN KNOWLEDGE SOCIETY.

The Rev. A. Denny, late Chaplain on the Gold Coast but now Civil Chaplain at Mauritius, undertook, on his departure from England for his Station, to ascertain in what way the aid of the Society could be most advantageously extended to the Island. The Board report on this subject—

Mr. Denny states, that, in the town of Port Louis, containing a population of 3382 Whites, 7511 Free Coloured People, and 15,717 Slaves, there is one School, established and supported by Government since the year 1822 for the education of Free People of Colour of both sexes: the School contains, at present, 90 Boys and 25 Girls; but was almost destitute of books, and manuscripts were resorted to for carrying on the business of instruction. There are also four or five Schools established on the estates of individuals for the education of their Slaves, conducted upon a plan of oral instruction, similar to that of the Catechetical Schools in the West Indies, the pupils not being permitted to learn to read: Mr. Denny agrees with the other Authorities, in pronouncing such Schools totally useless, except

as an introduction to a more complete system of instruction. In Port Louis there is an endowed College for the education of the upper classes both of French and English, in every branch of knowledge taught in our public schools: there are in this Seminary about 50 Protestant Boys, the sons of English residents and of some French Protestants: as the Masters are chiefly Frenchmen and Catholics, the Chaplains have assigned a day in every week for the religious instruction of these young persons. Mr. Denny requests a grant of a Lending Library, and of religious books for their use, many of them having neither a copy of the Bible nor of the Prayer-Book.

Upon the receipt of this communication, the Society lost no time in forwarding a complete set of its Books and Tracts to Mr. Denny, to be used as a Lending Library; and likewise a supply of Bibles, Testaments, Prayer-Books, and School-Books, in French and English. Encouragement was also held out to him to form a District Committee for the Mauritius; and thus to place the Island in the regular receipt of those advantages, which it has not yet been able to procure.

### Madagascar.

A very large Island, off the Eastern Coast of Africa, in the Indian Ocean, about 800 miles by 180 to 200; in a partial state of civilization, and said to contain 4,000,000 of inhabitants.

LONDON MISSIONARY SOCIETY.

1818—renewed 1820.

### TANANARIVOU.

The Capital of the territory of King Radama, which territory is now called Imerina, and is divided into the Provinces of Avaradrano, Marouaiana, Vakinisiscony, and Amboudiranou—17 days' journey from Tamatave.

David Jones, David Griffiths, David Johns, Joseph John Freeman, *Missionaries*.  
James Cameron, John Canham, G. Chick, James Cummins, *Artisans*.  
Edward Baker, *Printer*.

Mr. Freeman and his family, with Mr. and Mrs. Canham, left Tamatave Aug. 24, 1827; and arrived at Tananarivou on the 14th of September. Mr. Row-

lands, one of the Artisans, died in April last. Mr. Baker sailed on the 2d of May. The Directors thus speak of the Mission—

To no part of the wide field occupied by the Society do the Directors look with greater anxiety, than to the Island of Madagascar. The extent of its population—the freedom of religious opinion which it enjoys—the particular point of improvement to which it has advanced, occupying, as it were, the very line which divides the state of barbarism from that of civilization—the character of its ruler—and the encouragement given to the introduction of Christianity, in connection with the arts and manufactures—all contribute to encourage our hopes; while, at the same time, they present difficulties, which it will require the greatest wisdom and perseverance, together with the special blessing of God, to surmount.

From the state of the Island, and the particular wishes of the King, the members of the Society are already aware, that the Missionaries devote a large portion of their attention to the Schools: the number of them, according to the last returns, is 31; and that of the scholars, 1956. Beside 42 Teachers, and the same number of Assistants, in the schools, eight of the best students in the Central School at Tananarivou have been chosen to assist the Missionaries as Visitors and Catechists: each of them has four schools under his superintendence, which he visits and examines strictly on the last week of every month, and gives in his report on the following week. The Missionaries visit the schools always on Saturday, as a check upon the Native Visitors. Of the eight persons thus employed, the Missionaries write—“They have the gift of prayer, and, we hope, the spirit of prayer also; and have acquired a good knowledge of theology.”

On the general progress of the work of instruction on the Island, we are assured, that “Thousands now can read, though eight years ago there were not half-a-dozen who knew any thing of their own language. There are hundreds in the schools, who have committed to memory the Assembly's Catechism with proofs; and several students in the Central School, who are learning English, and have commenced with Latin and Greek.”

The Congregations on the Sabbath have been increased, by the attendance of many Youths from the neighbouring schools; who, after the Morning Service, repeat portions of the Scriptures, which they copy from MSS. furnished by Messrs. Jones and Griffiths. A number of Youths are considered by the Missionaries fit subjects of baptism; but, from various considerations, its administration has not yet taken place.

By an order from Radama, all marriages celebrated at the Mission Chapel, since the commencement of last year, will be considered legal. On the 28th of February, two couples were publicly married there: one of the individuals had been a scholar at Tananarivou.

Mr. Freeman bore the following testimony, about a month after his arrival, to the state in which he found the Mission—

I have pleasure in stating my conviction, from all which I have seen here, that there has been a very persevering and honourable diligence on the part of the Missionaries. I feel convinced of this, from the progress of the translation of the Scriptures and of other books—from the number of Youths now in the Schools, and their respectable attainments—from the large body of well-qualified Native Instructors employed in the Schools in the country, whom I have seen examined in Tananarivou—and from various other instances.

Of one thing I am quite convinced, that if any country in the world wants evangelizing, Madagascar does; and though, in some respects, things wear a gloomy or a dubious aspect at present, I can most unhesitatingly assure the Directors that I am more than ever convinced of the vast importance of this Station, and that, engaging now in the field of Missionary Labour, I know of no spot for which I would willingly resign this. Time, and faith, with diligence and union, will, I confidently hope, do much, as crowned with His blessing who promises the harvest in due time.

The following further particulars are communicated by the Missionaries at the beginning of March.

The Chapel is generally well attended three times on the Sabbath; viz. soon after sun-rise, by the scholars, for Catechetical Exercises—in the forenoon, for Public Worship—and in the afternoon, for the English and Madagasse Prayer-Meeting.

Nearly the whole of the Scriptures, both of the Old and New Testaments, are prepared for final revision. Various Catechisms are also ready for printing. We have issued from the press—1500 Reading Lessons in Madagasse; a small impression of the Madagasse Alphabet, for general distribution, to secure, by the King's direction, uniformity in the orthoëpy of the language; 800 copies of a small volume of Madagasse Hymns for Public Worship; and 2200 copies of a small Spelling-Book. There is now in the press a First Catechism, 1500 copies: the Gospel by St. Luke is printed as far as the 8th chapter.

The King and the Royal Family have expressed themselves highly gratified with the introduction of the art of printing into Mada-

gascar, to circulate among the "Ambanians," useful and religious knowledge. This is the name given by Radama to his subjects, signifying, "Beneath the day"—"Once darkness, now light." So may it prove in reality!

The Society has sustained a serious loss in the death of the Rev. Daniel Tyerman, who had, with Mr. Bennet, spent several years in visiting its Missions, and was on his return home: he died at Tananarivou, on the 30th of July. On the day of his funeral, the 1st of August, King Radama also departed this life. Of these solemn events Mr. Freeman writes—

The very morning we were conveying the ashes of the departed to their long and silent home, we received a communication from the Government, that we were to assemble, immediately after the interment, to receive an important message. What its purport might be we knew not. No official information had yet been given as to the decease of the King; although, from several circumstances, we had reason to conclude that that event had taken place. We returned from the grave: the officers came and announced their message in the name of Ranavaloua, the Queen, successor to Radama; and its purport was, to exhort us to cherish confidence—to entertain no fears—and that whatever Radama had done, as regards the Mission, she would do; and would rather augment than diminish it. In two or three hours afterward, we received another communication to the same purport; but now it was written, the first being only verbal: the first was sent officially; but the latter, if possible, more so; the principal Civil Authorities of the town, in company with those who came in the first instance, being deputed to bring the Letter, and take back our Reply. We thanked the Queen and the Government for the message—expressed our confidence in their protection—and stated our disposition to do all that we could to promote the good of the kingdom for Ranavaloua, as we had done for Radama; and that we would rather augment than diminish our efforts: and, while we conveyed our thanks to her Majesty, we sincerely offered them to a higher throne, and devoutly acknowledged the merciful and superintending care of Him, who ruleth over all the dominions of men, and turreth the hearts of kings to accomplish His good pleasure.

#### RELIGIOUS TRACT SOCIETY.

The Society has supplied for the Press 16 reams of paper; and has also given 3000 English Publications, and to a Public Library lately formed a copy of the Society's bound Publications, amounting to Ninety Volumes.

#### Seychelles.

A cluster of about Sixteen Islands and as many Islets, dependent on Mauritius—Inhabitants, according to Returns in January 1825, were 682 Whites, 323 Free Coloured, and 6038 Slaves: about three-fourths of each class occupy Mahé, the chief Island, 16 miles by about 3, in Long. 55° 56' East and Lat. 4° 35' South.

Application has been made to the Church Missionary Society to place a Missionary in these Islands; which the Committee would gladly do, if the state of the Funds would allow it and a suitable Missionary could be procured. In the mean time, it may be well to put on record the information which has been received, relative to the deplorable state of ignorance and irreligion in which the Free People live, by whom, of course, the spiritual wants of their more than Six Thousand Slaves are utterly neglected. The following Letter is from a resident in the Islands—

I am sorry to tell you I have been obliged to keep the Tracts which you wished me to distribute here. In this Island the people have no idea of religion; and the reading even of serious books is unknown: it has been even impossible to persuade the inhabitants to accept Bibles which were formerly sent hither: they said, that they did not know what to do with them! It is a dreadful thing to leave a country without spiritual instruction. Missionaries are sent into Heathen Lands; while here, and in a Christian Country (or professing to be so), children are born, grow up, marry, and die, without partaking of a single Sacrament!

If a Protestant Minister came hither, he might do a great deal of good: in a short time, this country would be entirely re-united to our Communion; for though the inhabitants in general call themselves Catholic, they are much farther removed from that religion than from ours, and that arises from the bad opinion which they entertain of their Priests. The Free Population would as easily adopt the Protestant Religion as the Catholic, being unacquainted with either the one or the other. But it will be necessary that the Minister should speak French; and that he should not easily be discouraged by the difficulties which he would have to overcome.

Until the present time, Sunday (and the usual hour of prayer) was employed particularly in the sale of Merchandise and Slaves; and it has only been since Mr. H. (the Government Agent) had the power, that he has put a stop to it: but he has been unable to prevent the inhabitants from making choice of that day in preference for their grand dinners and balls, which is their general practice.

A Military Officer, who was stationed at Mahé, gives the following character of the Free Inhabitants—

The Whites are principally from the Isles Bourbon and Mauritius; and, from the frequent intercourse which they have with the latter Island, retain the same manners and possess the same character: in which it must be recollected, that they are essentially French; but they are without that restlessness, impatience, and fire, which distinguish the European. Among their virtues, we may enumerate extreme hospitality to strangers, and strong parental and filial affections: on the other hand, it must be admitted that they are devoid of all public spirit, and are indolent, and generally uninformed. They are Roman Catholics in name; but, in truth, are followers of no religion—a subject to which, I have reason to believe, they never turn their thoughts or devote the slightest attention. In society, there exists little or no distinction of class, beyond that of colour: they who are the most wealthy or intelligent, are regarded as more important personages; but all alike frequent the same entertainments, which arises from their being mostly allied by the ties of affinity and consanguinity. Cards, billiards, and dances, are their amusements: of the two former the men are passionately fond, while the women are devotees to the latter.

Over this population of nearly 7000 souls, there is not now, nor ever has been, a Minister of any persuasion. It is a cheap and beautiful country; and has never suffered by hurricane since the groupe was discovered, now 70 years

since, nor has ever had any epidemic disease. A friend gives the following further particulars—

The climate of Seychelles is remarkably salubrious and unchangeable. The heat at Mahé is from 82° to 86° in the summer, and from 78° to 82° during winter. Gales of wind never occur; and, therefore, one of the ships of war belonging to this station generally harbours there during the hurricane season at Mauritius.

The live stock at Mahé consists of about 460 head of horned cattle and 588 sheep; besides goats, pigs, turkeys, ducks, fowls, pigeons, &c. in abundance. Excellent fish, good fruits, and vegetables, are plentiful.

The White Inhabitants, with the exception of two or three, may all be called French; and, consequently, no Missionary could be of much service to them, unless he was pretty well versed in that language: and I would add, that it is particularly desirable that the Missionary sent thither should be an Englishman of engaging manners.

The Deputation of the London Missionary Society, then at Mauritius, add the following Note to the last extract—

We have the pleasure to know the writer, and think the object which he recommends worthy of the notice of the Church Missionary Society; and shall be happy to hear that they have placed a Missionary at Seychelles, where we think he may be both happy and useful.

## Inland Seas.

**Med—Mediterranean—Black—Caspian—Persian Gulf.**

THE political state of these regions gathers interest every day. It is well remarked in an American Publication—

In viewing the Turkish Empire at this moment, it is needful to reflect that Infinite Wisdom rules; and, by the gathering storm and thunder, is preparing an atmosphere, in which piety can breathe and the plants of godliness flourish. We are entering on a period full of interest. What others have seen by the dim light of prophecy, we shall soon see in the blaze of the noon-day sun.

Of the gradual exhaustion of the Turkish Power, it is observed in the same Publication—

To say nothing of the lesser calamities, the contest with Greece, according to Mr. Everett's calculation, has cost the lives of more than 200,000 Mussulmans; and, to complete the catastrophe, Greece itself is likely to become essentially free. In another quarter, the two large provinces of Wallachia and Moldavia have, in effect, been severed from the Empire; and many suppose that Egypt is only waiting for a favourable opportunity to assert its independence. Moreover, there is a large population of Greeks and others throughout the realm, who have no community of feeling with the Reigning Power, being themselves the victims of its cupidity, violence, and oppression; and who will seize upon the first rational prospect of escaping from the chains under which they groan. The Turks themselves, according to Mr. Eton in his "Survey of the Turkish Empire," are foreboding their own downfall; and "look to the Asiatic shore as a retreat from the fury of the conquerors."

The necessity of the removal of the Mahomedan Dominion to open the way or

the Kingdom of Christ, will be seen from the following view of the state of different bodies of men in Western Asia, extracted from a late Report of the American Board—

A profession of the Gospel in its simplicity cannot be made, by any class of Nominal Christians in Western Asia, without incurring the displeasure of rulers, both ecclesiastical and civil, and hazarding character, property, liberty, and life. The SYRIAN and MARONITE Patriarchs issued their fulminating proclamations three or four years ago: since the latter has witnessed, with his own eyes, the courage and perseverance of Asaad, he is evidently concerned, lest the teaching of the Missionaries should make other converts of a similar cast.

The GREEK CATHOLICS feel scarcely less consternation, and manifest similar hostility: and the devotees of the GREEK CHURCH, though much less inclined to persecute than their neighbours, do not hesitate to reproach and threaten any members of their Communion, who seem likely to be carried away by the reasoning or the example of strangers, whom they consider as pernicious innovators.

As to the MAHOMEDANS, there is no doubt in the mind of any man acquainted with these countries, that so long as things remain in their present state, the profession of Christianity by a Mussulman would bring upon him inevitable and immediate death: the rulers, and the people of all ranks, would act with equal zeal, and would bring down the exterminating axe with steady and inexorable vengeance. In what manner it will please the Lord to open a way for the admission of truth to this fanatical people, it would be of little use to conjecture. That some way will be opened, we need not doubt; and there is good reason to conclude, that it will be such a way as, while it illustrates the power of Divine Grace, will give ample scope to human agency. A race of Christian Heroes, not much behind the Primitive Disciples, must yet be found in every part of Asia; who, if not called to seal their testimony with their blood, will stand ready to do it. Missionaries will do well to cultivate the same kind of courage and constancy; for the day, when the tyrannical systems of the Old World shall be broken up, will be a day of no small peril to those, who had any hand in producing a moral revolution of so vast an extent and so radical in its character. But this should never intimidate any man, who has counted the cost of a religious profession—who acknowledges the claims which Christ has upon him—and who thinks of the certain and permanent triumph, which Truth is ultimately to gain over error, and of the imperishable crown to be received as the reward of fidelity in this great conflict.

It does not appear, that any TURKS have been brought so much into contact with true religion, as to be aware of its nature and tendency. In some of the travels of Missionaries, however, various conversations have been held with Mahomedan Chiefs, which could hardly have failed to prepare the way, in some degree, for a more liberal habit of thinking. The oppressive exactions, which the people are compelled to endure, under the present system, must ultimately lead, one would think, to aspirations after deliverance; which, however, can never be realized, unless by the introduction of a Pure Faith, from which an all-pervading Moral Principle shall flow. As one instance of the sort of government to which the people are subjected, there was last year a danger of famine, in consequence of the Pacha having amassed all the grain in the country, and doubled the price within four or five months; thus raising it to five or six times as much as it would have cost five years ago. A common resource for extorting money is, to compel all the people to purchase soap from the Government Manufactory, in such quantities as they may be able to pay for, and at such prices as the ruler thinks proper to affix to the article; and, whenever it is thought necessary to coerce an individual, who is in danger of embracing a new religion, or who is otherwise obnoxious to the Local Governor, he is forced to bear an enormous imposition in the form of a soap-tax: if this be not paid, a soldier is quartered upon him, and he must make his submission as he can.

As the Missionaries became personally acquainted with JEWS, it was perceived that a course of uniform kindness toward them gradually overcame their prejudices. They are generally ignorant of their own Scriptures, and have incorporated with them many absurd traditions. The Missionaries have interchanged visits with Jewish Families, been kindly entertained, and held many religious conversations with a few individuals who seemed willing to inquire as to the nature of Christianity. The state of suffering and oppression at Jerusalem is such, that many Jews are leaving that city.

The facts connected with the conversion of the ARMENIAN Ecclesiastics at Beyrout were of such a character, as to attract much attention among members of the same communion. The question of the celibacy of the Clergy was examined with great freedom: the matter was repeatedly brought before Turkish Rulers, who did not fail to give their advice in favour of the marriage of their Clergy. The Armenian Laity are disposed to think and

speak freely respecting their Priesthood. The more intelligent of the merchants regard an ignorant, vicious, and mercenary Clergy with disgust and contempt.

It is remarkable, that the agitation and alarm, felt from the labours of the Missionaries, originate in the fact, that the dreaded changes are the result of reason, reflection, and argument, fortified by an appeal to Scripture, and that they are followed by an exemplary purity of life. A mere change of religious opinions, which left the individual in the same ignorance in which it found him, and as much the slave of sin as before, would excite little attention, and provoke no hostility. It is a very common thing for people to change their religion, as it is called; that is, to turn from one modification of Nominal Christianity to another; and to join the Greek, or Greek-Catholic, or Maronite, or Latin Connection: and all this without giving great offence to any one. But, as Mr. Goodell well expresses it, "to become serious conscientious Christians—to take the Word of God as the only rule of faith and practice—to live soberly, righteously, and godly in the world—this awakens all the malice and rage of minds which are *enmity against God*."

The Rev. H. D. Leeves accompanies his review of the Proceedings of the British and Foreign Bible Society in connection with Constantinople, for the last seven years, with the following remarks:—

The total amount which has been received for the Scriptures, during the period of my residence, has exceeded 56,000 piastres; which, at an average of exchanges for the several years, may be rated at between 1200*l.* and 1300*l.* sterling. Were it impossible to present any other evidence, that the influence of the Bible Society had been beneficial to these countries, and that the Word of God which we have been scattering through them has been heartily welcomed, that it is by numbers at present valued and read, and that it *will not return void, but prosper unto the thing whereunto it was sent*—I cannot but consider that this proof would, in itself, be quite sufficient. It is not indeed easy, in a country like Turkey, as it may be in our own, to trace the Scriptures into the family and closet, and note their effects upon individuals; nor is this, I conceive, necessary, in order to produce the full conviction that the distribution of the Scriptures has been productive of beneficial results. We may here safely rest upon the general promises of God, and the known efficacy of His Word, which is *quick and powerful, and sharper than any two-edged sword*; and which, adapted as it is to the hearts and the wants of men of every clime and every description, will and must, if studied and read, produce upon many its fruits, *of doctrine, reproof, correction, and instruction in righteousness*. It is an interesting reflection to make, that so much of the good seed of the Divine Word has been sown in this field, before the arrival of the actual political crisis, which may be big with so many changes; and which may God overrule to the purification and enlargement of the Church of His Son!

And, here, I may add my firm persuasion, that the operations of the Bible Society have greatly tended to raise the character of the British Nation in the eyes of the inhabitants of Turkey, and particularly of the Greek and Armenian Nations. Not only have they been the occasion of removing many absurd and vulgar prejudices concerning the religion of the English, of which some thought that we had little or none at all, or that we were a people of freemasons; others, that we held such doctrines as that of the transmigration of souls, (and this notion, strange as it may seem, has long prevailed, particularly among the Greeks; and I have often been seriously questioned about it by persons of some education, who might have been supposed to know better;) but these operations have convinced them, by brilliant and palpable evidence, that we have a religion, founded upon that Holy Book of our Common Faith which we zealously circulate—that we truly love this religion—and that we anxiously seek to promote the best and eternal interests of our fellow-Christians and fellow-men throughout the globe.

While the conflict which is begun in these Seas exposes the Christian Labourers to increased difficulties, and has obliged them to quit for a time some of the scenes of their toil, it has been the means of more fully opening others. The American Missionaries have for a time quitted Syria, but find Greece thrown open before them: the Rev. Jonas King, who has returned from America, writes from Poros, on the 5th of August—

Multitudes are calling on me, to beg the Gospel. I know not that I ever saw people so ABSOLUTELY HUNGRY for Books, as they are in this place. Not more than three or four have asked me for charity—hundreds have asked me for books.

The way is perfectly open for me to establish Schools to almost any extent. If you can send me 50,000 dollars, I can employ them for that purpose.

Mr. King is not in connection with the Board of Missions, but is supported from other sources.

The Episcopal Missionary Society of the United States is taking measures preparatory to entering on this field of labour: the following Resolution was passed at a Meeting of the Committee on the 8th of September—

That the Rev. John J. Robertson be appointed an Agent of this Society, to visit Greece—to inquire into the state of religion in that country—to ascertain the disposition of the people for receiving Protestant Episcopal Missionaries—to disseminate religious publications—and to promote the knowledge of the Gospel by such means as shall be within his power, with the view, should he be favoured by Divine Providence, to his settlement as a Missionary of this Society in that country.

#### AMERICAN BOARD OF MISSIONS.

Various changes have taken place among the LABOURERS of the Board. The Rev. Elnathan Gridley had entered, in June 1827, from Smyrna, on a Journey in Cappadocia; but died of fever on the 27th of September: a Memoir and Obituary of him appeared at pp. 420—423 of our last Volume. The Rev. Josiah Brewer, Mr. Gridley's associate at Smyrna, arrived at Malta on the 21st of December 1827: after some stay there he embarked for the United States, and reached Boston on the 15th of July. The Missionaries from Syria, with their families and the Armenians Wortabet and Carabet, arrived at Malta, on the 30th of May. On the 28th of July, the Rev. Daniel Temple embarked there for America: he reached Boston on the 20th of September, and is to visit the Auxiliary Societies in connection with the Board.

The Committee are about to send a confidential Agent to the Mediterranean; and have appointed to this office Mr. Anderson, one of the Assistant Secretaries. They state on this subject—

The Committee have, for a considerable time, thought it desirable, that some one, intimately conversant with the views and plans by which their operations have hitherto been regulated, should visit the Mediterranean; and confer with the Missionaries of different Societies and Stations, respecting the best means of diffusing a knowledge of the Gospel in that part of the world. Advantages, highly important to the Cause, and probably in no other manner attainable, have been confidently anticipated from such an agency; especially, should the Individual employed in it be associated with the Committee, and attend their meetings, for a number of years after his return.

The Board have, at present, no other Station than Malta in these seas; Smyrna and Beyrout having been relinquished, as will be seen from the preceding statement, for a season.

The peculiar obstacles to the growth of True Religion in Syria, with the Trials and Prospects of this Mission, were  
Jan. 1829.

stated at large at pp. 329—336, 390—394, and 501, 502, 528 of our last Volume; and at pp. 602—603, the reasons for suspending that Mission, with a view of its probable Effects, and a Plan of future Proceedings in the Mediterranean. An account of the Young Maronite, Asaad Shidiak, frequently mentioned in our pages, will be found at pp. 577—581.

#### MALTA.

1820.

Ed Smith, Isaac Bird, W. Goodell,  
*Missionaries.*

Heman Hallock, *Printer.*

The arrival of these Missionaries from Syria has been already mentioned. Mr. Temple, who was at Malta at the time of their arrival, writes to Mr. Jowett—

I can hardly tell you how much our friends from Beyrout seem wome with care and deep anxiety; Mr. Goodell especially. He scarcely seems like the same man: his beard is grey—his countenance thin and fallen. But, *though faint, they seem anxious to be still pursuing.*

Of the operations of the PRESS at Malta, from August 1822 to November 1827, the following particulars are stated—

The number of Books and Tracts printed is 106; of which 62 are in Modern Greek, 43 in Italian, and one in Greco-Turkish. The number of distinct pages in the Greek, is 3504; in the Italian, 1430; and in the Greco-Turkish, 24—making a total of 4958 pages. The number of editions printed in the Greek, is 73; in the Italian, 51; in the Greco-Turkish, 2—total 131. The number of copies, printed, remaining in the depository, and issued, will appear in the following table.

	<i>Copies.</i>		
	<i>Printed.</i>	<i>In Depos.</i>	<i>Issued.</i>
Greek...	71,050	13,120	57,930
Italian...	55,500	23,439	32,061
Gr. Turk.	1,500	500	1,000
<b>Total .</b>	<b>128,050</b>	<b>37,059</b>	<b>90,991</b>
	<i>Pages.</i>		
Greek...	3,732,000	1,151,440	2,580,640
Italian...	1,706,000	855,888	850,112
Gr. Turk.	36,000	12,000	24,000
<b>Total .</b>	<b>5,474,000</b>	<b>2,019,328</b>	<b>3,454,732</b>



The average number of pages in the Greek publications is 56 : in the Italian, it is 33.

The Tracts are, in part, translations from the publications of the London and American Tract Societies ; and, in part, Original Tracts, more particularly adapted to the regions of ignorance, error, and superstition, for which they were intended.

Mr. Goodell has completed the Translation of the New Testament into Turkish-Armenian.

Of Malta itself, the Board say—

The work of reformation proceeds very slowly at Malta : but few of the Natives are accessible to the Missionaries. Mr. Temple spends the Sabbath Evening in reading the Scriptures in Italian, and offering familiar remarks on the passage read, to a few individuals, who come to his house. The utmost caution and vigilance are used by the Catholic Priesthood to prevent the people from hearing the Gospel and receiving books.

The death of Mrs. Temple was mentioned at p. 182 of our Volume for 1827 : the Board thus speak of her—

She was a woman of an excellent disposition ; and was distinguished for meekness, patience, good sense, and piety. She committed her departing spirit to the Lord Jesus with steadfast faith. Her last advice to the Missionaries was, “ that they should be united, and pray a great deal.” Mr. Jowett kindly visited her on her dying bed ; and pointed her to the Great Shepherd, who will not suffer any of his flock to be plucked from his hand.

#### BIBLE SOCIETIES.

From the Twenty-fourth Report of the British and Foreign Bible Society we collect the following summary.

The Rev. H. D. Leeves has been compelled, for the present, to retire from his post at Constantinople : he continued to attend to the concerns of the Society till the latest moment ; and, when he quitted, made the best arrangements that circumstances admitted, for securing the books of the Society, which he was constrained to leave behind.

Mr. Barker had been able, up to the date of March, to remain at his post at Smyrna ; and has, when all circumstances are considered, effected much during the past year. With the exception of accompanying Mr. Leeves part of the way to Constantinople, he has been unavoidably stationary ; but he has been engaged in active correspondence, and in supplying the demands thus happily created.

#### CIRCULATION OF THE SCRIPTURES.

*Constantinople*—During the interval between January 1st and November 24th of last

year, 2151 copies of the Scriptures were disposed of at the magazine, by sale—3647 other copies were issued from thence, chiefly to Adrianople, Bucharest, Salonica, &c.—and 1091 copies were sent into Asia Minor, under charge of a man employed to travel with and dispose of them by sale, in various cities and towns of that country. Of this total of 6889 copies, about 5000 were the proper issues of the Constantinople Depository, the rest being transmitted to the Smyrna Depôt. About 25,000 copies had been issued from 1821 to 1826 : to which, if 5000 be added for the year 1827, a total is obtained for the whole seven years of 30,000 copies. In this calculation the issues from the Smyrna Depôt are not included, which for several years have been considerable ; more particularly since Mr. Barker took the charge of it in the year 1824 : nor is the field of Syria and Egypt brought under our view, which in preceding years has been diligently cultivated, both by Mr. Barker and the various Missionaries who have visited or resided in those countries.

*Smyrna*—The total issue of copies from the Depository, up to December, was 2580. Since that date, Mr. Barker writes, “ I am more than ever sanguine in my expectations, by the Almighty's aid, of doing much good in the Greek islands and the Morea.” In taking a retrospective view of his operations since his establishment in charge of the Depôt at Smyrna, he observes—“ Since September 1824, when the Rev. Mr. Favez quitted this Depôt, about three years and four months, nearly 12,000 volumes have been issued from Smyrna only ; and, before that date, how many thousands more I do not know. This number is not inconsiderable, when it is borne in mind that the books have been disseminated in a country like this ; where, besides the oppositions and restrictions experienced, learning, in comparison with European Countries, is at a very low ebb. . . . In spite of events and rumours of war, the Word of God continues to find its way among the people of this country.”

In the event of Mr. Barker's being obliged to quit Smyrna, Greece certainly seems to present very favourable openings for further operations.

*Malta*—In the annual statement of the issues at Malta, it appears that there have been distributed 2683 copies : of these, more than one half have been in the Greek Language. In the Letter which accompanied the statement, Mr. Jowett writes—“ It was the earnest wish of our Committee, to solicit the notice of the British and Foreign Bible Society to the very low state of our stock in the article of Greek Scriptures. In the present important crisis, we feel that no apology is needed for urgently soliciting a fresh and

abundant supply of the Ancient-and-Modern-Greek Testaments. How deeply is it to be desired, that, in the expected establishment of the Greek Nation, the basis of her character should be firmly fixed on the knowledge of the doctrines of the Gospel!" In answer to this application, 1000 of the Ancient-and-Modern together, and 1000 of the Modern-Greek Testament by itself, together with 2000 copies of the Book of Psalms, have been sent. Mr. Jowett writes—"It would be highly desirable to send to the Bible Society here a good stock of Coptic and Arabic Psalters—500, if convenient. As our Depot is kept in excellent order, and as this is the direct way to Egypt, where we are in correspondence with Seven Missionaries, I apprehend you will not disapprove this suggestion:" 500 have accordingly been sent. In the same Letter he adds—"I feel no hesitation in requesting 200 or 300 of the Ethiopic and Amharic Gospels:" 300 have been forwarded: 200 Turkish Bibles, when completed, are likewise to be placed in the Depot at Malta.

#### NEW VERSIONS AND EDITIONS.

The manuscript of the *Greek Bible* has been delivered to Mr. Leeves by Hilarion, with the exception of the Books of Nehemiah and Esther. Mr. Leeves brought it with him as far as Corfu, where a duplicate copy is now making under the superintendence of Mr. Lowndes. The public troubles have impeded this work: and Archbishop Hilarion has himself been deposed, and is now pursuing his labours in exile at Demotica.

Under the superintendence of the Rev. Isaac Lowndes, at Corfu, the *New Testament in the Albanian and Modern-Greek* has been finished. Opportunities have not as yet offered for any effective circulation of this work. One of his correspondents, however, writes to him, speaking of a Minister of Religion—"This reverend priest felt unmeasurable joy, when he received the Word of our Saviour in a language understood by his flock." It will be remembered that the Scriptures have never before been translated into Albanian.

Opinions have been sought respecting the merits of the Modern Armenian, printed by the Society; and these having proved satisfactory, a second edition has been commenced at Paris, of 2000 copies of the *Ancient-and-Modern-Armenian Testament*, and 3000 of the *Modern-Armenian Testament* by itself. It has also been determined to print an edition of the entire Bible in this language, and the necessary measures for such a work have been commenced.

Of the *Bulgarian New-Testament*, an edition is in the course of being printed, to the extent of 1200 copies, by an individual quite independent of the Society; but of which,

should it prove a faithful work, the Society will be able to avail itself.

The printing of a Version in the *Servian Language* has formed the subject of much inquiry; but, as yet, no decision has been arrived at.

Mr. Lowndes has occupied himself during the past year in instituting some inquiries relative to the Scriptures in the *Bornian Language*, but has not as yet obtained satisfactory information.

The progress of the Rev. Mr. Glen in making the translation of the *Poetical and Prophetical Books of Scripture in Persian* has met with some interruption; owing to a severe illness with which his Moonshee and himself have been visited, and of which the Moonshee died: having, however, engaged another, the Book of Job, together with the Ecclesiastes and Proverbs, has been finished, and transmitted to this country: Isaiah is commenced. The translation of the *Historical Books* by Mirza Jaffer has advanced to the First Book of Samuel: the Book of Genesis has been revised and printed under the superintendence of Professor Lee, and a few copies put into circulation: the observations of Persian Scholars have been invited, and some have already been submitted to the notice of the Committee.

Manuscript copies of the *Curdish translation of the Four Gospels and the Book of Revelation* have been transmitted to this country, and the remainder of the work is in progress.

There is, at last, a satisfactory prospect that the *Judeo-Spanish New-Testament* will, without further delay, be put to press at Corfu.

The manuscripts in the *Syriac Language and Chaldee Character*, to which allusion is made in the last Report, having been examined, 2000 copies of the *Four Gospels* have been ordered, and are now in the press.

The *Four Gospels in Ethiopic and Amharic* have already been printed, and copies sent to Malta; and thence to some Missionaries about to proceed, in connection with the Church Missionary Society, to Abyssinia. These individuals, through the Rev. William Jowett, have most earnestly entreated the Committee to print the *Remainder of the New Testament*, to correspond with the Gospels already sent out: in other communications from this quarter, similar urgent requests have been preferred; and have led to the determination of printing 2000 copies in the *Amharic*, with 2000 in the *Ethiopic* to correspond, with as little delay as practicable. The work is proceeding under the superintendence of Mr. Platt, who has made a most favourable report of the general character of this Version for fidelity to the Original. Your Committee cannot leave this subject without expressing a hope, that the few Abyssinians with whom the Missionaries have met, will prove a fair

specimen of their countrymen; and that, in time, multitudes of that Ancient Church, which has hitherto been destitute of the privilege of a printed copy of the Scriptures, will hail with delight that boon which the Society has so happily been permitted to confer upon them.

Serious objections having been urged against the *Turkish New Testament*, printed by the Society, which led to a careful revision of the Translation, the Rev. Dr. Henderson, who called attention to the subject, thus expressed to the Committee, under date of April 26, 1828, his sentiments relative to the revision—

In compliance with your request, it gives me pleasure to furnish you with a statement respecting the result of my examination of the sheets of the Turkish Bible, which have been forwarded to me for this purpose.

1. The passages to which I objected, as rendered in a manner calculated to teach doctrines opposed to the general tenor of Scripture on some important and fundamental points of Christian Belief, have been altered so as to bring them into accordance with the same passages in other generally-received Versions.

2. Those renderings which gave a Mohammedan colouring to the Version have been exchanged for such as express the meaning of the Original in a way that excludes all extraneous or accessory ideas.

3. The high-sounding and bombastic epithets given by Ali Bey to the Deity, and such combinations as "His Majesty Jesus," "Lady Mary," "Lord Abraham," &c. have all been expunged; and the general style of the Version has been reduced to those forms of sober simplicity by which the diction of Sacred Scripture is so strikingly characterized.

4. As far as I have been able to give attention to the work, as a whole, I am happy in being able to state, that I consider its distribution entitled to the cordial and unqualified support of all who are desirous that *the Word of the Lord may have free course and be glorified*.

Having drawn the attention of the public to the state of this Version, as exhibited in the New Testament published at Paris in 1819, I cannot but feel anxious that they should be put in possession of explicit information, relative to the corrections that have been introduced into it; and thus have the means of satisfying themselves, that every ground of objection from this quarter against the operations of the Society is now entirely removed.

The following intelligence has been recently received from Mr. Benjamin

Barker: he writes from Smyrna, in August—

Our Dépôt here goes on as well as can be expected, considering the state of things, and the distress of the country, arising from the debility of commerce and the new taxes. The Italian and French Scriptures have arrived, and are put into circulation: I trust soon to be able to give you a good account of their sale. The circulation of the Greek Scriptures goes on much better than heretofore in Greece; and, on the arrival of the promised supply, I am confident, from what the Rev. Mr. Hartley says, it will be greatly augmented; for there are many islands and places still unprovided. I have sent upward of 200 volumes of the Scriptures to the Fair of Balankissar, which is situated between this and Constantinople; and I expect they will all be sold. Mr. Leves's young man is employed in visiting the Greek Islands; and, latterly, I find he was at Andros. The Rev. Mr. Hartley's servant, an active young man, is gone with the Scriptures to the Island of Samos. The Rev. Dr. Korck writes me, that the School for 300 Boys, lately built at Syra, has been opened: as he has the direction of it, the Holy Scriptures will be one of the School Books; as was the case in the lesser one, or Ancient School. Forty-nine Greek New Testaments were sold lately by a private gentleman at Syra; which were not from the dépôt there, but the remainder of some which I had sent him from Smyrna.

The Rev. Mr. Hartley supposes that upward of 2000 volumes of books, taken from the Constantinople and Smyrna Dépôts, have been distributed in the Greek Islands and the Morea: accounts have reached me of about 1500; and I am expecting the rest. The measures which my brother Samuel has taken, previously to his quitting Constantinople, will, I trust, insure to us the sale of the Scriptures at that capital: in short, I do all I can to forward the Society's Transactions in these parts, and to engage people to help me; but the exertions of a single man cannot produce gigantic operations in a barbarous country, or, more properly, where a person does not meet, as in Europe, with Philanthropists in every town or village, ready to aid him, with heart and soul, in the distribution of the Word of God.

In September, he adds—

I am happy in announcing to you, that the circulation of the Sacred Scriptures at Constantinople continues: I have received an account, that, from the 14th of May to the 30th of June, while my brother was there, 236 volumes had been disposed of, and 410 piastres received on account of books sold by others.

1815.

MALTA.

William Jowett, Christopher Frederick Schlienz, *Missionaries.*

August Koellner, John Kitto, Peter Brenner, *Printers.*

Mr. Jowett, with his family, is now on his second visit home from Malta; having left that island in the latter part of April, and arrived in London at the close of May: see p. 253 of our last Volume. Mr. Schlienz is diligently occupied, during Mr. Jowett's absence, in the direction of the Society's concerns. Mr. Brenner, who assists more particularly in the printing department and the secular affairs of the Mission, embarked at Gravesend in April, and arrived at Malta on the 21st of May. Mr. Kitto's health has suffered much; and, on this and some other accounts, he is about to retire from the Society's service. Mr. Koellner is proceeding to Germany, with a view to prepare for future labour as a Missionary: in making known his wish to the Committee, he says—

I cannot omit stating to you, that I felt myself greatly urged to such an important step, by the melancholy state of religion in this country; and indeed, in no small degree, by the highly-animating example of Missionary Zeal, under the direction of which it has been my happy lot to pass my first years of Missionary Life.

On Mr. Jowett's first meeting with the Committee after his arrival in London, he gave a brief view (see pp. 299, 300 of our last Volume) of the state of Missions in the Mediterranean, and of his own more immediate course of labour. On this subject we shall quote a late Quarterly Paper issued by the Society, as it presents a just view of the nature and objects of the Malta Mission—

The Society's Labourers in Malta itself are not Missionaries in the sense of Public Preachers: yet they are Missionaries in a most important sense; for they are supplying their fellow-labourers who travel far and wide with the means of communicating and perpetuating Religious Knowledge. In the years 1825, 1826, and 1827, the Society's Press issued Three Millions of pages of different Religious Tracts and Books: almost all these works were compiled and translated, with great labour, by Mr. Jowett, or under his constant superintendence, and were carried through the press by him. The Rev. C. F. Schlienz has now joined him in the arduous work, under which, together with his extensive correspondence and general superintendence of the Society's Mission, his health has so seriously suffered, that the Committee felt

it to be their duty to invite him to visit home a second time for the recruiting of his strength. While in this country, he is carrying through the press a Translation of the Four Gospels into Maltese; which it was necessary to print in England, as the circulation of them would not be allowed in Malta if printed in that island.

The advantages, however, of printing in Malta rather than in England are decisive. The cost is less, from the comparative cheapness of living and wages—the requisite native help is procurable to an extent not practicable at home—publications issued from Malta are received more freely than those printed in England—and better and more frequent opportunities of circulation offer on the spot.

On Mr. Jowett's first proceeding to the Mediterranean, a Code of Instructions was given to him, which is printed in the Appendix to the Society's Sixteenth Report. Two points were chiefly placed before him—the acquiring of Information relative to the State of Religion and of Society, with the best Means of its melioration—and the Propagation of Christian Knowledge by the Press, by Journeys into the surrounding countries, and by the Education of the Natives of those countries. These objects have been ever kept in view. It is obvious, therefore, that this Mission takes a wide range in its proceedings; and as those who are engaged in it are debarred, in a great measure, by the peculiar circumstances of these countries, from the direct work of Missionaries, in openly preaching to assembled bodies of Gentiles the unsearchable riches of Christ, they are the more assiduous in availing themselves of all those means which are open to them—the use of the press, friendly conference, and social and public addresses as they have opportunity.

A summary view of the Works issued from the Press, with various details relative to such as were ready for the Press or under preparation, appeared at pp. 163, 164, 200, 201, and 204—206 of our last Volume. Phares Shidiak, brother of the persecuted Asaad, who had for some time assisted, at Malta, both Mr. Schlienz and the American Missionaries, in the department of Translation into Arabic, has, from the failure of his health, retired to Egypt.

The following communications from Mr. Schlienz will shew both the present course of proceedings and the wishes and designs of the Labourers. He writes at the end of May—

Our men are chiefly employed in Arabic: most of them are beginners in composing Arabic, and therefore I sometimes get proofs which quite dishearten me; but I hope they will improve. Mr. Koellner manages it so,

that I get but four pages at once to correct, by which means he affords me and the compositors great relief: indeed the correction of twelve pages of bad Arabic composition at once, nearly puts out my eyes; and they are precious to me. The Office is prepared for the discharge of a good deal of labour: this will, at present, be chiefly in Arabic. I shall, however, endeavour to do something in Amharic also. We have in the Press a re-print, in Greek, of the short History of the First Three Centuries of the Church of Christ, out of some part of the "Philanthropos." Mr. Brenner yields important help, in taking a share of the correction of the proof-sheets.

The "Philanthropos," a periodical work by Mr. Jowett, now completed for a year, is much sought for; and will be resumed on his return. Dr. Korck speaks of it as well adapted to meet the circumstances of the times and the disposition of the Greeks.

Mr. Schlienx has under preparation, an Introduction to the Gospels; and Arabic Proverbs, with explanations from Scripture. Both Mr. Jowett and Mr. Schlienx are desirous of promoting the study of Hebrew. Mr. Schlienx writes—

In our labours, we must not only look for the re-establishing and edifying of degraded Oriental Churches, by conveying to them general means of religious instruction; and for the education of their neglected Youth, by the compilation of Elementary Works and School Books—but also, and most particularly, for the education of Young Ecclesiastics among them, by procuring to them the means of acquiring sound Scriptural Knowledge, in works that bear a peculiar reference to the Original Languages of the Holy Scriptures. The course which will render this study most easy, pleasant, and useful, is to begin with the Hebrew, which will lead to Arabic and Ethiopic. Being once roused to the study of the New Testament, the acquisition of whose original language the Orientalist must find considerably harder than that of the Old, how wonderful will be the effects, which such a study will have on the Oriental Churches!—how incalculable the benefits which are likely to redound, when Greece and all the Arabian and Ethiopic Regions shall cast their mites into the treasury!

Preparations are making to print at Malta Elementary Books in Amharic. The New Testament, in Amharic and Ethiopic, is making progress under the charge of the Bible Society. The importance of introducing the study of Hebrew into Greece may lead to the preparation and issuing, in due time, of a Hebrew and Modern-Greek Grammar and Lexicon.

#### SMYRNA AND SYRA.

John Hartley, Christian Lewis Korck, M.D.  
*Missionaries.*

In the last Survey, Mr. Hartley was left, in October 1827, at Syra, and Dr. Korck at Smyrna. From Syra, Mr. Hartley proceeded, in company of the Rev. Josiah Brewer, American Missionary, to Egina; where he was joined, early in January, by Dr. Korck. Their previous proceedings, till they met in Egina, were stated at pp. 201—204 of our last Volume. Fuller details of those of Mr. Hartley appear at pp. 382—388; he left Dr. Korck at Egina in the middle of March; and, after visiting various places, joined him, in June, at Syra, to which place Dr. Korck had proceeded from Egina. He remarks, generally, of his proceedings during the winter at Egina—

Opportunities of imparting religious instruction by means of conversation were enjoyed daily; and four times I preached publicly in the Church of the Panagia. The amount of benefit imparted is known only to Him, who knows all things; but the apparent effects were such, as to prove highly encouraging. Seven persons joined me in prayer and the reading of the Scriptures; and an eighth, though suddenly called from Egina by duty, exhibited signs of real religion. Of those who habitually joined us, one was Prior of a large Monastery, and another was an Archimandrite. That many persons, before inclined to infidel sentiments, obtained better views, I feel certain. I venture to hope that exertions of this nature will not be wholly fruitless: carried on with patience in various directions, they may, by the Divine Blessing, gradually contribute to the reformation of religion throughout the Levant.

From Syra, in May, Dr. Korck gives the following instance of the influence of Mr. Hartley's labours—

I must mention a fact which will encourage the Missionary Friends of Greece. A petition for the Works of Voltaire was brought to a man who seems, with his whole family, through the reading of the New Testament, and through conversations with Mr. Hartley, to be really converted to God; and I rejoice to think, that this now very poor man, who knows not from whence he shall to-morrow get bread for his family (though once the richest of Haivali), declined to write the petition, and thus lost two dollars; being, moreover, ridiculed by all his friends: but he suffered all this willingly, because he knew that even to write the petition would make him an accomplice to the spiritual ruin of his Nation.

From the same place Mr. Hartley writes, at the end of June—

I have been glad to find that the tour, which I made with Mr. Brewer in the autumn, has been attended with success: not only have the different individuals to whom we entrusted copies of the Scriptures sold a considerable quantity, but they have also remitted the money to us. We are now urging forward the same object in various other Islands.

In July Mr. Hartley left Dr. Korck at Syra, and proceeded to Smyrna: in October he was still there; and was both discharging the duties of the English Chaplaincy during the absence of Mr. Arundell, and was also preaching in Modern Greek. He writes on the 9th of August—

Just before I left Syra, Dr. Korck had recovered his health in a surprising degree: in the former part of my stay there, he was not well. I encourage the hope that the climate will suit his constitution. The School of which he has the superintendence is a most flourishing and interesting Institution. I scarcely know any thing connected with Missionary Undertakings in these parts which has given me so much pleasure. It is the precise employment in which Dr. Korck is likely to be most useful: he himself takes delight in the duties to which it calls him, and he is exceedingly beloved by the children.

Of this School at Syra, Dr. Korck, under date of the 27th of August, gives the following account—

Since the month of April I have been steadily employed, here in Syra, at a School of Mutual Instruction, which Mr. Brewer had begun. On his departure for America, we had about 40 children under our care; but, soon after my arrival, I was enabled to increase the number to upward of 60. Having been so happy as to find some Schoolmasters in Egina, the Greek Merchants here began to take a higher interest in the work, and to erect a building for 300 Children, as they had promised several months before to Mr. Brewer and myself; Mr. Brewer engaging to pay the Master for six months, and I to undertake the direction of the work. After much delay, we have at last been able to enter the new building, and already the number of children is nearly 250: these Children, of whom about 80 are Girls, are daily instructed out of the Gospel, or out of School-Books prepared by our Brethren in Malta. Twice a-week I explain to them—still, indeed, with a stammering tongue, but understood by my children—such parts of the Word of God as are suited to them; and this I do in the way of conversation. Twice a-week they learn a portion of Scripture by heart; and, in this, they shew so much application, that I am obliged to re-

strain some of the Girls, for fear their health might be injured: they will learn 20—80—120 and even 180 lines more than I prescribe them; and in order to do so, they will rise again, when their parents think them asleep, kindle a light, and study. You may imagine how much such facts encourage me, and make the children very dear to me; and, as all they learn is from the Gospel, what reason have we not to hope, after the early and the latter rain, for an abundant harvest from this seed of life planted in so many young souls!

It must be still more gratifying to the Christian Friends of Greece, when they learn what I have witnessed with an uplifted heart; namely, that many of these dear children become the Teachers of their parents and friends, by receiving useful Tracts as rewards, or in engaging them to read with them their lessons.

Another circumstance renders my labours here more interesting. I have children from all parts of Greece in my School; from Constantinople, Smyrna, Ipsara, Crete, and the Ionian Islands. To these parts many of them will return, and thus carry with them the light which they have received: for Syra is only a temporary abode of the 35,000 Greeks, whom political and mercantile circumstances have driven here together. The island itself has for its stated inhabitants only 5000 Latin Greeks, by whose children our School is also frequented.

The small School Books and the translation of the System of Mutual Instruction of Mr. Temple, which he has entrusted to me for distribution, give me an influence even in remote parts, by enabling me to present books to good Schools, and to enter into friendly connection with them. I have sent 400 copies, together with a set of Greek Scripture-Lessons to the Government for its Orphan Institution of 600 Boys, now erected in Egina; and have received a Letter of Thanks from the President, Count Capo d'Istria, in which he states that he has distributed already a part of those books in the Government School at Napoli di Romania, and retained the other part for their original destination. The President writes to me also, that he intends to come to Syra, and to render me every assistance in his power in behalf of my School.

Mr. Benjamin Barker, in writing to the Committee of the British and Foreign Bible Society, gives the following extract of a Letter from a Greek Merchant of Syra relative to Dr. Korck's School—

The School at Syra goes forward. I went out recently with five of the principal Merchants of Syra, and we collected about 3000 piastres. The Roman-Catholic Inhabitants of Syra, even the Consuls, scarcely offered

any thing; not being willing, as they said, that their children should learn the Doctrines of the Gospel from Protestant Teachers, who preach the Gospel differently from the Jesuits. The Greeks, although still ignorant, have not such prejudices. Dr. Korck truly takes great trouble to establish and put the School in order; and if the Greeks shall be so happy as to have three or four such Ministers of the Gospel, I can assure you that Greece will make great progress in civilization, and its children will often repeat the names of those who have instructed them upon such moral principles.

Mr. Barker remarks on this extract—

Expressions like these, from such an individual, must not only be interesting to you, but also to your Christian Friends; who will, no doubt, augur, with me, most auspicious prospects for this rising Nation. In strength of these hopes we may add—the eagerness of the Greeks to hear the Word of God preached to them by the Rev. Mr. Hartley in their principal Churches; the cordial manner in which they receive the Holy Scriptures; and that the Rev. Dr. Korck is permitted to superintend the New School of 300 Boys at Syra, where the Sacred Scriptures are not only read and expounded, but the scholars readily learn to recite them by rote. The Greeks are a Nation, curious, thirsting after knowledge and instruction, as was demonstrated in the Schools of Scio and Halvalli; not to say that of Smyrna, under the direction of Economos: although, perhaps, in those Institutions, true religion did not then occupy the first place in the teacher's mind, yet the eagerness of the scholars to gain any kind of knowledge is a sure proof that inclination was not wanted: but their course of studies was bent another way. In the present School at Syra, it is astonishing to see Boys, accustomed to spend their Sundays in idleness, crowd to the School, to hear the Sacred Scriptures expounded, and repeat what was assigned them to learn; and it is equally pleasing, to witness grown persons attending as spectators, instead of following their former pastimes of frequenting the taverns or wine-shops, and idly spending the Sabbath in amusements detrimental to their spiritual welfare.

Dr. Korck thus endeavours to awaken zeal in behalf of these objects, by the example of our American Brethren—

It would be of the highest importance to establish, as soon as circumstances will allow, in Athens or some other part of Greece, an Institution similar to this at Syra. Here in Syra, though mine has been the labour, the work has the name of American, because our Brethren bore the first expenses. Let us not come behind our American Friends, for whom you will feel new love, when you hear that

they have sent Mr. King and two other Gentlemen to Greece, with a large cargo of benevolent gifts for their distressed brethren here; accompanied with Letters from several hundred Ladies to the Greek Ladies, of the most affectionate kind, which drew tears from the eyes of every one here.

In the middle of October Mr. Hartley writes—

The President has received Mr. King with much kindness, and has written to Dr. Korck to thank him for his exertions in the School at Syra. Mr. King's arrival in connection with one of the Provision Ships, so generously sent by the Americans to the relief of the suffering Greeks, will, I doubt not, prove a most favourable occurrence. He presents himself to the Nation as a benefactor, the very first time that he steps upon their shores; and, while they thus receive from him the bread *that perisheth*, they will the more readily receive also that *bread which endureth to everlasting life*. Our dear Korck is going on delightfully with his School. I never saw children love play, more than his scholars love their studies. The Institution draws the attention, not only of the whole island, but of many other islands; I might almost say, of all Greece.

Of his own labours at Smyrna, Mr. Hartley says—

It has been a cause of much satisfaction to me, to see many of the Officers and Crews of the English and American Ships-of-War frequent in their attendance at Church. After having been almost silent in my own language for four years, I have found it most agreeable once more to employ it in the exercise of my duties. Besides preaching in English, I also preach in Modern Greek. It is rather singular that this language is more intelligible to many of the Ladies in the English Families, than even their own tongue; hence, a Sermon in Modern Greek is directed, not only to the Greeks who may be present, but also to them.

The Journals, to which Mr. Hartley refers in the following passage, as mentioning the Young Man here spoken of, will be found at pp. 171—178 of our Volume for 1827.

I have just been reading the report of visits to Andros, Zee, Naxos, and Paros, sent me by a Young Man well known to Mr. Leves, and long employed by him in the sale of the Scriptures at Constantinople. This Young Man was sent by Dr. Korck to sell Scriptures and Tracts; and, as I recommended him to keep a Journal of his proceedings, he has accordingly sent one to me. It has pleased me so much, considered as the production of a person brought up in the errors of the Greek Church and now zealous to enlighten his countrymen, that I shall, if possible, find time

to translate it and send it to you. He has not only sold and distributed many books, but has preached the clear doctrine of Justification by Faith in Jesus Christ to his countrymen. He is designated in my Journals from Constantinople by the letter G, and greatly endeared himself to us by his faithful and unwearied attention to the converted Jews.

Of the plan on which the Mission is conducted Dr. Korck thus speaks—

We think it our duty, and indeed the only way to execute the instructions of the Committee, to refrain from every direct attack on any error of the Greek Church. Let the light shine, and it will enlighten; not only to the discovering of what is wrong, but to the warming of the heart with love to Christ, and will thus give strength to put the errors aside. We keep, therefore, strictly to the Word of God; preaching, as the Apostles did, that Christ is the salvation of sinners: nor shall we even distribute Tracts which do not agree with these views, while the Greeks continue to shew themselves so open to instruction from the Scriptures.

#### CAIRO AND ALEXANDRIA.

S. Gobat, W. Krusé, Christian Kugler, J. Rudolph Theop. Lieder, Theodore Mueller, *Missionaries.*

In the last Survey it was stated that Mr. Gobat and Mr. Kugler reached Cairo, from Syria, on the 5th of August of the preceding year; and were there waiting an opportunity of proceeding to Abyssinia. Mr. Mueller had not arrived from Syria at the date of the last despatches; but he reached Cairo on the 25th of September. Mr. and Mrs. Krusé were at Cairo; and Mr. Lieder, having returned in June from a visit to the Faïoum, was about to proceed to Upper Egypt: but this Journey appears to have been deferred for some time. The Journal of Messrs. Gobat and Kugler, in Syria and Palestine, was printed at pp. 235—239 of our last Volume; and that of Mr. Lieder in the Faïoum, with a Map of that Province, at pp. 336—344.

Mr. Kugler, after suffering severely from illness, proceeded, in September, to Alexandria; and was there joined, in November, by all his brethren except Mr. Mueller, who remained at Cairo: all, except Mr. Kugler, returned to Cairo, at different times, in the early part of last year, and were there assembled at the end of April. In the mean time, Mr. Lieder, having returned to Cairo from Alexandria in the middle of January, set forward on the 8th of Fe-

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bruary for Upper Egypt, and rejoined his brethren at Cairo on the 26th of April: of this Journey he says—

I have visited and supplied with the Word of Life nearly all the cities and villages where Christians are found. I do not hesitate to say, that much has been done on this Journey. May it please God to grant His blessing to make every thing effectual!

The following are the Scriptures and Tracts which I took with me: 60 Bibles—267 New Testaments—104 Gospels—234 Acts—24 Coptic and Arabic Psalters—64 simply Arabic Psalms—145 Dairymen's Daughter—50 Prayers—230 William Kelly—300 Christ's Sermon on the Mount—450 the Professed and Real Christian—30 Sermons—45 Epistle of St. Peter—15 the Jailer (Greek)—100 Watts's small Catechism—40 Common-Prayer Book. Of the Scriptures and Tracts I have given a large portion, gratis, to poor Christians; for misery is unspeakable in these regions: nevertheless I sold Scriptures for 112 dollars 11 pias. 30 paras; and Tracts for 20 doll. 12 pias. 30 paras. This sum, in fact, exceeded my most sanguine expectations.

Mr. Lieder states, in June, that it was his intention to repeat his visit to Upper Egypt, as far as Siout; giving more time and attention to all the important places. He was still at Cairo in the latter part of August.

From Cairo, some of the Missionaries who had met there in April soon after separated in prosecution of different plans. Mr. Mueller left in the middle of May for Damietta and other parts of the Delta, with several chests of books: he had such success in the circulation of the Scriptures, that he returned in June to Cairo for a fresh supply; but, the stock there being exhausted, he left Cairo and proceeded to Alexandria, accompanied by Mr. Gobat, and arrived there in the latter part of June. Mr. Gobat is usually indisposed at Cairo, but finds himself much better at Alexandria. Mr. Mueller thus speaks of his visit to the Delta—

I was, in the month of May, in the eastern part of the Delta, as far as Damietta: the people would scarcely allow me to return, from their wish that I should establish a School among them. Though they are, in general, very poor and ignorant, still they wish, more or less, except the Roman Catholics, to read the Bible. I was not quite a month, travelling about from village to village; and sold Bibles, Testaments, Catechisms, and Tracts, to the value of 70 dollars. As soon as the greatest heat is over, I intend to go again, if it please God; and to visit the



western part of Lower Egypt as far as Rosetta.

This second Journey occupied from the 14th to the 23d of August. Mr. Mueller was accompanied by Mr. Macpherson, Wesleyan Missionary at Alexandria.

Mr. Gobat was at the last date, the 20th of September, at Cairo. He had formerly suffered from ophthalmia, and was then under an attack of that painful malady. His activity of mind exposes him to difficulties; as he cannot bring himself to give all the requisite repose to the diseased organ.

Various details relative to the Mission in Egypt appear at pp. 239—242, 388—390 of our last Volume. The prospect, in Cairo itself, has latterly become brighter. Intercourse with the Copts is diligently cultivated, though often under painful circumstances. A School has been opened and proceeds prosperously, though the Coptic Patriarch, and especially the Priests, are not favourable. Mr. Gobat says of Mr. Mueller—

The Arabs love Br. Mueller very much. He tells the Coptic Patriarch and the Mahomedans the plainest truths without giving offence. They seem to be convinced that he does it from love, and consider him in the light of a Saint. He can tell the people any thing.

The School was opened in the middle of May, with 6 Boys. On the 1st of July they had increased to 18; all of whom, except two, gave good hopes of improvement. The Missionaries had entered in May on a more spacious house, affording room for a School of 60 to 80 children, and well situated for their objects. Dr. Kluge (see p. 62 of the last Survey) renders very important aid in this School. Mr. Kruse thus speaks of their proceedings, on the 15th of August, in a Letter to Mr. Schlienzy at Malta—

We have received from you, to-day, six boxes of books. The appearance of this large supply was most cheering—but what are they among so many? Br. Lieder, shortly setting out again for Upper Egypt, will take with him as many Bibles, Testaments, and Tracts as he can get; and what will then remain for me, if you do not send the Scriptures which I have ordered for him? You probably thought, because those six boxes were on the way unknown to us, that we had now a sufficient supply of books for a length of time; but this is not the case. No! we must have our order completed; and with it, if possible, a good portion of your new Arabic

Publications, for the few which you have sent us will soon be gone.

By our School, we are growing more and more in public reputation. People of all denominations come to know what we are doing, and what we are aiming at; and so we have frequent opportunity to recommend to them the Gospel. The Word of God is our only support. We frequently bring into contrast the light of the truth with the darkness of their superstition—their fables and tales, with the evangelic accounts of our Saviour and His Apostles; and at all times we have experienced, that, while staying on this ground, even the most subtle adversary cannot prevail against us; unless he pervert the truth, and repeat from ignorance what his priests told him, that our Bible was falsified.

Many people also come to view the School, because they know the Teacher: who, inexperienced himself in Christianity, but perceiving the errors of their Church, strives against them with zeal; and, if left without an answer by the opposite party, brings them to me. They, indeed, do not resist the truth; but they cannot bring themselves to renounce their errors, and to lay hold on the truth. Their greatest hindrance is the fear of being excommunicated, if a priest should happen to find them reading the Bible: they do not venture, they say, to receive it into their houses.

On the 18th of September, he adds—Our School is increasing and improving. It suffered evil report and good report; but has gained a solid ground, and is approving itself as the work of the Lord, who is its defender and protector.

### Abyssinia.

The arrival of Mr. Coffin in Egypt, with his Son, was stated in the last Survey. The late Mr. Salt, on his Second Journey into Abyssinia, found Mr. Pearce in that country; and when Mr. Salt left on his return, the Ras of Tigre wished an Englishman to remain. Mr. Salt, in consequence, left Mr. Coffin there; and he was with the Ras, Sabacadis, up to the time of his present mission. Mr. Salt brought Mr. Coffin acquainted with Mr. Gobat and Mr. Kugler. The Ras is offended, it is said, with Girgis, as his object, in proceeding from Amhara to procure an Abouna, would interfere with the Ras's plans; and Tigre lying on the Red Sea, Girgis, on his return to Abyssinia, would not be allowed to pass through it to Amhara.

Mr. Coffin and his Son proceeding to England on the political mission with which he was entrusted by the Ras, Mr. Kugler accompanied them from Alexan-

dria. After various difficulties and delays (see pp. 63, 214, 245, 299) Mr. Kugler reached London in the latter part of June; and Mr. Coffin and his Son followed soon after from Paris, where they had been detained by the illness of the youth. Mr. Kugler left London on his return, by way of the Continent, on the 20th of October. Mr. Coffin was prosecuting his objects with Government; and his Son, who is fluent in the vernacular tongues of Abyssinia, has been taken under the care of the Society.

Various particulars relative to the intended Mission to Abyssinia are given at pp. 242—247 of our last Volume. Some intelligence respecting that country has been recently received. Mr. Mueller writes from Cairo, in the latter part of March—

To-day I heard that all Abyssinia is in rebellion. The Arabs, also, in and near Mecca, are in rebellion against the Pacha. What will be the end of all these wars and rumours of wars? *The Lord reigneth! let the earth tremble!*

In May, Mr. Gobat writes—

I have received the following information from Moslems, recently arrived from Abyssinia. There have been, as we formerly heard, a revolution and war; but now all is quiet. They have dethroned the Old King; and, in his place, have crowned the young Imam, son of the late Ras Gouza; who originally was a Galla, but was afterward baptised for the purpose of becoming Ras: he was also Governor of a Province. He is not of the Royal Family; which circumstance possibly may soon give rise to new wars; but Oubie, the young Governor of Samen, is his good friend, and has assisted him. The same Oubie was formerly a good friend to our Girgis. Sabacadis (who has expelled all his wives, save Oubie's Sister, daughter of the late Heila Mariam) is also fully satisfied with the new state of things. Thus all seems to be in tranquillity; yet solid peace is not to be expected for a long time, from the following circumstance. The Young King is said, with much probability, to have become Moslem. The Abyssinian Moslems, who recently arrived, stated also, that all the people had turned Moslems, because they had so much trouble with their old Abouna or Bishop, and could not find another: but this latter statement I cannot believe.

He adds, in September—

There was lately some rebellion in Tigré. Sabacadis has been informed of our coming to his country; indeed of our speedy coming. It appears from the latest news, that Habesh (Amhara) is preparing for a general revolution; which most likely will break out, after

the rainy season. People are discontented with their New King. Sabacadis intends to march with his army toward Gondar. We shall see the result.

Mr. Gobat still steadily looks to this distant and interesting Mission; as will appear from the following extract of one of his Letters from Cairo—

The whole time since I have been here, I have deeply felt what Mr. Jowett writes to me; namely, that what I can do in behalf of the Franks, or even of the Arabs, is nothing, in comparison with my high obligation concerning Abyssinia: but I have hitherto sought to labour among these, only because I cannot properly do any thing for Abyssinia: for, though I can speak Amharic tolerably well, I have not yet a command of the idioms of the language, so as to be able to write for the Press, without its being corrected; and there is no one here who could do it. Some Abyssinians, indeed, are here; but they are Turks, who read Arabic, but none of the Abyssinian Languages.

#### BASLE GREEK-MISSION SOCIETY.

Messrs. Hildner and Major, mentioned in the last Survey as at Corfu, not finding the mixed character and objects of the Society congenial with their feelings and wishes as religious Missionaries, have left its service. Mr. Major has returned to Germany. Mr. Hildner was supporting himself in Corfu by teaching such Greeks as wished to learn. Mr. Schlieniz writes of him from Malta, in October—

He seems to be very usefully employed in labouring among Greeks, Germans, and Jews. He has a truly Missionary spirit; and is well qualified to labour among the Greeks, as he knows their language and is peculiarly apt to teach.

#### EDUCATION SOCIETIES.

Various notices relative to Education occur under the heads of different Societies: we shall here collect some from other quarters; but shall first extract, from a Letter of Professor Bambas to Mrs. Kennedy, the views of that enlightened Greek on the most promising method of improving his countrymen.

I will now write down a few observations which you may communicate to the wise and generous promoters of the education of the Greeks; and which, I think, may serve as a foundation by which they may judge the most likely means of effecting their benevolent views.

1st. A love of learning is common to all the Greeks. Their minds and hearts, notwithstanding their long suffering under the

iron rod of slavery, have not lost their lively feeling and desire for civilization.

2dly. The means of intellectual light have been hitherto small; and the School System without order, if we except the finish schools of Scio, Smyrna, and Halvati, which were in some order, and were yearly advancing to perfection.

From this it may be concluded, that, in order to promote the knowledge of education, and at the same time the rapid and gentle improvement of morals, there must be regular system, and the means of communicating knowledge must be increased. The Philanthropic Europeans, therefore, if they desire (which I am sure they do) to be of essential and permanent service to Greece, must unite their private and scattered donations into one regular and public fund. A Greek School, for instance, has been established at Athens or Egina: if they would encourage that, and assist it by books and other means, it might be soon brought to perfection, and give a regular and genuine course of instruction. There is also a College established here in Corfu, which is intended for the instruction of the Seven Islands and the whole of Greece, and ought to be encouraged and assisted. It appears to me, that there should be, for the present, two central points for education; one in the Seven Islands, and the other in the centre of Greece: and that there might be no abuse of the benefactions of these Societies, they might send, for a limited time, as Superintendent or Trustee, a sensible, pious man, who, as member of these institutions, might see the funds properly applied and assist with his advice, and thus be an eye-witness of their progress.

#### MALTA.

During our stay at Malta we visited the Normal School, and another at Casal Zeitun under the care of Don Luigi, with both which we were much gratified, with the exception of one thing—the small portion of Scripture permitted to be read in the Schools.

[Mr. G. Dickson.]

The Schools maintain their former character as to order, literary improvement, and regular attendance. [Br. and For. Sch. Rep.]

#### IONIAN ISLANDS.

Corfu—Thirteen British Schools, attended by 1800 Boys, are reported to be in operation.

[The Same.]

Invited by the Government to come to Corfu, I left Cefalonia, in the expectation of returning after a few days: but "man designs one thing, and God orders another:" the Government detained me for the College at Corfu. A new field, of extensive and uninterrupted engagements, has been opened to me here; in contemplating which, I feel a due sense of human frailty; but I dedicate myself to Him who says, *My strength is made*

*perfect in weakness.* I have begun to publish a Grammar here: this is a great and troublesome labour, but much wanted for our Schools. [Prof. Bambas.]

Professor Bambas was, for many years, at the head of the extensive College at Scio: where, at the time of its demolition by the Turks in 1822, upward of 500 Youths were receiving instruction: after that horrid catastrophe, he fled to Cefalonia; and, still anxious to devote himself to the instruction of Youth, he commenced a School for the sons of the higher class: his removal to Corfu, it is hoped, will open to him an extensive field of usefulness. [Br. and For. Sch. Rep.]

Since November 1825, our Sunday School has been continued, generally with from 30 to 40 Scholars; and now, as a German Missionary who is here [Mr. Hildner, mentioned under the last head] takes a part in teaching, the School is better attended to than when left to the Greek Priest. The method adopted at the commencement, and still pursued, is to give to each scholar a ticket every Sunday, except to those who behave ill, and for every TEN tickets a book. In this way, I have distributed a considerable number of Religious Publications; and, among others, a number of New Testaments, as rewards; which books I trust will be read, as they are certainly valued by the scholars, who are always very anxious to receive their prizes. I could, I believe, easily establish Sunday Schools in some of the villages; but the greatest difficulty in such case would be, to obtain a conscientious person, who would attend properly to the children without being under the inspection of some other person who feels a real interest in the object.

[Rev. Isaac Lowndes.]

Miss Thompson, who was appointed (see p. 253 of our last Volume) to Corfu, has relinquished the design.

Cefalonia—Before leaving Corfu, we understood that, at present, little encouragement of a pecuniary nature could be given by Government in establishing Schools for Boys, as the expenditure already in the Department of Education, was rather more than could well be afforded. It is stated that, in the Island of Cefalonia alone there were 12 Free Schools; some of which are supported by Government, the others by voluntary contributions. This information pointed out to us more plainly the path of duty; and directed our attention more especially to the cause for which we have left our native country—the instruction of the Females of Greece.

[Mr. G. Dickson.]

The measure suggested by Colonel Napier, the Commandant, of converting the Convent of St. Andrew into a Boarding School, was stated at p. 255 of our last Volume. Mr. Dickson writes—

A proclamation has been issued, in Greek and Italian, explaining and recommending the object to the heads of families. This was followed by another, stating the branches of education to be taught and the terms for board: the terms agreed upon are three dollars per month, which are barely sufficient for their maintenance; but it is expected, that, after the outlay of the first year, the overplus arising from the convent lands will cover the other expenses. The Countess of Anino, who has received a better education than most of her sex here, and who is the most wealthy in the Islands, has shewn an honourable example in being the first to put down her name for one of her grand-children. This has been followed by a few others; and several mothers who still hesitate to part with their daughters, will, we hope, be prevailed upon to imitate their example. This is something so new to oppose to the deep-rooted prejudices of the Greeks, that we cannot but consider the encouragements already given, as a wonderful interposition of Divine Providence. The Holy Scriptures are to form the only School Book in the Institution.

The Grammar School, established under the auspices of the late Lord Guildford, has dwindled away: at one time there were about 40 pupils, some of whom were boarded: there were three Teachers—English, Greek, and French. It is proposed to establish a Public School in Argostoli for Greek, Latin, and English.

#### GREECE.

The Rev. Daniel Temple, of the American Mission to the Mediterranean, has rendered an important service to the cause of education in Greece, by translating and printing in Modern Greek the Manual of the British System; and, at his request, your Committee have transmitted 200 copies of the plates, which shew the movements of the scholars, for insertion in the work.

From the Continent of Greece, little intelligence has arrived; except that the School at Napoli maintains its ground. Amidst the devastations which have been desolating that country, it could not be expected that much attention would be paid to education; but the hostilities which occasioned them will, it is hoped, speedily terminate; and, should these hopes be realized, it will be the endeavour of your Committee to follow up what they have begun.

[Br. & For. Sch. Rep.]

#### GERMAN MISSIONARY SOCIETY.

1822.

#### GERMAN COLONIES.

##### *Bessarabia and the Crimea.*

John Bohnekemper, John Doll, C. F. W. Fletnitzer, C. F. Kylius, Gottlieb Fred. Foell, Lawrence Steinmann, J. Gottfried Voigt, *Missionaries.*

Mr. Blumhardt, of Basle, has furnished us with the following information:—

These Brethren are placed among the German Settlers in Bessarabia and the Crimea, with a view to save these Christians from that utter decay, which would almost unavoidably ensue from the want of Ministers; and with the further view of influencing, by their means, the surrounding Mahomedans.

Little has been heard from these late inhabitants of our Missionary Institution. Two Missionaries, Boerlin and Dieterich, died in the course of 1827.

The Emperor of Russia having made these German Settlers an object of his care, he applied, by his Ambassador in Switzerland, for five additional Young Ministers for Bessarabia; with an engagement to defray the expenses of their journey, and to make provision for the supply of their necessities. The Committee, considering this to be a call of Providence, particularly on account of the relation borne by the Congregations to the Tartar Tribes in their neighbourhood, have determined to send thither some of their Students as soon as circumstances will allow.

#### *Karass and Madchar.*

Lang, Koenig, *Missionaries.*

We had considered Karass, not as a German Colony, though it has a German Congregation: see p. 49 of the Survey for 1827. Mr. Blumhardt thus speaks, however, of these two places—

Karass and Madchar are two Colonies of German Settlers, in the Russian Province of Caucasus, on this side of the Caucasus; where the Rev. Jacob Lang has been labouring for five years, both as Minister to the Colonists, and as a Missionary among the numerous tribes of Tartars in the vicinity. After much negotiation with Government relative to the rights of this Colony, the Committee were at length enabled to constitute Mr. Lang the settled Minister of the Colony and Missionary among the Tartars.

A few extracts from the communications of this active Missionary will give a view of his situation. Mr. Zarembo had been called to Shusha; and Mr. Koenig removed from Shusha, to occupy the Station at Madchar, where Mr. Haas had laboured for about five months. Mr. Lang writes—

I have observed a great change for the worse in the state of the Congregation at Madchar, from what it was when under the constant care of Mr. Haas. They all acknowledge it as a mercy from God to have Mr. Koenig live among them as their spiritual guide. He will find here, besides, a good opportunity of forming an intercourse with the Tartars.

Mr. Koenig arrived at the end of October 1827; and, after having recovered from a severe attack of fever, entered on his labours. Mr. Lang says—

In the mean while, I made excursions to the neighbouring villages of the Tartars, in company of Mr. Galloway. These Tartars afford, like all other Mahomedans, a living instance of the truth of that declaration—*Whosoever denieth the Son, the same hath not the Father*. A foolish conceit has more influence on their hearts, than the powerful truth of the Gospel; which they do not argue against, but despise. Destitute of the true knowledge of sin, they hope to satisfy God with a few meritorious works; or they allow Him, in contradiction of all the notions which they profess to hold of His justice and holiness, to forgive sin without a Mediator, and to receive every Mussulman into the paradise, into which indeed, according to their ideas, the impure themselves may enter: if too wicked for immediate admission, they are supposed to atone for their sins in the purifying flames of hell, and to be at length received into heaven on the intercession of their Prophet.

This statement will be found confirmed at pp. 247, 248 of our last Volume. Mr. Lang proceeds—

Though I can mention but very few exceptions from this description of the field of my labour, yet I thank God that we are still allowed safely to travel among them: often, indeed, do we meet with a kind reception: in some respects they are attached to us: they admire our perseverance; and, in general, give good testimony to our character. Though often deceived in our most flattering prospects, we have still an opportunity left us to preach the Word of God, which has the promise never to be sown in vain.

In a former Report, I hinted at the utility of Schools; but have been obliged, for want of the necessary support, to dismiss a Tcherkessian, who was ready to establish a School, and is qualified for the office.

On my journeys among the Tartars, I have met, here and there, with one who seemed to feel the power of the Word of Reconciliation: one Effendi, in particular, so expressed himself, at various times, with respect to the Gospel, that we hope that he is not far from the kingdom of heaven. In my charge at Karass, fevers have been very prevalent: on such occasions, more than at other times, I am enabled to see the effects of the Word: then faith, hope, and charity will discover themselves, and are matured by the warmth of the fire of affliction: by a variety of instances of this nature, I am convinced that my labour is not in vain in the Land.

The Committee have resolved, in pur-

suance of these statements, to establish Schools in some of the most populous Tartar Villages; to be conducted, under the superintendence of the Missionaries, by Effendis who are inquirers after the Truth.

*Countries south of the Caucasus.*

J. B. Saltet, Th. Woehr, C. H. Bonwetsh, Fred. Jordan, Missionaries.

Mr. Blumhardt thus speaks of the Society's labours in these parts—

The affairs of our Mission have, in the course of the past year, assumed a better aspect. There are settled in these countries Seven Colonies, consisting chiefly of Emigrants from Wuertemberg; who, having separated from their Established Church on account of some liturgical differences, crowded to these eastern countries, in the year 1817, in expectation of a near visible appearance of the Kingdom of God in the East. Many of them lost their lives by the hardships encountered on the road; and the remainder were allowed by the Russian Government to settle on the frontier of Persia, in seven villages at some distance one from another. Of these, *Elizabethpol* is furthest westward from Tiflis, the capital of the Province: not very far from Elizabethpol, in a southern direction, is *Katharinenfeld*: in the more immediate vicinity of Tiflis, lie *New Tiflis*, *Alexandersdorf*, and *Marienfeld*: to the south-eastward from Tiflis, at a distance of 80 miles, is *Annenfeld*; and near to the Persian Frontier lies *Helendorf*.

This great distance one from another, which was the choice of the Settlers and not that of the Government, but more particularly their internal dissensions on matters of religion, deprived them of many comforts which they might have derived from the great privileges granted to them. Happily for them, there was among them a good salt of truly pious men, some of whom had been chosen leaders of their spiritual concerns, and strove, as much as their contentions allowed, to preserve some part at least of the people from the general destruction.

Such was the state of these Colonies when our Missionaries, the Rev. Augustus Dittrich and the Rev. Felix Zarembo, and afterward the Rev. J. B. Saltet, arrived in Tiflis, with the view of establishing a Missionary Settlement in the neighbourhood. As these Colonists were destitute of every sort of Church Constitution, Mr. Dittrich, after overcoming many obstacles, prevailed on the better part of them to adopt some regulations founded on the privileges granted to them. As these regulations were approved by the Government, our Committee resolved to allow Mr. Saltet to remain among them, in the hope of lighting the candle of Christian Congrega-

tions on the borders of a Mahomedan Population, and raising it from under the bushel; and thus, by the grace of God, to prepare the way for the propagation of the Gospel among the deluded followers of the Korān. Distress of every description, and particularly the Divine Judgments passing over these countries by the invasion of the Persians and the Tartar Hordes, who threatened these Colonies with entire ruin, and killed or led captive some hundreds of their inhabitants—these things were the means, in the hand of God, of making them more sensible of the *one thing needful* for them, and more desirous to have the Gospel preached and their children instructed. In consequence, the greater part of the Colonists expressed to His Imperial Majesty their wish to have Mr. Saltet remain among them as their Minister; and that as many Students of the Basle Seminary, as could be spared to satisfy their wants, might be sent to them. The Emperor, on this request, declared, in a Ukase of the 21st of August 1827, Mr. Saltet Minister of these Congregations, and Superintendent of such Ministers as might be sent thither in future: the Government also expresses its wish, that, in every Colony, a good School might be established: to every Minister, the Government engages to pay a yearly income of 1000 rubles.

The Committee, convinced of the great moral influence of truly Christian Congregations in the midst of a Mahomedan Population, could not but consider this to be a call of Providence to do every thing in their power to fortify this bulwark on the boundaries of Christendom; by giving their Missionaries Saltet and Woehr permission to accept of the offer made to them, and by sending to them some fellow-labourers, as Bonwetsh and Jordan. They also expressed the wish, that if any Mahomedan should be converted in these countries, the privilege might be granted to such proselytes to be baptized, and to settle in any of these Colonies. For the assistance of the sufferers by the invasion of the Persians, the Committee were enabled, by the benevolence of Christian Friends, to transmit 800 ducats to Mr. Saltet; which were conscientiously employed in liberating many from Mahomedan Slavery. Two Colonists were sent out, to bring deliverance to the poor captives, with the assistance of the Russian Government. Not less acceptable were some cases with New Testaments, Hymn Books, Catechisms, and School Books, which were sent thither by friends in Wuertemberg.

SHUSHA.

1824.

Aug. Dittrich, Felix Zarembo, C. F. Hohenacker, C. G. Pfander, Chr. Fred. Haas, Missionaries.

Mr. Blumhardt writes—

These Brethren are actively engaged in making the Gospel known in Shusha and the neighbouring countries, among Armenians and Tartars. They live all together in a house built at the expense of the Society, which will afford accommodation to two married and four unmarried Missionaries. A Printing-Press has been erected, which is conducted by a young Tcherkessian, John Abercrombie, who was brought up to this employ by the Scottish Missionaries at Astrachan, having been redeemed from slavery when yet but a child. There is a School, also, in Shusha, belonging to the Society, under the care of Boghos, a learned Armenian; he is assisted by Joseph Nasarean, a young man of that Nation, who was instructed at Moscow in the manner of conducting a School on the British System.

After long delay at St. Petersburg, in prosecuting the affairs of the Society, Mr. Dittrich succeeded in obtaining the sanction of the Mission by the Emperor Nicolas, and arrived in Shusha in November 1827.

From Tiflis, Mr. Dittrich and Mr. Haas write—

The great kindness with which the Armenians in general, and particularly the priests and learned men of their Church, have received us, was very remarkable. They all expressed their joy, that the Christians of the West are taking so deep an interest in the enlightening of their Nation, and implored the blessing of God upon our work. They introduced us to their Patriarch Ephrem, the Head of their Church, an active though aged man: he received us very kindly, dispensing with the ceremonies usual with them on such occasions, and expressing his wish that the blessing of God may rest upon our labours. The Archbishop, Narses, was absent. The Armenian Printing-Press and the School, both which he established, seemed to be in activity.

Last summer, the Missionaries Zarembo and Pfander visited Baku and Derbent, on the Caspian; and remained there for some time, preaching the Word to Mahomedans and Armenians. They found many hearers, until the Mollahs counselled the people not to converse with them any more.

Mr. Haas thus speaks of the issue of Mr. Dittrich's negotiation at St. Petersburg, mentioned above—

We are allowed to labour without any restraint whatever. We have not received the privilege of baptizing; but are assured, that, whenever it is necessary, permission will be granted. Thus we can with some confidence prosecute our labours—Zarembo, Hohenacker, and Pfander, as Evangelists among the Tartars—Dittrich, in preparing Works for the Press—and I, in forming and

superintending Schools. The Lord alone is able to prosper our labours: to Him, let us look.

Of the state and prospects of this Mission Mr. Blumhardt thus speaks, in a Letter addressed to the British and Foreign Bible Society—

Our Missions in the south of Russia have, through the clemency of the Emperor, recently received very considerable encouragement. Our Settlements in Georgia have been formally confirmed; and the privilege has been granted to our Missionaries, under the protection of the Government, to disseminate the Word of God in all the provinces between the Black and the Caspian Seas, among such tribes as have not yet been converted to Christianity. Our Labourers are on a very friendly understanding with the Armenian Clergy; and a wide field is opened for their labours, extending to the very gates of Trebia.

#### JEWS' SOCIETY.

1821.

W. B. Lewis, C. Neat, John Nicolayson,  
Joseph Wolff, *Missionaries*.  
G. Clarke, M.D. *Assistant*.

In reference to the European Shores of the Mediterranean, it is stated in the last Report—

Your Missionaries are still pursuing the same plans alluded to in the last Report. The means which they use are, of necessity, limited to private intercourse.

Your Committee have cause to hope that a spirit of inquiry has been excited among the Jews at Constantinople, which, under the blessing of God, will lead to the happiest results. Your Missionaries, Messrs. Smith and Reichardt, whose visit to that capital was mentioned in the last Report, are able to testify, that, at that time, convictions of the truth of Christianity were not confined to a few.

Notices of Mr. Wolff's proceedings occur at pp. 66, 214, 360, and 528 of our last Volume. He was at Beyrout in May. Of Mr. Jadownicky, who had arrived at Malta a few weeks before Mr. Wolff, and whom Mr. Wolff had wished to have as an associate (see p. 173 of our Volume for 1827) in his labours, it is reported—

Your Committee regret to state, that, within a very short period after Mr. Wolff's arrival at Malta, he was led to entertain the opinion that Mr. Jadownicky did not possess the qualifications requisite for a Missionary to the East: this naturally led to a separation, and Mr. Jadownicky returned immediately to England. Under the peculiar circumstances of the case, and considering the

very short connection which had subsisted between Mr. Jadownicky and your Committee, they were not able to fix upon any situation in which they could avail themselves of his services: in thus taking leave of Mr. Jadownicky, your Committee feel themselves bound to express their hearty good wishes for his future welfare.

Mr. Nicolayson was left in Syria in the last Survey: it is stated in the Report—

Your Committee were able, in their last Report, to allude to the proceedings of Mr. Nicolayson, as far as the autumn of 1826, when he had determined to remain for a time at Safet. Since that period, Missionary Efforts have necessarily been much circumscribed in that part of the world, owing to the political changes which have taken place. In consequence of this, the Rev. W. B. Lewis, whose destination to Smyrna was formerly mentioned, has been detained in the South of Europe, where your Committee have reason to believe that he has employed his time to great advantage.

The circulation of the Old Testament, in Hebrew, appears to be the grand instrument to be employed at present among the Jews of the East; and, of this, Mr. Nicolayson gives a most encouraging account.

Mr. Nicolayson has married the Widow of the late Dr. Dalton. They left Syria with the American Missionaries. In October they were in Malta, Mr. Nicolayson intending to proceed to England or Germany with the view of admission into Holy Orders.

#### LONDON MISSIONARY SOCIETY.

The Society is aware, that the object for which the Greek Mission was commenced was "the revival of pure religion in the Greek Church, among the inhabitants of Asia Minor and of the Greek Islands." (See Report for 1812.) This important object has never been lost sight of by the Directors; and though, in its prosecution, they have had to encounter various difficulties, they feel assured that they have not been altogether unsuccessful. The extensive circulation of the Scriptures, and of many Religious Works and School-books in Modern Greek and Italian, which they have been instrumental in promoting, had nothing else been effected, would alone richly compensate for all the labours and expense which have been bestowed on this Mission: and, should it please God to favour Greece with a measure of peace and independence, the field of usefulness presented by that interesting country would open the most encouraging prospect of an extended harvest. In the mean time, it is chiefly by means of the Press that good can

be done; and of this most powerful engine, the Society's Missionaries are making a very diligent use. *Report.*

## MALTA.

1811.

S. Sheridan Wilson, *Missionary.*

Mr. Wilson continues his unwearied exertions for the diffusion of knowledge, and of evangelical truth in particular. The Press is kept in active operation; and, in addition to the Works formerly published and which have had a wide circulation, he has printed a Commentary on the Epistles of Paul to Timothy and Titus, under the title of "The Clergyman's Guide;" a Work which is much wanted, and promises to be very useful in this quarter. His labours in preaching and school-instruction continue without any material alteration from last year's Report. *[Report.]*

## CORFU.

1819.

Isaac Lowndes, *Missionary.*

Mr. Lowndes has finished the printing of the Modern-Greek and Albanian New-Testament, copies of which have been received in this country: as soon as Albania is ready, Mr. Lowndes will send many copies thither; and also purposes to go himself. By this time he has probably commenced the printing of the Jewish-Spanish New-Testament. Copies, for sale, of the first part of his English and Modern-Greek Lexicon, in two volumes octavo, a work which was much wanted, have been received in this country: he has been encouraged by the Directors to proceed with the Greek-and-English part, which will complete the work; and will greatly facilitate the knowledge of Modern-Greek Literature, and the introduction into it of many valuable Works from our own language.

The State of the Mission, in other respects, is much the same as was reported last year. Mr. Lowndes continues his English Preaching as usual, and preaches once a fortnight in Greek in his house, he hopes not without some effect: he has also preached in some of the neighbouring villages; where he was received with marked attention, and distributed many New Testaments and Religious Tracts. In some instances he found the Priests themselves destitute of the Word of God, and glad to receive it.

The Committee for Believing Captured Greeks have established a School, containing 23 children, of which Mr. Lowndes is superintendant, and in which an old Greek Priest, a worthy man, is the teacher: into this school, the school-books printed at Malta have been introduced; and the children are taught, not the Ancient-Greek Psalter, as formerly was

Jan. 1829.

the custom in the schools, but the Modern-Greek, which they understand. *[Report.]*

## RELIGIOUS TRACT SOCIETY.

The Committee have made grants, during the year, to Malta and Corfu, amounting to £21. In reference to Malta they state—

Your Committee feel that the labours of the Rev. William Jowett are of the most important description, and will ultimately be crowned with great success. They regret that they have been able, as yet, to devote so small a portion of their funds to the circulation of the Works which have been published; but they hope, in future, to make more considerable grants for this object.

A Clergyman, proceeding to Trieste, was furnished with 5000 French, Italian, and German Publications, for general circulation. To Messina, 7000 Italian Tracts were sent; and upward of 5000 to Malta: of Publications in that language it is said—

During the year, the attention of the Committee has been called to the importance of printing an additional number of Italian Works. It appears that there is the greatest room for energetic efforts in many parts where that language is spoken. A Correspondent details the very interesting and successful labours of a pious Lady, in the printing and circulation of Tracts in Italian, and the spirit of inquiry produced by them: these little works were principally translated by a Young Lady, who, in the midst of usefulness, was called to a better world.

Of the "Novelty of Popery," an Italian Tract, a Correspondent writes—

It is awakening some, and confusing others. It has even touched the priesthood as much, as to induce them to abandon their usual mode of spiritual despotism—haughty silence; and a printed reply has been circulated, since the appearance of which, many more inquiries have been made for the offensive Tract.

The Committee state—

A Correspondent mentions that opposition has been made to the distribution of Religious Publications: they have been stated to be full of poisonous maxims. The Life of St. Peter, taken from the New Testament, did not escape condemnation, because it spoke of Peter as a married man. The Life of St. John the Baptist, and also of the Virgin Mary, taken from the Scriptures, have excited considerable opposition. This is a singular fact; and certainly proves the determination of the priests to keep the people from the Holy Scriptures and Scriptural Truth.



## SCOTTISH MISSIONARY SOCIETY.

James Galloway, W. Glen, *Missionaries*.

It was mentioned in last Report, that the proposal to transfer the Colony of Karass to the Basle Missionary Society had not yet been decided on by the Russian Government: since that time, the Government has declined authorising the transfer, so that the negotiation may now be considered as at an end.

Mr. Galloway still remains at KARASS, and continues to labour among the Tartars with his usual diligence and activity, but with little appearance of success. He writes in his last Letter—"I have nothing remarkable to say in regard to our labours among the Tartars. I have almost daily communication with them, either in my own house or in their villages. All that can well be said is, that there is ground of encouragement to continue diligently to proclaim the Word of the Lord in faith and hope. Many of the Tartars now see that Mahomedanism is a religion which points out no way of deliverance for man from his state of sin and misery, and confess that the Gospel shews things in another light; but the saving power of the Word does not appear to be felt by any of them in their hearts. They continue in love with the slavery of sin, resist the common operations of the Spirit of God, and give their whole heart to the things of the world: yet it is remarkable, that individuals, who have appeared uneasy under the hearing of the Word, are induced to hear it again and again. Others avoid hearing altogether, and appear filled with wrath against the doctrine of salvation by the blood of the Redeemer; yet few or none have confidence to stand up boldly and oppose it, because they know that they have nothing to put in its place but their own punishment in hell, and this greatly exposes their religion."

During the past year, Mr. Glen has been prosecuting, at ASTRACHAN, the translation of the Poetical parts of the Old Testament into Persian, on account of the British and Foreign Bible Society: besides the Psalms, which he formerly translated with the assistance of Mir Abu Talib, he has now finished the Books of Job, Proverbs, and Ecclesiastes; and, by the last accounts, he had advanced to the Thirty-third Chapter of Isaiah. In the last Report it was stated, that the Directors had adopted measures for the sale of the Mission-House at Astrachan, and that there was every prospect of this being speedily effected; but they regret to say that this hope has not yet been accomplished.

It was stated in a former Report, that Mahomed Ali, the interesting young Persian who was brought to the knowledge of the Gospel at Astrachan, had been required by General Yarmeloff, the Governor of the Pro-

vince, to enter the Russian Service, and that he had been appointed to a situation in a College at Omsk in Siberia: but that, on his arrival at Kazan on his way thither, some of the Members of the University there had made application to the Russian Government to appoint him to a Professorship in that city: this application, it appears, was so far successful, that he has remained since that time at Kazan. For some time after he came to that city, he was in a very indifferent state of health, but it is pleasing to observe the state of his mind amidst all his bodily indisposition: "Now," he says, in a Letter which was some time ago received from him, "Now I will leave myself to the care of God: beseeching Him to keep my soul in health and peace, though my body should be weak and sickly all the days of my life: and I trust I may say that all the time that I have been here, my soul has been at peace, and that all my hope has been placed in my Lord and Saviour, from whom at all times I derive my comfort . . . What is the world but vanity? Solomon, with all his splendor, had no lasting portion in it; and, therefore, we find him saying, in regard to it, *Vanity of vanities! all is vanity!* . . . . Thus I spend my time in contemplating the vanity of this world; and with strong hope of enjoying the world to come, in the presence of my Redeemer and at His feet. Oh that my hope may be stronger and stronger—my mind more at rest—and my mind more in peace!" [Report.

## WESLEYAN MISSIONARY SOCIETY.

## Stations and Missionaries.

MALTA: 1823: John Keeling—ALEXANDRIA: 1825: Donald Macpherson—ZANTE: 1826: Walter Oke Croggon, Frederick Bialloblotsky.

In the Mission at Malta, Dr. Naudi renders assistance to Mr. Keeling by translating short Sermons and other pieces into Italian: peace and some evidences of prosperity attend Mr. Keeling's labours: the Members are 33. At *Alexandria*, Mr. Macpherson, besides his daily intercourse with the Natives, continues to visit such ships in the harbour as may be accessible to him. At *Zante*, Mr. Croggon has been joined by Dr. Bialloblotsky, formerly Lecturer in Divinity in the University of Goettingen, who is to embrace the first favourable openings for visiting the Morea and Palestine: Mr. Croggon, in May, spent a short time in Cefalonia and Ithaca, where he distributed about 300 Publications: he writes—

Next to the Sacred Scriptures, I know of no book which is more sought after than the Church-of-England Prayer-Book, both in Greek and Italian.

## Siberia.

FROM one of the Quarterly Sketches of the London Missionary Society, we extract the following account of the Native Inhabitants of these regions.

Mongols, or Mongolians, is the general name under which one of the most famous nations of the East is known. Its two head-divisions—the Mongolians Proper and the Doerboen Oiret—united, in the beginning of the Thirteenth Century into one formidable force under the illustrious Gingis or Tshingis Chan (usually written, Ghengis Khan); became the conquerors of several powerful surrounding nations; and gave, though for a short period, to China itself a new Imperial Dynasty: after the death, however, of Tshingis Chan, these people resumed their former separate state. In process of time, two mighty tribes of the Doerboen Oiret—the Oeloet, or Calmucs; and the Barga Burát—together with a small number of the Mongolians Proper, became subjects of the Russian Emperor. But the chief stock of the Mongolians, (composed of the Sharra and Kalkas Tribes of Mongolians, and the rest of the Doerboen Oiret, viz. the tribes Chóit and Tummut,) and of the Oeloet, a powerful tribe called Soongarr, were all made Chinese Subjects: and are now the proper inhabitants of the central part of the Asiatic Continent, from the Altai and Alatai Mountains up to Tibet, in a direction north and south; and, from the borders of Bucharia to Kokonoor, on the frontier of China, in a direction west and east—while the Barga-Burát inhabit the Russian Territory from the shores of the Baikal Sea to the frontier of Chinese Tartary; and the Calmucs rove in the steppes between the Don and the Wolga, some of them being also scattered along the southern frontier of Siberia.

The Barga Burát and Mongolians, who are subjects of Russia, inhabit a country situated nearly between N. Lat. 49° to 50°, and E. Long. 118° to 137°: the Calmucs dwell chiefly between N. Lat. 45° to 49°, and E. Long. 58° to 66°. The Mongolians, Soongarr, &c. under the Chinese Government, inhabit a country situated in N. Lat. from 35° to about 50°, and E. Long. from about 95° to about 130°. The longitudes are calculated from the Isle of Ferroe.

Whatever view the Historian, the Antiquarian, the Politician, or the Philosopher may take of this, in many respects, highly interesting people, the Christian, who is acquainted with the moral darkness in which they are enveloped, cannot but feel that they have powerful claims on his compassion; for what St. Paul once said of the people of Athens, that they were *wholly given to idolatry*, is applicable, in its fullest extent, to the whole Mongolian Race. They are all Idolaters. According to their own both traditionary and legendary belief, they originally received their religion from Tibet; and they worship, in the person of Dalai Lama, as they suppose, a divine, or, at least, a heavenly being: but, like Heathens in all ages, they have *gods many and lords many*, among whom, however, Shigemuni, Mansushari, Maidari, Churmusta Tengeri, and Erlik Chan are the chief Burchans, or Gods. Their notions of heaven and hell, of the creation of the universe, and of a future state, are gross and absurd in the extreme: but, among their dogmas, none seems to have so injurious an influence as the doctrine of the Transmigration of Souls, since it is closely connected with what they call "Dsaján," something corresponding with the *Fatum* of the Romans; and thus becomes one of the most formidable barriers against the entrance of truth. The conceptions of the people, and indeed those of the Lamas themselves, respecting "Dsaján," are exceeding dark and indistinct: they believe, however, that even their Gods, not one excepted, together with the immaterial and material Universe, are under the controul of this power; and "Dsajáni jossóor" and "Dsajagár," terms signifying Necessity or Fatality, are frequently used by their Lamas, as substitutes for reason and sound argument.

### SELENGINSK.

A Military Station south-east of Irkutsk and Lake Baikal, about 160 miles from Irkutsk—Inhabitants about 3000, exclusive of those of several villages—in the centre of all the Buriats, on the east side of the Baikal.

LONDON MISSIONARY SOCIETY. -  
1819.

Edw. Stallybrass, W. Swan, Robt. Yuille,  
*Missionaries.*

Our Brethren at this Station continue, in the exercise of a most Christian and devoted spirit, those labours of which a particular account has been given in former years.

No circumstantial Report has been received of the Seminary for the instruction of the

Buriat Youths during the present year, but the Directors have reason to believe that it is going on as usual; and though the attempt to promote education among the Buriats is attended with many difficulties, it is hoped that they will not prove wholly insurmountable.

The Missionaries complain of not seeing all the fruit which they could desire; but still they are not without hope that their labour is not altogether in vain, and persevere in those services among the Natives noticed in the last Report. All the Missionaries made tours of considerable extent during the past

year, and Mr. Swan resided two months at one of the out-stations.

The important work of translating the Scriptures is proceeding with all practicable despatch; and, under the peculiar circumstances of this Mission, satisfactorily. Of the Old Testament, there now remain only the Books of Solomon, Job, Isaiah, and the Chronicles; which are in hand. The Pentateuch has been revised, and the Proverbs are under revision; so that, in a short time,

a translation of the entire Scriptures into Mongolian will be completed. The importance of this work will appear, when it is considered that Mongolian is extensively used in the western part of the Chinese Empire, and is known as far as to the boundaries of Tibet itself. The Mongolians Proper are subjects of the Chinese Empire; and the Kasiks and Kiutsh, who are under the same sway, use the same language.

[Report.]

## China.

An Insurrection broke out in the summer of 1826 in Little Bucharia, in the north-west part of Chinese Tartary, among the Mahomedans at the extreme corner of the Empire. Troops, to the number of 30,000, have proceeded thither from Peking and other places: but former Chinese Armies sent against the Huns have perished in those regions, as the French did at Moscow: it is expected, at all events, that the contest will be long protracted. The Emperor announces his expectation, in the Peking Gazette of Feb. 23, 1827, that when once "the lances of Heaven are pointed westward, the termination of the rebellion will be as easy as splitting a reed."

By late accounts it appears that the Mahomedan Rebels had been driven from the Chinese Frontier; but it is reported that the chief rebel, a Mahomedan pretender to the throne of Little Bucharia, has returned to the charge.

It is stated in the Calcutta Government Gazette of Dec. 3, 1827—

After three defeats by the Chinese, the Tartars were unable to meet them in the field. Eleven leaders of the insurgents were put to death, as victims to the spirits of the Chinese Officers who had fallen in the course of the war. The re-establishment of Chinese Influence along the tract of country from the desert of Kobi to Cashgar renews a barrier more insurmountable than the peaks of the Himalaya to the progress of civilization and commerce, which, without such interposition, might, at no very distant period, bring into frequent contact the Steppes of Tartary and the Plains of Hindoostan.

The Malacca Observer states some characteristic circumstances connected with this war—

The Mahomedan Rebels, in the last two conflicts, brought into the field 100,000 men. After the last battle, all the Mahomedan Villages and People along the whole course of the River Yangtse-kiang were exterminated by the Imperial Troops.

After describing the honours conferred on the Officers, it is said—

To these the Emperor has added, archery thumb-rings, with "fourfold joy" written on them—gem-handled swords—flint fire-striking pouches—a right to walk before the Imperial Gate—&c. inserted, with all the proper names of persons and circumstances, to the extent of several pages of the Gazette.

To these is appended a promise on the part of His Imperial Majesty, that, on the day, to which he can now point, when their victories will be completed, he will confer still higher rewards and honour on the victors.

### CANTON.

LONDON MISSIONARY SOCIETY.  
1807.

Robert Morrison, D.D. *Missionary.*  
Leangata, *Native Teacher.*

The Directors report—

From the peculiar situation in which this vast empire still remains, almost all that can be done to enlighten its benighted population must be attempted through the medium of the Press. In employing this powerful engine, our devoted Missionary, Dr. Morrison, is unremitting in his labours: during the past year he has written an "Introduction to the Reading of the Holy Scriptures," in Chinese;

with Chronological, Historical, and Literary Notices, and a System of easy Reference to the Bible, of Book, Chapter, and Verse. He also intimates his determination to write Tracts to a greater extent than formerly, provided only he can obtain the means of publishing and circulating them.

Both at Macao and Canton, the Doctor has been preaching regularly on the Lord's Day, in English; and, at Macao, the Lord's Supper has been observed by a small number of disciples from three of the Quarters of the Globe. May the Lord, who, at the beginning, made of a little one a thousand, and of a small one a strong nation, smile on this first effort

to exhibit Social Christianity to the Chinese, and bless the labours of His Servants beyond their utmost expectations!

It will rejoice the hearts of the Members of the Society to be informed, that Leangafa, the Chinese Convert, mentioned in former Reports, has been ordained to preach the Gospel to his countrymen.

On the Letter from Leangafa to the Treasurer of the Society, printed at pp. 286, 287 of our last Volume, the Directors remark—

While the facts announced in this Letter must furnish matter of grateful thanksgiving to God, the earnest desire, which it expresses for the fervent supplications of this Society on the writer's behalf, will, we trust, not be forgotten by any of its members.

Dr. Morrison writes, Nov. 6, 1827—

Last evening, in my rooms, a small party of disciples of our Lord Jesus held a Meeting for Prayer, on account of the Heathen around us, and the Kingdom of our Lord Jesus Christ throughout the world.

In this Land of the Rising Sun, we may, probably, be considered as beginning that series of Prayer-Meetings which are kept all round the world on the First Monday of the Month—a chain of prayer, beginning at the farthest east, and carried round successively,

as the sun progresses, to the farthest west, in the Islands of the Pacific Ocean, continued for twenty-four hours, monthly!

My mind is convinced, that the more a spirit of religion goes forth among the mass of Christmas (so called), who visit Pagan Lands, the more likelihood is there that the heaven of the Gospel will spread and extend its unobserved influence to the Heathen and Mahomedan Natives.

Of another Convert, Dr. Morrison writes in February—

I have the pleasure of informing you of the baptism of a Native Chinese, by Leangafa, who continues faithful to the Lord. The convert's name is Kewetseching: he is a Young Man, brought up to what is considered here the learned profession. I have not seen him, but have received a Letter from him. He and Leangafa live about 80 or 100 miles from Canton, at a country village. They are about to open a Charly School, to communicate to the poor the elements of letters and some Christian education. May the Lord's blessing attend this first attempt in the Interior of China!

An Appeal in behalf of Chinese Females, from the British-and-Foreign-School Society, was printed at pp. 160—162 of our last Volume.

## India beyond the Ganges.

In the last Report of the British-and-Foreign-School Society, we meet with the following remarks, in more immediate connection with the Settlement of Singapore, on the duty of rendering our Colonial Establishments blessings to the countries in which they are situated:—

Singapore has of late years risen into a place of great commerce and influence in the Eastern Archipelago; and is likely to maintain an importance, for which it is indebted, not to casual or temporary circumstances, but to those advantages of situation which caught the intelligent eye of the late Sir Stamford Raffles, and to the free constitution as a sea-port which his wise policy conferred on it. Frequented or colonized by multitudes of traders from the neighbouring islands and continent, men of various descent, and differing in manners and religion, the prejudices hence arising are found gradually to lose their influence in this, as in other places of general resort for strangers: the practice of vice prevails, indeed, as much as before; yet even the decline of inveterate custom and prejudice may encourage attempts at further improvement. Nor is it with regard to the seafaring men and colonists only that we may anticipate through such endeavours a more decided change; for, as these carry on a continual traffic with their native seats, every such alteration on them, and every degree of emancipation from their present mental bondage, tend ultimately to sap superstition in its strongest holds, where the laws of society are as much perverted in giving it perpetuity as the human mind itself is in giving it birth.

It is thus that, in such emergencies, minute and unimportant as they may appear when compared with the vast extent of the circumjacent empire, the Providence of God seems to point out spheres of useful enterprise to Christians residing there; and to be opening up avenues for the admission of Divine Truth to extensive regions sitting under the grossest spiritual night. But the call thus addressed to such as already enjoy the light of that Divine Truth applies to the merchant at home, as well as to his correspondents abroad: both share in the profit that accrues from collecting and transmitting over northern climes the various productions of the tropics; and, indeed, in the general advantages of this commerce, who is there that does not more or less participate? Surely, then, it well becomes us, who are taught to remember our Creator in the days of our youth, and to acknowledge His bounty in all the

luxuries and accommodations supplied by foreign traffic, to convey back, not only the manufactures of Britain, but also the means of acquiring such instruction. If a sense of the Divine Bounty give a double relish to all the supplies which we receive from them, let us endeavour to excite in their minds a like spirit in the enjoyment of what they receive from us. Let us teach them, Whom to acknowledge in all the good and ill that chequer life—unto Whom, to render thanks for the profusion which nature pours around them—Whom, to praise and adore amidst her magnificence—and Whose mercy to seek, when wrath goes forth from the Lord, when the hurricane desolates their plains, or when the stiller but deadlier breath of the pestilence passes over the earth, quickly turning youth, beauty, and vigour, into disease, and almost instant death.

### SINGAPORE.

A British Island, at the southern extremity of the Peninsula of Malacca, between 60 and 90 miles in circumference—rapidly advancing in population and commerce: Inhabitants, at the end of 1894, stated at 11,851; and, in the Singapore Chronicle of March 1, 1897, at 13,732.

### LONDON MISSIONARY SOCIETY.

1819.

Claudius H. Thomsen, John Smith, Jacob Tomlin, *Missionaries*.

Mr. and Mrs. Dyer, mentioned in the last Survey, have settled, as will be seen, at Pinang. Mr. Dyer writes in February, that Mr. Tomlin was gone to Batavia. The Directors report—

To this station Messrs. Smith and Tomlin removed in the course of the year, in consequence of finding that their services were more wanted here than at Malacca. The efficient aid of our two Brethren will, we trust, contribute powerfully to quicken the zeal, as well as add to the comfort of Mr. Thomsen; and increase the usefulness of the Mission, both to the Chinese and Malays, which latter still wears a discouraging aspect.

Our Brethren have been actively employed since their arrival, in introducing the British System of Education into two Chinese Schools; which had just been formed by Mr. Thomsen and the Rev. Mr. Burn, Resident Chaplain at the place: to this they experienced no opposition from the Masters; while the expense of the schools is also defrayed by Government. They have also been actively employed in distributing Tracts and Portions of Scripture on board the Chinese junks; most of the crews of which they found could read, and were willing to receive them. They have opened an English School, which they intend shall be free to the Chinese, and all who please to attend, if they can get teachers from Madras.

On a thorough examination, the Missionaries have not found any instance in which the parents were hostile to Christian Instruction for their children, in connection with the reading of their own moral works: from this and other circumstances, mentioned in their Letters, together with the excellent and devotional spirit evinced by Messrs. Smith and Tomlin, the Directors trust that a brighter day will soon dawn on this hitherto barren and unpromising region.

A notice of the good prospects at this Station appears at p. 255 of our last Volume.

### COMMITTEE OF EDUCATION AND CHRISTIAN KNOWLEDGE.

A Committee has been formed for the purpose of extending the benefits of Education and the Knowledge of Christianity in Singapore and the neighbouring countries. One of the special objects of this Committee will be the formation of a Bible and Tract Depository. Mr. Smith, in writing, as Secretary of this Committee, to the British and Foreign Bible Society, gives the following view of the advantageous situation of Singapore—

The present and daily increasing importance of Singapore, as a commercial station, is readily seen; and will, when more particularly alluded to, point out its value as a Depôt for the Scriptures. In the island and town of Singapore are, perhaps, (I cannot speak with certainty) 20,000 souls, comprising Chinese, Malays, Bugis, Malabar or Kling People (of which class are the troops), Bengalese, Portuguese (descendants of), Armenians, and Britons. I mention them in what we consider their numerical value; with a great preponderance in favour of the Chinese, who are constantly increasing in the same ratio: they are certainly above one-half. We are, besides, visited by vessels from every part of the world; the best of which are, of course, but ill supplied with, and the vast majority utterly destitute of, the Scriptures. Thus, there are Chinese junks from China Proper, from Cochin China, from Siam, from Java; probably 100 annually—Bugis prahms and Bornese, as many—Javanese, in Native and European Vessels—Arab and Malay prahms from all the neighbourhood—with many British and other European, and sometimes South-American, Vessels. To these latter, of course, would only be given a supply sufficient for the ship's company; while to the others, on suitable occasions, might be given some for carrying along with them on their return. Of the propriety of this measure we have had proof among the Chinese; who, having received books on former occasions, carried them away and left them with their friends at home, and on their return inquired

for more. You will perceive from this sketch, which is but a rough one, that our field is very extensive; and, in many respects, that this place forms one of the most important stations in the East.

### MALACCA.

The chief town of the Peninsula of Malacca—under the authority of the British.

LONDON MISSIONARY SOCIETY.  
1815.

James Humphreys, S. Kidd, *Missionaries*.  
Hannah Newell, *Assistant*.

The Rev. David Collie died at the end of February: an Obituary and Character of that excellent Missionary appeared at pp. 529, 530 of our last Volume.

The Directors give the following view of the state of this Mission before Mr. Collie's illness:—

MINISTRY.—At this station several changes have occurred, since the date of our last Report. Mr. Humphreys has resigned his situation in the College, and devotes his attention chiefly to the Malay Branch of the Mission: the Malays, who are numerous in and about Malacca, have not been sufficiently attended to hitherto: Mr. Humphreys is capable of preaching to them in their own language; while the British Resident, and the Brethren in this quarter, consider it important, that both preaching and schools should be encouraged among the Malays, who attend better on these Religious Services than at any former period.

Messrs. Collie and Kidd continue their labours in the College and among the Chinese. The New Mission-Chapel was opened on the 14th of April, 1827; in which, beside the Services carried on both in the College and the town, they have a Service in Chinese twice a-week. A Service in Malayan on Sabbath Evenings has been commenced with encouraging prospects of attendance.

PRESS.—Messrs. Collie and Kidd preach both in the Fokien and Mandarin Dialects. They are also engaged in translations of various kinds, both from Chinese into English and from English into Chinese: among other Works, Mr. Kidd has been employed in translating Boston's "Fourfold State" into Chinese; or rather writing a book upon the same plan and principle, which he thinks will be very useful in that region.

The Printing-Press is kept in active employment. The following Works, in Chinese, have issued from the press during the past year: 375 Bibles—2600 New Testaments—25,400 Tracts—500 Milne's Essay on the Soul—1400 Commentary on Ephesians—500 Bogue's Essay on the New Testament. Besides these Works in Chinese, a Tract by Mr. Beighton, in Malay, and a translation of the Acts of the Apostles into the same language by Mr. Thomsen, have also been printed.

The following is a list of the Scriptures, Tracts, &c. partly distributed at Malacca, and partly sent to Singapore and Batavia for distribution: 341 Chinese Bibles and 2975 New Testaments—19,368 Chinese Tracts—573 Homilies—199 Milne's Essay on the Soul—205 Commentary on Ephesians—105 Bogue's Essay—12 Malay Bibles and 52 New Testaments—10 Dutch Bibles and 36 New Testaments—6 Portuguese Bibles and 12 New Testaments—150 Tamul Tracts—with several Tracts in Malayan, Dutch, and Portuguese.

The Chinese continue to receive Tracts on the subject of Christianity with apparent pleasure, and to paste some of them upon the walls of their houses; and do not decline conversation on religion. On a late celebration of the "Taing-ming," or the Annual Festival when the tombs of their ancestors are visited, of 11,000 Chinese resident at Malacca, only between 1000 and 1500 were observed to resort to them. This was remarked as a striking contrast to the practice of former years.

SCHOOLS.—There are Five Schools in the town of Malacca, and one in the country; containing all together about 200 boys, who receive education at the expense of the Society. These Schools are regularly visited in the week, and examined every Sabbath Afternoon in the Catechisms and other religious books; after which a short paper, illustrative of some Christian Doctrine or Duty, is explained to the children in as simple a manner as possible. Many of the boys make good progress in the knowledge of their own language. A Malayan and a Kling School have been established during the year, and are supported by Government: the number of boys in the Kling School is 20: the attendance at the Malay School is but small and irregular.

The following notice, by Mr. Collie, a short time before his death, of the increasing attendance on their Meetings for Prayer, will be read with interest:—

Twelve months ago, no one attended our Prayer Meetings, except the members of the Mission: now, a considerable number attend. This evening, I think, more than one hundred people assembled in our little Chapel. Had you seen the Congregation, composed of English, Dutch, Portuguese, Malays, and Chinese, and had you been a member of the Mission as long as I have been, I think you would, with me, have shed tears of joy. I am at once astonished and delighted at the attendance on our Prayer Meetings; and, in spite of my obstinate unbelief, and of the chilling thought that the greater part have not yet given good evidence of having the true spirit of prayer and may soon fall away, still I cannot but look upon it as a token for

good; and I do, with my whole heart, bless God for putting it into our hearts to erect a House for His Worship in this land of darkness; and for granting this cheering token of His favour, which seemed almost necessary to prevent us from falling into absolute despair. Oh it is good—it is truly cheering, to wait upon God in the appointed way!

#### ANGLO-CHINESE COLLEGE.

The resident Principal is the Rev. David Collie; who is assisted by the Rev. Samuel Kidd, Professor of Chinese, and by two Native Chinese Instructors—Le Seen Sang, and Yim Seen Sang.

The number of Europeans who have received instruction at this College in acquiring Chinese, is 14; of whom 10 are Ministers of the Gospel, and many of them Missionaries: the only European Student now in the Institution is John Morrison, son of the Rev. Dr. Morrison, a youth of much promise. The number of Chinese Students who have left the College is 15; all of whom have been, in a greater or less degree, instructed in their own language and in the principles of Revealed Truth, and most of them in English and several other branches of useful knowledge.

There are now in the Institution 24 Chinese Youths; nine of whom were admitted during the last year. The seniors study Arithmetic, Geography and the Use of Globes, Mechanics, Astronomy, Euclid, and Christian Theology: this last they learn principally from the Scriptures: they also translate into English, and commit to memory, a brief outline of Divine Revelation, which is fully explained to them verbally. The Second Class study Chinese, by reading, reciting, explaining, and translating the "Four Books;" which is an ancient work, used as a standard classic in all the Chinese Seats of Learning: they also translate theological books (in writing) from the Chinese, and English Books into Chinese; and acquire the rudiments of Geography and Arithmetic. The juniors are principally employed in the study of the Chinese and English Languages.

There does not appear the least backwardness in any of the scholars, to read the Scriptures and Theological Works; nor has ever the slightest objection been made to the practice, by any of their parents and friends.

In all the Chinese Schools in Malacca which are under the charge of the Missionaries, Christian Catechisms, &c. are read and committed to memory; notwithstanding which, it is stated that they might have many more schools, if they were able to support them.

It is in contemplation to publish a Quarterly Magazine at the College, which will be made the vehicle of whatever may be deemed interesting in the History, Religion, Politics, and Customs, of the Chinese and Ultra-Ganges Nations; and a Monthly Magazine in Chinese, containing intelligence from China and other countries, together with Essays and Notices on various topics of Science, Morals, and Religion.

The Receipts of the Institution, from July 1, 1826 to June 30, 1827, amounted to 4146 Dollars, and Disbursements to 3637. *[Report.]*

The Governor has granted a monthly allowance of 100 Spanish Dollars to the College, and evinces a deep interest in its prosperity.

#### BRITISH & FOREIGN SCHOOL SOCIETY.

Miss Wallace, appointed to take charge of a Free School for Girls, which, at the last date contained 65, sailed in August for her destination.

#### BRITISH & FOREIGN BIBLE SOCIETY.

From Malacca the Committee are informed, by the Rev. Messrs. Humphreys, Collie, and Kidd, that Mr. Moore, who had offered his services as an Agent to the Society, had since altered his views, and declined the proposal made to him: they add "In the mean time, we shall endeavour, to the utmost of our power, to promote the benevolent object of the Society, by sending abroad the Word of Life among the idolatrous and deluded inhabitants of these countries." In another part of the same communication they write, "Our brethren, Messrs. Smith and Tamlin, who have lately settled at Singapore as Missionaries, have written for a considerable number of Bibles, and will be supplied as soon as possible. We have lately sent 300 complete copies of the Scriptures, and 1500 Testaments, to the Rev. Mr. Medhurst, of Batavia, for his use during his intended tour through the Archipelago." *[Report.]*

# Missionary Register.

FEBRUARY, 1829.

## SURVEY OF THE PROTESTANT MISSIONARY STATIONS, THROUGHOUT THE WORLD. (Continued from the January Number.)

### Pinang.

Called, also, Pulo Penang, and Prince-of-Wales Island—an island lying off the coast of the Malay Peninsula, transferred, in 1786, to the East-India Company—contains about 160 miles square—Inhabitants now estimated at 55,000.

LONDON MISSIONARY SOCIETY.  
1819.

T. Beighton, S. Dyer, *Missionaries.*

Mr. and Mrs. Dyer arrived on the 8th of August 1827; and have taken up their residence at this Station, to aid Mr. Beighton, who stood much in want of assistance, both from the state of his health and of his labours. Mr. Dyer is devoting himself to the Chinese, while Mr. Beighton will have full employment in the Malay Department.

MINISTRY—Mr. Beighton's Malay Congregation amounts to about 60 persons, to whom he preaches every Sabbath Evening: several of these persons know much of the Gospel, and some profess to believe in Jesus. Mr. Dyer has, at present, no regular Service in Chinese, but he is able to go among the Chinese Settlers, and publish to individuals the Gospel: he is always kindly received by them, and occasionally heard with apparent interest: his Chinese Teacher has gone so far as to say "that he wishes to receive baptism by and bye, and wants to write to the Society about doing Jesus Christ's work:" he knows much of the Gospel, and would make an admirable teacher in case of his conversion. At the English Services, the Mission Chapel is well attended, and the labours of Mr. Dyer are very acceptable.

SCHOOLS—The Malay Schools are seven; containing 210 scholars, of which number 57 are Girls: the average attendance is about 135 Boys and 35 Girls: many of the children are able to read fluently in the New Testament: the schools are in an improving state: the Scholars, at a public examination, afforded much satisfaction. The Chinese Schools are four; of which one is for Girls: each of the Masters of the Boys' Schools is allowed to teach 20 Boys; but to seek for 24 or 25, that there may be a regular attendance. Feb. 1829.

ance of 20: arrangements were making for opening a school for 50 Girls, on the British System, to be under the daily superintendence of Mrs. Dyer. In all the Schools, Christian Books are used. [Report.]

An Appeal, by Mrs. Dyer, in behalf of this School, appeared at p. 255 of our last Volume. Mr. Dyer writes in February—

My two schools on the British System encourage me much: I am particularly pleased with Mrs. Dyer's. The children read nothing but Christian Books, and not a single objection has been made to this. Not a word is said about their own Classical Works: indeed, the System effectually remedies the evil which subsisted in my former schools. The teachers allowed the children to read their own books in my absence. The schools can, also, be much more vigorously superintended on the British System, and they are tenfold more under my controul.

The Rev. Robert Sparke Hutchings, the Presidency Chaplain, departed this life on the 20th of April. A tribute to his memory appears in the Gazette of the 12th of May, of which the following is an extract—

Many of us can bear witness to his ardour and assiduity in the study of the Malayan Language, with the great and meritorious object of improving the vernacular translation of the Scriptures, into which numerous and serious errors had found their way. In the great cause of the Bible Society, he laboured with all his characteristic and successful energy.

### Burmañ.

From one of the Church Missionary Society's Quarterly Papers, we extract the following notices relative to the Burmese.

Before the late war with our country, the Burman Empire was about 1200 miles long, and 800 or 900 miles wide in the broadest



part; and contained, it is supposed, 19,000,000 inhabitants. Four of its Provinces are now, however, given up to the British, who rule over them.

The people are, in a measure, civilized; and are active and clever: but they are vain and haughty, and treat Europeans with great contempt. The Sovereign acknowledges no equal; and has the most pompous titles given to him: for instance, "Owner of the Sword"—"Lord of Land and Water"—"Lord of Life and Death!" If he has heard any thing, they say, "It has reached the golden ears;" if any one has been admitted to his presence, he has been at the "golden feet." His residence is named Ummerapooa, i.e. "the City of the Immortals;" it is also called "the Golden City;" and the river on which it stands "the Golden River!" If the King dies, they say, "The Immortal King has gone up to amuse himself in the celestial regions!" During the late war his Generals were ordered to drive the "White Strangers," meaning the British, into the sea.

The Burman Government is, as might be expected, from this character, one of the most despotic on the earth. The Rulers greatly oppress those under them; while robbery and murder abound. The laws are extremely bloody: punishment is most cruelly and wantonly administered: the innocent often suffer with the guilty; and a man's wife and children are sold for a trifling sum, to pay his debts. Dr. Carey affirms, that, a few years ago, a Burman General ordered 500 recruits to be buried alive, merely because they had been sent by an Officer whom he disliked: the order was instantly obeyed. How true it is, that *the dark places of the earth are full of the habitations of cruelty!*

Nearly all the Burmese can read and write; and some are learned. The boys are instructed by the priests; but female education is scarcely known. The priests are considered a superior class of beings.

Every sincere Christian will be deeply grieved to learn, that the leading principle of this System of Heathenism is, a flat denial of the existence of that BEING who giveth us life and breath and all things. Buddhism is, in fact, DOWNRIGHT ATHEISM, mixed up with religious forms! And yet this blasphemous scheme is, in the opinion of some writers, followed by 169,000,000, or more than one-fifth of the whole human race! It is received not only in Burmah, but also in Ceylon, Siam, China, Tartary, and other extensive countries; and is supposed to prevail even more than Brahminism. The Burmese assert that there is no Eternal God; and that there will not be a Day of Judgment, or a state of final rewards and punishments,

but that the whole Universe and all things therein, even their own idols in whom they trust, will be annihilated! No wonder, then, that Buddhism palliates every vice, and feeds every unholly principle. No wonder that the Burmese are *haters of God, despiteful, proud, boasters, covenant-breakers, without natural affection, implacable, unmerciful.*

An idea may be formed of the magnificence of some of the Burmese Temples, by the Views of the Great Pagoda near Rangoon, given at pp. 303 and 631 of our last Volume.

#### AMERICAN BAPTIST MISSIONS. 1813.

##### MAULLAMING.

The British Head-quarters—12 miles (one account says 25) from Amherst, a New Town on the River Martaban, and within the territory ceded to Britain.

Adoniram Judson, D. D. Jonathan Wade, G. D. Boardman, *Missionaries.*

Various particulars relative to this Station appear at pp. 287, 288, 394, 395 of our last Volume. The Missionaries had established themselves, after the war, both at Amherst and at Maullaming.

At Amherst, Dr. Judson had recommenced Worship in Burmese, after an intermission of two years and a-half since his Ministry was closed at Rangoon, on the 28th of January 1827: of the proceedings of the Missionaries there, before their removal to Maullaming, it is said—

Dr. Judson began to hold regular Services on the Sabbath, which were attended by considerable numbers. There had been some inquirers from the first, even while Mr. Wade could only communicate the truths of the Gospel in very broken language; but, after the arrival of Dr. Judson, this number was considerably increased. One convert has been recently baptized at Amherst, who had long been inquiring.

At the date of the last accounts, Mrs. Wade continued the school established by Mrs. Judson; and had 14 pupils under instruction, who attend to reading and needle-work. Dr. Judson prays with them regularly, without opposition from their parents. Much greater freedom is enjoyed in this respect than before the war. Schools of the same character, it is remarked, might be extended indefinitely, if proper instructors could be obtained and proper efforts made.

Dr. Judson was engaged in translating the Old Testament into Burmese, in order to bring the whole Bible within the reach of the Native Population. It is now considered certain that the Conquered Provinces will be retained by the British.

The former converts, 18 in number, having, with the exception of two, con-

tinued to adorn the Christian Profession, it is remarked—

When it is considered that the little band who have continued faithful have been subjected, not only to all the temptations to iniquity which abound in a state of war, but to all others also which the condition of surrounding Heathenism and Idolatry sanctions and renders popular, glory should be ascribed to Almighty God, who has given such efficacy to the grace which he had communicated to their hearts, as to enable them to persevere in their profession of vital godliness.

The Missionaries have had the happiness to witness the beginning of that system of Native Ministrations, by which, doubtless, the Gospel will be everywhere chiefly propagated and established. Dr. Judson writes, in reference to Sunday, Feb. 25, 1827—

After the usual Worship, we set apart Moung Ing for the work to which, we trust, he is called by the Spirit of God; appointing him a Preacher of the Gospel and Teacher of the Christian Religion, without the charge of any Church or power to administer the Ordinances; an appointment similar to that, which, in our Churches, commonly precedes Ordination as a Pastor or Evangelist in the higher sense of the word. Being thus committed to the grace of God, he subsequently embarked in a native boat, bound to Tavoy. May the Divine Spirit accompany, and guide, and prosper the first Burman Teacher whom we have ever sent forth!

Letters from this Christian Native, dated the 12th of June, describe his labours in Tavoy and in Mergui; where he preached to all as he had opportunity, in the streets and in the houses. "Some," he says, "contradict—some revile—some say these words are good, but the religion is too hard for us." Among various incidents mentioned by Moung Ing, Dr. Judson notices the following—

One day I met a Woman who praised the meritorious efficacy of religious offerings; I preached to her the vanity of such offerings, and the truth of Jesus Christ: the Woman repeated my words to her Husband. Soon after, as I was passing by, the Husband called me in, and invited me to preach there: next Sunday I went to the house, and found that they had invited about 15 of the neighbours to hear me preach. In the midst of preaching, some rose up and went away: some staid and listened till I had finished; among whom there are three or four persons who continue to appear well.

Dr. Judson adds—

One of us having been requested by a

friend in Bengal to procure a collection of sea-shells, we mentioned it in writing to Moung Ing; to which he replies in a postscript—"In regard to what you say about sea-shells, if I can conveniently collect some I will do so; but, as this is a worldly concern, I shall not bestow any effort upon it, and probably shall not effect much"—a resolution not, perhaps, unworthy the attention of Missionaries of a higher order.

In October 1827, the Missionaries had concluded to leave Amherst; as the hope of its becoming a considerable town was not likely to be realized. Mr. and Mrs. Boardman had already settled at Maullaming; and there they were joined, about the middle of November, by Dr. Judson, Mr. and Mrs. Wade, Moung Sheva-ba, Moung Ing, eleven of the Female Scholars, and two Boys. Of these two Natives it is said—

They are rendering important service to the Mission. Moung Sheva-ba devotes half his time to the Female School, and employs a part of the remainder in reading the Scriptures to the Natives: Moung Ing has returned from a Missionary Tour in Mergui and Tavoy, and is extremely active as an itinerant.

Dr. Judson writes, Nov. 25, 1827—

We have arranged a large room, in the front of the house, in the manner of a *zayat*, and to-day set up Worship, in the old Rangoon fashion: and a busy day it has been. About 70 persons, great and small, attended Worship in the forenoon: after which 20 or 30 women followed Mrs. Wade into another room, and listened to her instructions. In the evening we had about 30; and, after Worship, some animated conversation ensued. Moung Ing has a good degree of missionary spirit, and affords much assistance in the work.

A circumstance was mentioned at one of the Monthly Meetings in Boston, very honourable to Dr. Judson, as affording gratifying evidence both of the estimation in which he was held and of his own disinterestedness: he had recently received, in presents from inhabitants of Ava and as pay for services to the British Government as interpreter, the sum of 4000 dollars, all of which he placed to the credit of the Board.

AVA.

Jonathan D. Price, M.D. Missionary.

Various interesting details are given from Dr. Price's Journals, at pp. 288—290, 395 of our last Volume. Few particulars have since been received; but it may be remarked, generally, that Dr. Price finds the effects of the war favourable to his designs: it is stated—

The war has lowered the extravagant pretensions of the Government; and has awakened in numbers a desire to know more of the Religion, Laws, and Education of a people whose superiority they are compelled to acknowledge. Dr. Price has several pupils under instruction, and is decidedly favoured by the King; who has solicited a copy of the Scriptures for his own perusal, particularly in reference to the Historical Parts.

#### AKYAB.

An Island at the mouth of the Arracan River.  
SERAMPORE MISSIONS.  
1826.

J. C. Fink, *Missionary*.  
Khepoo, Kullafree, Oogharee, Mearung,  
*Native Preachers*.

The maritime province of Arracan, lying between Chittagong and Pegu, and about 230 miles in length by an average of 50, was recently ceded to Britain by the Burmans. Arracan, the capital, is about 40 miles from the sea; and Akyab, where Mr. Fink generally resides, is an island in the Arracan River. The Arracanese are essentially the same as the Burmans, and have no Caste.

In addition to his labours among the Natives, Mr. Fink conducts English Worship several times every week: in this, besides his own family, he is joined by several of the assistants in the Public Offices; who are of a serious character, and endeavour to promote the spiritual welfare of the Native Officers of the Courts, who are Natives of Bengal and Hindoostan. They likewise, when visiting different parts of the district, avail themselves of many opportunities of putting portions of the Word of God and Tracts into the hands of the Arracanese: the reception given to these books is highly gratifying: persons have come to Akyab, from very considerable distances, for the sole purpose of obtaining them.

Two Boys' Schools have been established, one at Akyab, and the other in the Christian Colony; but they have not yet succeeded to our satisfaction: they contain only 16 boys. A Girls' School has been opened: it has 6 scholars.

Scarcely a month has transpired during the past year, without bringing us some pleasing intelligence from this Station—something illustrative of the power of religious principle in our Christian Friends, or of the favourable disposition of the Heathen Arracanese to the Gospel. The devotedness of the Native Preachers to their work is great: they are continually on the alert; and their labours receive a peculiar character, from the strong feelings of patriotism and natural affection which they display. The Members of the Church, generally, seem to be filled with the same spirit; and several of them, although

they support themselves by the labour of their hands, are scarcely less diligent in making known the Gospel, than those whose office it is to do so. Religion pervades families—the praises of God are on the lips of children—and every thing betokens its living power. Eight men have been baptized since the date of the last accounts. [Per. Acct. Sept. 1827.]

There are three divisions of this Mission—one is a small Christian Colony in the island; the second is at the European Station; and the third is at Kimkywon, two days' journey from Akyab.

#### CHITTAGONG

Is a district, 120 miles by an average of 25; ceded to Britain in 1760—Inhabitants, upward of a million: they are of a mixed race, Hindoos, Mahomedans, Arracanese or Mughls, the latter being essentially the same as the Burmans—here the Systems of Buddha and Brahma come in contact; and the chain of the Caste is, therefore, feeble—the capital is Islamabad, but it is frequently called by the name of the district—it is 8 miles from the sea, and 317 miles travelling distance from Calcutta.

#### SERAMPORE MISSIONS.

John Johannes, *Missionary*.

On Sabbath Morning, Mr. Johannes conducts Divine Worship, both in Bengalee and English: in the afternoon, he preaches to the Heathen and Mussulmans, in the marketplace and the streets: he does the same once or twice in the course of the week; and, in his visits to the Native Schools, constantly makes the Gospel the theme of his addresses.

His chief attention is occupied by the English School (now separated from the Benevolent Institution of Calcutta) of about 140 children: every successive year brings fresh evidence of the great utility of this school; and every visitor is delighted with its appearance: it has fitted many poor youths to discharge the duties, and receive the emoluments, of respectable, and even lucrative situations; and it has furnished many public officers and private persons with valuable assistants and servants: it derives its most interesting character, however, from the affectionate and unremitting endeavours of Mr. Johannes to fill the minds of his pupils with scriptural knowledge, and imbue them with religious sentiments. There is likewise an excellent Native-Boys' School, containing about 60, in which Christian Instruction is freely communicated; and another, containing about 30, which is supported by Mr. Johannes, and conducted on the same principles. He superintends, also, three very interesting Female Schools, containing 77 scholars.

[Per. Acct. Nov. 1827.]

Several respectable Mussulmans have called on me, and said, that if I would employ them, they could easily establish Female Schools in the villages, and over the water: for every girl that leaves the Schools spreads

the fame of them ; and the knowledge of our exertions inspires the people with a desire that their villages might profit by them. Twice a-week, and sometimes oftener, I go abroad to invite the Hindoos to hear the Word of Life. At ease in their possessions, and not feeling the malady of sin, who would come to apply for relief? If the religion of Jesus did not require self-denial, and if it could be nominal, thousands ere this might have been

proselyted ; but the truth in the inward parts—repentance toward God, and faith in the Lord Jesus Christ, are what shut the gates of heaven against them. [Mr. Johannes-

These two Stations, Akyab and Chit-tagong, have hitherto been placed under India within the Ganges ; but they belong more properly to the present head.

## India within the Ganges.

OUR last Volume was enriched by copious extracts, as may be seen in the Table of Contents, from the Journal and Correspondence of the late Bishop Heber. We regret to learn that his Successor, who arrived at Calcutta in January of last year, has been under the necessity, from the infirm state of his health, to resign his charge.

It will have been seen, from pp. 169—171, 180—188, of our last Volume, that the Church of Scotland is about to unite its efforts with those already in the field, for the Propagation of the Gospel in India. On the obligation to such exertions laid on this country, we extract the following passage from a Sermon by the late Bishop Heber, preached at the Consecration of the Church at Benares, the reasoning of which bears with force on all our Foreign Possessions :—

My brethren, it has pleased the Almighty, that the nation to which we ourselves belong is a great, a valiant, and an understanding nation : it has pleased Him to give us an empire in which the sun never sets—a commerce by which the remotest nations of the earth are become our allies, our tributaries, I had almost said our neighbours—and, by means (when regarded as human means, and distinct from His mysterious providence) so inadequate, as to excite our alarm, as well as wonder, the sovereignty over these wide and populous heathen lands. But is it for OUR sakes that he has given us these good gifts, and wrought these great marvels in our favour? Are we not rather set up on high in the earth, that we may shew forth the light by which we are guided, and be the honoured instruments of diffusing those blessings which we ourselves enjoy, through every land where our will is law, through every tribe where our wisdom is held in reverence, and in every distant isle which our winged vessels visit? If we value then (as who does not value?) our renown among mankind ; if we exult (as who can help exulting?) in the privileges which the providence of God has conferred on the British Nation ; if we are thankful (and God forbid we should be otherwise) for the means of usefulness in our power ; and if we love (as who does not love?) our native land, its greatness and prosperity—let us see that we, each of us in our station, are promoting, to the best of our power, by example, by exertion, by liberality, by the practice of Christian justice and every virtue, the extension of God's truth among men, and the honour of that Holy Name whereby we are called. There have been realms before as famous as our own, and (in relation to the then extent and riches of the civilised world) as powerful and as wealthy, of which the traveller sees nothing now but ruins in the midst of a wilderness, or where the mariner only finds a rock for fishers to spread their nets. Nineveh once reigned over the East ; but where is Nineveh now? Tyre had once the commerce of the world ; but what is become of Tyre? But if the repentance of Nineveh had been persevered in, her towers would have stood to this day. Had the daughter of Tyre brought her gifts to the Temple of God, she would have continued a Queen for ever.

In an admirable Letter, addressed to the Labourers of the London Missionary Society in India, by the Deputation of that Society which recently visited its various Stations, a full view is given of the extent, difficulties, details, progress, and encouragements of their labours. From this Letter we shall extract a few passages. After expressing their gratitude for the great kindness shewn to them by Missionaries and their Friends of all Denominations, the Deputation bear the following most honourable testimony to the Gentlemen in official situations—

One more motive to grateful retrospection, we cannot forbear to name ; it is, the kind interest which the Agents of the several Governments of the countries which you inhabit took in our travels. We have not met with one individual, however exalted in office, nor one of the multitudinous organs of those mild and admirable Governments, however high or however low

civil or military, who discovered any opposition to our plans, or who appeared to wish to throw any obstacle in our path. On the contrary, all possible facilities have been instantly given us, to enable us to proceed to the various Missions which we wished to visit; and, while upon the road, we have been overwhelmed by their kindness and loaded by their hospitality—kindness and hospitality rarely witnessed, and never exceeded, in any other country. To them our sincere acknowledgments are due; and we render them those thanks, the full amount of which we have not words to express: but these recollections are the more gratifying to us, viewed with reference to the Cause of the Redeemer in these immense and populous regions. The exalted personages to whom we refer well knew our objects: and were we left to reason from GENERAL DATA, we could not but come to conclusions highly encouraging to our hopes as it regards the feelings of these Governments toward Christianity in the countries which they controul; but we are not left to uncertain conjectures: the views and sentiments of most of those who are the highest in rank, both Civilians and Military, we have every reason to suppose, are decidedly favourable to Missionary Efforts and the Diffusion of Christianity.

The following extracts will shew how just an estimate the Deputation appear to have formed of the actual state and prospects of Missions in India.

Having travelled through all the countries over which your Stations are scattered, and taken, we think, an IMPARTIAL VIEW of the state of your several Missions, we greatly rejoice to recollect that we have seen you, with very few exceptions, faithfully devoting your talents to your great object, and have formed the most gratifying opinion of both your talents and your piety. Nor do we neglect duly to appreciate what has been actually accomplished, in bemoaning what has not been achieved: you are responsible, not for success, but for the due and diligent application of those means which are within your power. To some Stations which we have visited, we can advert with peculiar delight, and exclaim—*What has God wrought!* We have beheld Hindoo Pagodas prostrated before the Gospel; and Christian Chapels growing up, and crowded by hundreds of attentive hearers; not a few of whom evince, by their lives, that they have turned indeed from *dumb idols*, to serve the *Living God*—glorious sights—but alas! how few, how rare!—Beloved Brethren, for the want of more success there should be great searchings of heart: allow us to entreat you to examine, and see whether there is not a cause. Why this barrenness of religion, after so much expenditure of missionary talent, and time, and money? How comparatively few the converts! what cause for lamentation and woe! How many millions are perishing for the lack of knowledge! How little is God known! How slight, comparatively, is the impression made on this hundred of millions of human beings! Oh let us humble ourselves before God in the very dust, that we have been no more concerned for their salvation—that we have laboured so little for their good—that we have no more wrestled with God in prayer, that He would make bare His holy arm, and pour out His Holy Spirit upon them. When the Friends of Missions at home, and the Missionaries abroad, are found thus engaged, then we may expect this wilderness to blossom as the rose, and this desert to become as the garden of the Lord.

Nor will we despair of seeing better days. We have a solid foundation on which to rest our hope and entire confidence, that, at some future period, if not now, these Heathen Regions shall bow to the authority of Christ, and unite to crown him Lord of All.

It is not necessary that we should dwell on the Purposes and the Promises of God which assure us of the approach of so glorious a day: you know them; and do well, often to meditate upon them, in their variety, their comprehensiveness, their fidelity, and the sufficiency of Him who spoke them to give them their entire accomplishment. But, for your encouragement, consider why Divine Providence has, in so surprising a manner, broken the yoke of Mahomedan and Hindoo Tyranny, and put them under a Christian Government—and that, the most likely to do them good: this is the hand of God; and we cannot doubt that He has prospective designs in this stupendous change: He has given them to the English, that the English may give them the Gospel. Besides, but a few years ago the greatest opposition was raised against the introduction of the Gospel into these countries; but, now, every difficulty is removed; and, where England sends but one Missionary, she might send a thousand, and not the smallest obstacle would be thrown in the path of their Missionary Career by the Government. The growing indifference of the Hindoos to their own tenets and ceremonies is another pleasing omen: of the fact we can have no doubt: indeed, to us, who have travelled so much among them, their Mythological System appears, like multitudes of their temples—in a state of wretched dilapidation: both are tottering to their fall: a few years, and the world will witness some mighty change: knowledge is making rapid progress among the people: the Brahmins are falling into disrepute: aware that covetousness is the main spring of their actions, their vassals are become impatient of the yoke: they will speedily cast it off—think for themselves—and embrace the Gospel. What means that eagerness, everywhere so

ardent, to obtain Christian Tracts, Portions of the Scripture, and the various Publications which you are diffusing among them; and what the tendency of their influence? Besides, the Sacred Volume is now made to speak, to all these Nations in their own tongue, of the wonderful works of God: is not this a fact of auspicious aspect? A few years ago, scarcely a pious individual was to be found in these countries, in whose life religion could be seen, or who was disposed to plead the cause of the perishing Heathen at a Throne of Grace: but, now, God has a numerous seed to serve Him, scattered over the vast regions of India, who rejoice to aid your designs and to encourage your hearts; to assist you with their prayers, their example, and their pecuniary contributions. How many Benevolent Institutions are in vigorous operation; not only in the great cities of Calcutta and Madras, but also in various parts of the interior; labouring, in different ways, to circulate the Scriptures of Truth and Religious Tracts and Books—all aiding in your Missionary Career! Go forward, Brethren! in the Name of the Lord, exercising humble dependence on His Grace; and the proud walls of this Jericho will fall, and the song of victory and of triumph, which has been sung in other Heathen Countries, you will sing in these!

The following Cautionary Hints deserve the deep attention of every Missionary:—

Often reflect on the nature of your Mission, and watch against every illegitimate application of your talents and of your time. Innumerable are the temptations which your own sinful nature, the vain world, and satanic craft will present to your view; to draw off your attention from your proper work, and leave you but half-hearted in the discharge of your duties. Yours is a work which admits of no compromise—which, in a peculiar manner, demands the whole of your talents, and your undivided time and attention. Too much English Preaching, keeping of Schools, composing Books on subjects merely literary, entering much into the society of your countrymen, attempting a variety of languages when one only should at first engross your entire attention, a restless hankering after home, a dislike to your station or the people among whom you labour, with a variety of other things, may become great snares to a Missionary, in taking off his heart from his work, entirely or in part. We have seen, with grief, the success of such allurements; and when these objects, or any other not directly Missionary, engross the attention, we cease to wonder at the want of success among the Heathen. Most affectionately we warn you against them, and all other illegitimate appropriations of your time and strength; and exhort you to give yourselves wholly to your work—a work which is worthy of an entire devotedness of all your powers.

#### CALCUTTA.

The chief of the British Presidencies in India.—In habitants, including 20 miles round, calculated, in 1802, at 2,225,000: those of Calcutta itself very variously estimated.

#### AUXILIARY BIBLE SOCIETY.

In the Seventeenth Year, the Issues of the Scriptures or Portions of the Scriptures amounted to 8107.

Some extracts from the Fifth Report of the Association will be found at pp. 402, 403 of our last Volume. In its Sixth Year, the Issues were 142 Bibles, 39½ Testaments, and 3825 Single Portions; making the total from the beginning, 23,307. The Receipts were 4147 rupees, of which 84 were for sales: the Expenditure amounted to 4066.

#### GOSPEL-PROPAGATION SOCIETY. 1820.

##### BISHOP'S COLLEGE.

Rev. W. H. Mill, *Principal*.

Rev. Frederick Holmes, *Professor*.

W. Morton, W. Tweddle, Matt. De Mello,

A. P. Birrell, *Missionaries*.

Henry Townsend, *Printer*.

The Principal is, at present, on a visit home. The Rev. A. P. Birrell, with the Rev. P. M. D. Wessing, a Danish Clergyman destined for the Missions on the

Coast, arrived at the beginning of December 1827.

The death of the Rev. T. Christian and his Wife, at Boglipoore, was stated at p. 300 of our last Volume; and extracts of his Journals given at pp. 605—609. That Station has, in consequence, been relinquished.

Mr. Morton has been recalled from Chinsurah, and has charge of the Cossipore Circle of Schools; while Mr. Tweddle has that of Howrah, and Mr. De Mello that of Tallygunge. In these Schools, 16 in number, with one at Barripore and another at Kodalee, there are 1550 Scholars in average daily attendance. The support of these Schools has devolved on the Society; the Christian-Knowledge Society having maintained them up to the end of 1827. The Diocesan Committee report that their state of efficiency is highly satisfactory and promising: on the College and Missionary Labours they state—

The College is making progress. It may be confidently hoped that the Incorporated Society has here laid a solid foundation for the Propagation of the Gospel in India; and that, at no distant period, their College may

be looked to as the great hold and fastness of pure Christianity in the East.

The results of Missionary Labour in this quarter, although not visibly marked by a great number of converts, have been, nevertheless, unquestionably beneficial. Some powerful prejudices in the Natives, previously thought to be insurmountable, have been, in a great measure, overcome: the most valuable effect of this has been found in the now-willing reception of Christian Instruction, of Versions of the Holy Scriptures, and of other Christian Books and Tracts.

The Income, from Dec. 11, 1826, when there was a Balance in hand of 9038 rupees, was 4609 rupees: the payments amounted to 12,665 rupees.

The Rev. C. Simeon, as one of the Executors of Lord Powerscourt, has appropriated 1000*l.* out of funds left at their disposal, to the founding of a Perpetual Scholarship in the College; and considerable sums have been received from other quarters. One Youth from the Clergy Orphan School at Paddington promising well at the College, two others will be prepared for the same destination. The Chapel was opened on St. Thomas's Day 1827; and was consecrated, by Bishop James, on Ascension Day, the 15th of May.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

The Receipts of the Diocesan Committee, on the General Fund, for the Eleventh Year, were 1890 rupees as Contributions, and 1019 for Books; and on the School Fund, 1448 as Contributions: with Bills on the Parent Society, for the General Fund 3063 rupees, and for Schools 8182. The Payments were 11,747 rupees on account of the Schools, and 5508 on account of the General Fund.

The Issues of Books have been, 257 Bibles, 857 Prayer-Books, and 4695 Tracts and larger Publications. Portions of the Scriptures have been widely diffused and eagerly sought after.

#### CHURCH MISSIONARY SOCIETY. 1816.

Deocar Schmid, John Theophilus Reichardt,  
John Latham, *Missionaries.*  
*Native Teachers and Assistants.*  
P. S. D'Rozario, *Printer.*

The proceedings of the Fourth Year of the Auxiliary were stated at pp. 350, 351 of our last Volume. The Report of the Fifth Year opens with a statement which will occasion deep regret in the members of the Society, that Bishop

James has been obliged, by his infirm health, to resign his charge:—

The Committee have the pleasure to begin their Fifth Report with stating the accession of the Lord Bishop of the Diocese to the number of their friends and supporters. His Lordship, on his arrival in Calcutta, in the most obliging manner, complied with the request of the Committee to become President of the Society; and has already, by laborious and impartial attention to their affairs, laid them under great obligations.

In reference to the Labourers connected with the North-India Mission, it is stated—

Though the result of last year's operations at the different Stations occupied by the Society presents a greater number of Converts than during any former year, yet it has, on several accounts, proved a year of unusual trial to the Committee. The departure of the Rev. John Perowne to England, on account of ill health, took place immediately before the publication of the last Report, and Burdwan was left without a Missionary. In July last, the Rev. Mr. Bowley was obliged, from a similar cause, to leave Chunar; and when he returned in November last, he was by no means recovered, nor has he yet been able to resume the active duties of his Mission: while Mr. Morris, also, from domestic affliction, has been much interrupted in his labours at Chunar. The Rev. Mr. Adlington, after struggling two years under great debility, has been obliged to leave Benares; and, on the necessity of the measure being certified by medical friends, is about to embark for England.

In addition to these afflictive dispensations of Providence, the Committee have had the still more painful trial of contending with three of the Society's Missionaries in Calcutta, on the subject of the Regulations established by the Parent Society for the direction and maintenance of the Missionaries sent from England. On the whole of the correspondence being submitted to the Bishop of the Diocese, his Lordship approved of the Committee's proceedings as to the points in dispute: in consequence of which, two of the complainants, persisting in their opposition, have been separated from the Society, and have proceeded to England.

See, on this subject, pp. 174, 360, 472, 575 of our last Volume.

The Committee add—

The arrival of the Rev. Mr. Latham, in October last (1827), is the only counterbalancing circumstance which the Committee have to set against this diminution in the number of Missionary Labourers. By the particular instructions of the Parent Society,

Mr. Latham was stationed in Calcutta; and two other Missionaries are expected during this season, to be stationed also in Calcutta. Urgent requests were sent home in June last, for a Master for the Benares School; and also, some time after, for a Missionary to be stationed at Agra, who may revive the Mission established by the late Rev. Abdool Mesech, and where the European residents, it is understood by the Committee, have commenced building a dwelling-house, together with a school-house, on the Society's Premises, for the accommodation of such Missionary.

The Missionaries alluded to are Messrs. Eteson and Friend, who had arrived at Madras, in the middle of August, in their way to Calcutta: their destination, however, was to Benares, but the Auxiliary Committee will probably find pressing occasion, under the circumstances above stated, to detain them at the Presidency. In reference to the MINISTRY, the Committee report—

At Calcutta, the number of Baptisms has been—adults, 13, and 11 children. The Native-Christian Families who resided on the Society's Premises having had their houses twice destroyed by fire within a short period, it was judged advisable that they should each rent houses for themselves in the neighbourhood, which they have done: they collect for worship on Sundays, when the Rev. Mr. Reichardt officiates; and for morning prayers, during every day in the week. A Service in Hindoostanee has been commenced on Friday Evenings, which has been well attended; but is of too recent establishment to admit of conjecture as to its utility or otherwise. The preaching in the Bungalows has also been continued, with some interruption; and is now almost entirely left to Mr. Reichardt, he being the only Missionary of the Society in Calcutta sufficiently acquainted with the language to preach in it.

The Association Committee add on this subject—

The Chapels have presented Congregations varying from 60 to 150 persons. The opportunities thus afforded have been gratifying, so far as the use of means may be considered; but, beyond various inquiries which have been made by the Natives on the subjects of Christianity, your Committee have nothing to state respecting conversions: yet, without indulging in conjectures which may prove groundless, the Committee may be allowed to observe, that the attention paid to the subjects of Christianity, and the manner in which the Missionaries of the Society are listened to, afford ample grounds of encouragement for their exertions among the adult population. The Chapel built by your Com-

Feb. 1829.

mittee in Symlia has not been so frequently occupied this year as last, owing principally to the extended labours of the Missionaries among three other Chapels in the Native Town, all of which have been well attended by large bodies of Natives for the purpose of hearing the Gospel of Christ.

The Chapel at Potuldunga has been removed in consequence of the very high rent the landholder demanded; and also because the extensive repairs which it had become necessary to make, rendered it desirable to take the advantage of an equally good situation in the same neighbourhood, and at a much cheaper rate. The building was completed about two months ago; and, since the Chapel has been opened, great numbers of Adult Heathens assemble to hear the Word.

The Native Christian Roop continues to give satisfaction, by his consistent life, and assiduous exertions in communicating with his countrymen on the subjects of the Gospel.

On SCHOOLS it is reported—

The Native Schools, in number twelve, it will be remembered, are under the direction of the Calcutta Church Missionary Association; who reported, in November last, that about 600 boys were in daily attendance. The English School formerly under the charge of the Rev. Mr. Wilson has been revived by Mr. Latham, and contains 60 boys: many more desire admittance, but Mr. Latham wishes rather to secure regular attendance and efficient application, and with this view receives none who will not promise to pay attention for a period of not less than two years.

The Committee of the Association endeavour, in their Report, to give a just and faithful estimate of the state of the Schools.

The *Payments* for the year 1827-8, reckoning the rupees as 2s., were as follows:—Calcutta, 1068*l.*—Culna and Burdwan, 838*l.*—Benares, Chunar, and Agra, 1303*l.*—Goruckpore, 169*l.*—Passages of Missionaries to Europe, and Travelling Expenses, 850*l.*—Printing Office, 409*l.*—Incidentals, 326*l.*—Balance of Interest, 70*l.*—making a Total of 5033*l.* The *Receipts* were: Subscriptions and Benefactions, 479*l.*—Collection after Sermon on Whit-Sunday, 169*l.*—Work done at the Printing Press, 177*l.*—Sundries, 67*l.*—Bills drawn on the Society, 4398*l.*—Due to the Treasurer, 610*l.*

The Auxiliary Committee give the following summary view:—

There appears a growing impression in favour of Christianity, around every Station where Missions have been for some time



established. Notwithstanding the ill-health and other discouragements in the circumstances of the Missionaries of the Society, a greater number, both of adults and young persons, have been baptized during the past year, than in any former year; viz. 41 adults, and 19 under 14 years of age. In this aspect of things the Christian cannot but rejoice; but there is a danger, lest too much importance should be attached to these and similar results, which are only as the commencement of what it may be hoped will lead to a plentiful harvest.

Mr. Latham states, that in reference to Baptisms in India, it should always be ascertained, in order to judge rightly of them, whether or not the baptized have become Communicants: as the Hindoo does not lose Caste by Baptism; and in many instances the baptized have never gone further, and will tell the Missionary that they see no necessity for receiving the Lord's Supper. We may, however, justly rejoice with Archdeacon Corrie, who writes—

Sixty souls added to the Church from among the Heathen is surely to be acknowledged with gratitude to the Great Head of the Church: though all may not be truly converted, yet they are all brought, under the Means of Grace, in the way of becoming wise unto Salvation.

#### BAPTIST MISSIONARY SOCIETY.

1801.

James Penney, W. H. Pearce, W. Kirkpatrick, W. Robinson, G. Pearce, James Thomas, *Missionaries.*

#### *Native Teachers and Assistants.*

Mr. Robinson pursues his accustomed labours at Lal Bazaar Chapel: seven persons have been baptized. Mr. Thomas supplies the Church in the Circular Road. Mr. Kirkpatrick is chiefly employed at Howrah. Mr. G. Pearce shares his labours, and has charge also of Doorgapore. Mr. Penney continues to be occupied with the Benevolent Institution; but as the extensive work of the Printing Office presses much on Mr. W. H. Pearce, Mr. Penney is qualifying himself to assist him. Mr. Carapiet Aratoon, with others, ministers to the Natives in six places: considerably more than 1000 persons may be calculated as hearing the Gospel. Of a School at Doorgapore it is stated—

Mr. G. Pearce has succeeded in raising a school for boys on the Missionary Premises, which already contains about 60. By giving instruction in the English Language as well as in Bengalee, he secures the attendance of children of a higher order than usual in such

Schools; and thus another channel is opened for the admission of Divine Truth among the influential classes. Great opposition was made, at first, to the introduction of the Holy Scriptures; and, for several days, nearly all the pupils absented themselves on this account: but, finding this expedient unavailing, they returned, and no further objections have been made.

The separation of the Society's Female Schools from those of the London Missionary Society, mentioned under the head of "Christian-School Society" in the last Survey, has taken place. Including two Schools at Cutwa, the number is 17, containing about 350 Girls. The Female Asylum, noticed as above, has been attempted, but without success: the object is not, however, lost sight of.

The sum of 5084 rupees was contributed in the year, and that of 4389 expended. Liberal Benefactions were also received from England and America for the Female Schools.

#### LONDON MISSIONARY SOCIETY.

1816.

James Hill, C. Piffard, Edward Ray, G. Gogerly, *Missionaries.*

#### *Native Teachers and Assistants.*

Of the Society's LABOURERS, Mr. and Mrs. Ray reside as near as possible to Native Calcutta, with the view of promoting the spiritual welfare of its vast population: Mr. Ray preaches regularly in the Mirzapore Native Chapel, and occasionally in the streets of Native Calcutta. The Rev. John Adam sailed for Calcutta in April. An Obituary and Character of the late Rev. S. Trawin appeared at pp. 217—221 of our last Volume; and, at pp. 251—253, an account of his labours and those of his associates at and near Kidderpore: the Society's Deputation bear this high testimony to his memory—

We regarded him as one of the best of men, and one of the most able and devoted of Missionaries. We know not his superior; and have but rarely seen his equal.

#### The Directors report—

MINISTERS—In addition to the Chapel in Kidderpore, two Bungalows for Native Worship have recently been erected in public situations. On each of the three great roads, which pass through this village, there is now a place in which travellers can be directed to Him, who is the *Way, the Truth, and the Life*. Service is performed at each of these places twice during the week: the Congregations fluctuate, but the number of stated hearers

increases considerably. The entire number baptized at the Kidderpore Station is 17 adults and 4 children.

Speaking of the Native Church at Kidderpore, and of that Station generally, the Missionaries say—"We have great satisfaction that the work of conversion is silently going forward. Individuals do, from time to time, emerge from the awful darkness of Heathenism into the glorious light of the Gospel. There are some, who, during the past year, have dared to be singular; and who are willing to be rejected of men, that they may be accepted of God: they have nobly taken up their cross in opposition to friends and relatives, who have debarred them from all intercourse with themselves on that account."

At Rammakalchoke, of which particular notice was taken in the last Report, where the Temple of an Idol was converted by its proprietor into a place for Christian Worship, the work of God appears to go forward: the edifice has been completed, and the expense wholly defrayed. Three Hindoo Youths, the sons of Converts in the village, have been baptized in the Chapel, in the presence of an assembly of Natives; who appeared to be deeply interested, and have made many inquiries as to the nature of Christianity. The Missionaries, who had spent three days among them, state, that so great was their anxiety to obtain information, that sometimes, after having conversed with them till midnight, the Missionaries were constrained to request them to retire, and return on the morrow.

**SCHOOLS**—The number at Kidderpore, and places adjacent, is ten; and the average amount of children, in tolerably regular attendance, is from 500 to 600. The instruction is directly Christian: the whole course pursued is meant to bear immediately on the eternal interests of the soul. To insure, so far as possible, this important result, the Teachers of all the Schools spend one morning in every week in religious conference and devotional exercises with the Missionaries of the Station, who anticipate the happiest consequences from these interesting meetings.

The Missionaries add—

There are among the Scholars about 90 who can read the Scriptures, and are learning the catechisms; and, from the examinations, we can say, that most of those who read the Scriptures are acquainted with the main principles of Christianity.

#### EDUCATION SOCIETIES.

**Apprenticing Society**—Of 190 Boys received under the Society's care, 38 had either been placed in active employment, or were prepared to be so. A debt, how-

ever, of upward of 8000 rupees had been contracted; and it had been found necessary to dispose of the School-Ship, on account of its bad condition.

**Benevolent Institution**—In addition to the liberal Grants mentioned in the last Survey, Government has assigned 200 rupees monthly in aid of the Institution. At a late Examination, nearly 180 Boys and 100 Girls gave great satisfaction to more than Thirty Ladies and Gentlemen who attended. A reversionary legacy of 1000*l.* has been left to the Institution, by the late Mr. Dunn, of Delhi. Mr. and Mrs. Penney contribute to superintend it with conscientious diligence: from its religious character, not a few of the Pupils have been called by the Grace of God to profess the name of Christ, who walk honourably as Christians. It was begun by the Serampore Brethren in 1809.

**Christian-Girls' School**—This School was opened by Mrs. Wilson, in August 1826, at the earnest request of the indigent Portuguese, for the instruction of their daughters in English and Needle-work. Of 30 Girls admitted, only two could read easy words. The number has increased to 60. The first class now read the New Testament, and considerable progress has been made in Needle-work.

**Ladies' Native-Female-Education Society**—The chief contents of the Third Report, with a View of the Central School, were given at pp. 166—168 of our last Volume—at p. 175, an Engraving of one of the Scholars—and, at pp. 291, 292, some account of the Sixth Examination of the Schools. The Third Annual Meeting of the Association took place on the 25th of February; and the Fourth of the Society on the 17th of June, at the Palace of the Bishop, on which occasion upward of 100 Ladies and several Native Gentlemen of consideration were present, and about 2700 rupees were contributed, 700 of which arose from a sale of fancy articles. From the Fourth Report of the Society it appears that Mrs. Wilson took possession of the Central School on the 1st of April: the average attendance of Girls had been 70; and 170, who used to assemble with others in 29 Schools, were collected in four divisions, at about equal distances from that School, in different directions. This number is considerably less than that formerly collected; but Mrs. Wilson thinks more actual benefit is now conferred, as all the children come daily under her own inspection. The Female Schools are re-

vived, as will be seen, at Burdwan. The Receipts of the Society for its Fourth Year, including 1000*l.* through the Church Missionary Society, amounted to 23,360 rupees, and the Payments to 23,644; the Receipts of the Association, for its Third Year, to 1651 rupees, and the Payments to 1435. Grateful acknowledgments are made to Ladies in Calcutta and the Upper Provinces, and to Ladies in England and Ireland, for their liberal aid. We subjoin a few passages of an Appeal by Mrs. Wilson to the Ladies of Great Britain, dated on the 10th of May—

Being aware of the deep interest which exists in England on the subject of Education among the Hindoo Females, I have no doubt that a few observations respecting the object will be read with interest.

With thankfulness I can now report, that the Central School is in operation. It was opened on the 5th of April with 58 Girls; who are taught by Female Teachers and Monitors, ten or twelve of whom are attached to this school: these Teachers have all been drawn from the Society's Schools.

This School is situated in the midst of the Hindoo Town. It is, in all respects, suitable. The School Room is the whole length of the building, and would seat 200 children. Above, is a good-sized Committee-Room; and another could be appropriated for the daughters of the Rich Natives, if they were willing to send them for instruction. I am now proclaiming my wishes in this latter branch of labour; but what success may follow must be told hereafter. The land for this School cost 2000*l.*; and the building, with out-offices and garden, will cost nearly 3000*l.* more. I hope it is generally known that a Hindoo Rajah presented 2000*l.* of the above-named sum. This great work being complete, I think 600*l.* per annum will carry on our labours in Calcutta; which sum, I trust, will always be raised in India, as each Lady attached to the Society is expected to use her influence in this way. I have, however, long felt extremely anxious to see this object extending to such Stations as Benares, Cawnpore, Meerut, &c: but this work is most laborious and difficult; and unless a pious female has her whole time at command for the local language &c, we can hardly expect success.

Would it be too much to hope that highly-favoured England, in this day of light and zeal, could furnish this benighted land with Eight or Ten respectable Women, who, possessing an independent property of from 100*l.* to 200*l.* per annum, and who being of an age to act and judge for themselves, could give a few years to this arduous work, and

return to their native land whenever circumstances rendered it desirable? There can be no doubt, in such cases, that Local Ladies' Committees would be instantly formed in England, to prepare the outfit and collect money for the passage out: an arrangement should also be made for the passage home, after a certain time, or in case of the climate disagreeing with the parties. Perhaps, if a Ladies' Society was formed in London, it might be the means of forwarding the above-mentioned plans; and also for establishing Ladies' Societies for the same in Madras and Bombay, which, in consequence of the very fluctuating state of society in India, are never likely to emanate from Bengal.

We are happy to state, that a Ladies' Society is now forming, under the patronage of the Duchess of Beaufort, and by the zealous exertions of Mrs. Heber, for the particular purpose of aiding the Calcutta Ladies' Society.

*School-Book Society*—From the Seventh Report, including the years 1826 and 1827, being the Eighth and Ninth Years of the Society, we find the Issues of Books, from Oct. 1, 1825, to Dec. 31, 1827, to have been 28,668, or at the rate of 12,750 per annum. These consisted of the following items; Sanscrit, 276—Bengalee, 12,654—Hinduwee, 4624—Ooriya, 18—Arabic, 116—Persian, 2299—Hindoostanee, 1005—English, 4327—Anglo-Asiatic, 3349.

#### The Committee state—

In such a distribution, the receipts by sales form the most certain criterion of the increasing desire felt for the Publications of the Society; and it is, therefore, very gratifying to your Committee to report, that, in this respect, progress is unequivocally marked. The total amount of Receipts from this source since the Second Year of the Society (when the sale of its Publications was first generally acted upon) to the Eighth Year, was, Rupees 6636.12, or an average, during the six years, of 1100 rupees: the amount received on this account during the last two years and three months is Rupees 6575.4, or an annual average of 2920 rupees.

The Receipts for the period embraced by the Report had been, Rupees 31,198.15; consisting of 14,500 by monthly subscription of 500 from the Government—9705.11 Contributions—6575.4 Sale of Publications—Interest, 418. The Payments had been, Rupees 23,371.11.8. The Society is under obligations which leave it considerably in debt; and it has Twenty-six different Publications now in the press or in preparation.

*School-Society*—Mr. Yates, Baptist Missionary, thus speaks of this Society, in connection with that immediately preceding—

With regard to the instruction of the rising generation in India, a plan has been discovered, which will save the Christian Public an immense expenditure. At first, all the schools to which Missionaries had access were supported by them; but, when it was found that the Hindoos had no objection to pay the Masters for instructing their Sons, it was immediately perceived that every object would be accomplished, if they could get proper books introduced into the Hindoo Schools, instead of the trash used by the Natives. This impression being general, two Societies were formed for this specific purpose—the “School” and the “School-Book Society:” the one is engaged in preparing books; and the other, purchasing them at half the cost price, distributes them in such schools as they can bring under their superintendence. The inducement held out to the Natives to place their schools under the care of the School Society is, that they shall be supplied with books gratis. The Masters also receive a trifling sum, according to the proficiency of their scholars, at the quarterly examinations held at some one of the Baboos’ houses. There are now in Calcutta more than 3000 Youths under the influence of this Society. The books which they read being printed by the School-Book Society, all come under the revision of the Missionaries, and are printed at the Mission Press: still, as these Societies provide only for the MORAL instruction of the Natives, it belongs to the friends of the Gospel to make more decided efforts for their RELIGIOUS improvement.

#### CHRISTIAN-TRACT AND BOOK SOCIETY.

By this appellation the Calcutta Religious-Tract Society now distinguishes itself. From June 1823 to Feb. 1828, its Receipts were 2845 rupees, and its Payments 3069, and it is now under engagements to the amount of 850. The Religious-Tract Society of London has granted 96 reams of paper, and 18,000 English Publications.

#### PRAYER-BOOK AND HOMILY SOCIETY.

To this Society, as to all the others connected with the United Church, the Bishop of Calcutta was pleased to afford his countenance on his arrival.

In its First Year, the Corresponding Committee received into the Depository 2784 Books in various languages, of which 648 were issued. The Receipts

were 1761 rupees, and the Payments 899. A New Translation of the Book of Common-Prayer has been executed under Archdeacon Corrie’s inspection, on the basis of that formed by himself, and printed by the Society. The first ten Homilies and that for Good Friday have been translated into Hindoostanee, and in part printed: a beginning has been made in Bengalee, Tamul, and Armenian.

#### SERAMPORE.

A Danish Settlement—about 12 miles north of Calcutta, on the Western bank of the Hoogly—the chief Station of the Baptist Mission.

#### SERAMPORE MISSIONARIES. 1799.

W. Carey, D.D. Joshua Marshman, D.D.  
*Missionaries.*

John Clark Marshman, *Sup. of Nat. Schools.*  
Mrs. Marshman, *Sup. of Female Schools.*  
*COLLEGE.*

John Mack, *Scientific Professor.*  
*Native Assistants in the Mission & the College.*

Dr. Marshman has not yet returned to India. Mr. Swan has left Serampore: he embarked, with his family, in January of last year, to return home by way of America; not feeling himself at liberty to continue in the College under the late change of circumstances in the Mission.

The course pursued in the exercise of the MINISTRY was stated in the last Survey. Eight adults, natives or of native extraction, were baptized in 1827.

At the Out-stations connected with the Mission—Akyab, Chittagong, Sahebgunj, Dacca, Dinagepore, Benares, Allahabad, Muttra, and Delhi—about 30 Labourers are employed; all, with the exception of Mr. Leonard at Dacca, born in India—Natives, or of European and Native extraction. The charge of these Out-stations, in 1827, was 1452l. 16s. 5d.

In 12 schools at Serampore there were 250 Girls, with an average attendance of 206: at the Out-stations, there were 300; making a total of 550 Female Scholars under the Mission. The charge of these Schools, from July 1825 to the end of 1827, was 891l.

In the COLLEGE, at the end of 1827, there were 7 Anglo-Asiatic Students preparing for Missionary Labour, and 23 Natives: of these last, those who may exhibit the pre-eminent power of religion on their minds will be selected for the Ministry. Besides these, there were, in connection with the College, 7 pupils in the Preparatory School at

Serampore, and 21 in that at Soory in Birbhoom. The Disbursements of the College for 1827 amounted to 12741. 6s. 1d.

A European Series of Periodical Accounts of this Mission is begun, from the First Number of which we have extracted these particulars, and those stated under the respective Out-stations.

At *Dum Dum*, six miles west-north-west of Calcutta, the head-quarters of the Bengal Artillery, Soobhroo, a Native Preacher, has 17 Native Communicants.

### CHINSURAH.

A Dutch Settlement, 22 miles north of Calcutta—transferred, May 4, 1823, to the British—Inhabitants, 30,000; and, including its populous vicinity, 100,000.

LONDON MISSIONARY SOCIETY.  
1813.

J.D. Pearson, G. Munday, A. F. Lacroix,  
*Missionaries.*

MINISTRY—Mr. Lacroix, besides superintending three large schools, preaches every day to the Natives in Bengalee, either in some of the Chapels, or else in the Market and other public places; and, on the Lord's Day, he preaches in English, in his turn, with Messrs. Munday and Pearson. At Chinsurah, there are also Six Preaching-Chapels, besides Out-door Stations in their immediate neighbourhood; and 14 more distant preaching-places, which are principally visited in the cold season: at these, the Missionaries preach in the evenings after sun-set, and the Congregations are frequently good and attentive.

SCHOOLS—In our last Report it was mentioned, that there were Three Mission Schools, containing 295 boys, at this Station: there are now Eight Boys' Schools, containing 420; and Three Girls' Schools, containing about 40 children; besides the Schools, 18 in number and containing about 2000 Boys, supported by the Government and superintended by Mr. Pearson. These Schools continue to give great satisfaction, and are rapidly diffusing knowledge in this quarter. The books used in the course of last year were, the Four Gospels, Parables, Miracles, First and Second Catechisms, Geography, Letters, Spelling-Lessons, Accounts, &c. Those Schools which are most advanced are assembled in one of the School-Rooms, regularly, on the Sabbath Day, when they read and attend to the exposition of the Scriptures: afterward, a Meeting of the same nature is held with the Teachers; both with a view to their own benefit, and also that they may be better qualified to instruct the children.

PRESS—The first part of Mr. Munday's Bengalee Commentary on the Gospel of St. Mark is in the press: he has also published, in the course of the year, a Work in English, which has been forwarded to this country, entitled, "Christianity and Hindooism contrasted:" of this Work a translation will appear in Bengalee, in which language alone it was originally intended to be published: it appears to be well calculated to promote the downfall of Hindooism and the advancement of Christianity. [Report.]

### SAHEBGUNJ.

The principal Town in the District of Jessore—nearly 80 miles east north-east of Calcutta,

SERAMPORE MISSIONS.  
1807.

W. Buckingham, *Missionary.*  
Ramsouder, Sepulram, *Natives.*

Mr. Buckingham was appointed to succeed Mr. Thomas, the former Missionary, in October 1827; in the hope of improving the state of the Mission, which had been very discouraging. At the end of that year there were 28 Communicants: not less than 15 had been excluded or suspended. The whole Christian Population amounts to 86 persons. Mr. Buckingham is indefatigable in his labours. In Four Boys' Schools, there are 270 Scholars, with an average attendance of 198; and in a Female School 15 Girls.

### DACCA.

The capital of Bengal during the Seventeenth Century—beyond the principal stream of the Ganges, extending for six miles along the northern banks of the Old Ganges—travelling distance north-east from Calcutta, 170 miles—Houses, 90,000.

SERAMPORE MISSIONS.  
Revived in 1816.

Owen Leonard, *Missionary.*  
James Domingo, *Assistant.*

An Obituary of Mr. D'Cruz, who had laboured at this Station, appeared at pp. 417—419 of our last Volume. Mrs. Leonard, who had charge of the Female Schools, died in peace, Aug. 14, 1827. Mr. Domingo, educated at Serampore, arrived at the beginning of the following month.

The English Services at the Station have been continued; and likewise those in the Native Languages, as far as Mr. Leonard alone could undertake them. Much of the importance of this branch of the Mission depends on the education of the rising generation: under Mr. Leonard's immediate care, is an English School for the Indo-British, Portuguese, Armenian, and Greek Youth of Dacca, containing about 25 pupils, to whose religious culture particular attention is paid;

and, also, an interesting circle of Nine Native Boys' Schools, containing upward of 500 Boys, whose course of instruction is decidedly Christian. In Five Girls' Schools, about 140 are on the lists, with an average attendance of 100.

[*Per. Acc't. Dec. 1827.*]

### CULNA.

A Town on the west bank of the Hoogly, 47 miles north of Calcutta—very populous, and in a very populous vicinity.

#### CHURCH MISSIONARY SOCIETY. 1825.

##### *Masters of Six Schools.*

Mr. Deerr, who was stationed at Culna, having suffered much from the inadequate provision which the Committee were able to make for his residence here, complied with their wish, that he should take up his abode in the Mission House at Burdwan.

Mr. Deerr continues Seven Schools at Culna, which he visits once a month; his own mind much inclining, if possible, to a permanent residence there, and the attendance in the Schools being better than at any other Station of the Society. The experience of the Committee would lead them to diminish the number of these Schools considerably; knowing that the superintendence must necessarily be less minute than every Missionary desires to exercise: but they think it necessary to leave much to the discretion of the Missionary, who does intend shortly to reduce the number; and they believe that some good is accomplished, though not all which they desire. To have to say that so many hundred Boys are daily assembled in the Schools, would quite mislead the public, if a conclusion should be drawn that even a half of the children were deriving adequate benefit. Schools have, however, opened the way to Missionaries in Bengal; and must always be attended, where there is a capacity, with a portion of mental improvement. Eight adult persons have been baptised, and there are six Candidates for Baptism. [*Ann. Report.*]

Many interesting statements relative to Mr. Deerr's proceedings, while resident at Culna, appeared at pp. 355—357, 404—410 of our last Volume. The late Mr. Wilson, who visited Culna during Mr. Deerr's residence there, thus speaks of it—

Culna seems admirably adapted for a Mission: it is exceedingly populous. Mr. Deerr and I visited the circular temples, of which there are not less than 108, with an image of Siva in each: this being hot weather, there was hung over each image a pot, from which cold water drops to refresh the god! A considerable number of persons, principally Brahmins, collected; and heard, with respectful

attention, while they were addressed on the principal points of Christianity: some of them endeavoured to say a little in defence of Idol Worship, provided it was performed with a fixed mind and upright intention.

### BURDWAN.

A Town, upward of 50 miles north-north-west of Calcutta, in a very populous district.

#### CHURCH MISSIONARY SOCIETY.

W. James Deerr, *Missionary.*

Mrs. Deerr, *Superintendent of Female Schools.*

The return to England of Mr. Steward, mentioned in the last Survey, has been already stated; and also the removal hither of Mr. Deerr from Culna. On Mr. Perowne's return home on account of his health, Mr. Wilson undertook to visit Burdwan, which he did several times in the summer of 1827. The following extract from the Report of the Calcutta Auxiliary, relative to the schools, very strikingly shews the extreme difficulty of conducting labours among this people; and at the same time the over-ruling hand of God.

It was found, after some time, that the Ameen Pundit had practised deception to an extent that could not easily have been conceived; and which Mr. Perowne, from his long illness, had no opportunity of finding out: Mr. Wilson, though not acquainted with all the particulars, discovered enough to induce him to dismiss all the School Pundits, retaining only the Sircars. It was discovered, that, of the many applications which had been brought to Mr. Perowne, purporting to be from different villages, most of them were the production of only a few interested individuals of those villages, set up by the Ameen Pundit; who led them to expect pecuniary advantage by the establishment of a School, or from the erection of a shed, or in some equally paltry way: and though the discovery of this conduct on the part of the Ameen Pundit was painful, yet the effect has been that the interested conduct of these people has rendered the inhabitants of many villages familiar with the name of Christianity, and Mr. Deerr finds, in most places which he can visit, a willingness to listen to what he wishes to say to them on the subject. The people too really desire Schools for their children, so that Mr. Deerr was induced to restore, in the month of October last, most of the Teachers, and set all things on the former footing, except that he pays the School Masters according to the number of boys reading the Gospels. In March last the Secretary visited Burdwan and found the same number of boys (about 1000) in the number of Schools formerly reported, viz. 14, with this advantage, that instead of about

160 or 200 who formerly were reading parts of the New Testament, 370 boys were present, each with a copy of St. Matthew in his hand, and the first classes Ellerton's Dialogues also, with Geography and Arithmetic, &c. The Schools were but beginning to recover, and none of the boys had read beyond St. Matthew; but, with the portions which they had read, most of them shewed a good acquaintance.

It was mentioned under the head of Calcutta, that Mrs. Deerr has four Girls' Schools: of 100 children who usually attend, 26 read in the Gospels.

In respect of the MINISTRY the Committee report—

Two adults have been baptized and one of their offspring, and there are four Candidates for Baptism. The Native-Christian Congregation consists of 13 persons. Divine Service is performed in Bengalee every Sunday Morning, at which also the School Pundits and Sircars attend; making a Congregation usually of about 60, besides Domestic Worship almost every evening, when Mr. Deerr is not unwell: and special instruction is afforded to a few converts, whom Mr. Deerr purposes to employ as Catechists.

We subjoin some notices from a Letter of Mr. Deerr's, written in May—

Among the Natives baptized at Culna, are four Young Men who will hereafter become, I trust, useful in the Mission; and equal hopes I entertain of two Christian Youths who are stationed here. Six Candidates for Baptism at Culna are earnestly asking to be admitted to the ordinance. They come over to Burdwan at intervals to be instructed; and when their family concerns make it requisite, they return: five of them are friends and neighbours. One of them is Teacher in a School: nor would I omit mentioning a fact, although it is discouraging, that his School is in a place where a number of people asked for instruction; and now those very people, after having seen the effect of that which they feignedly asked for, last week, sent me word, that not a single boy now remained who can read the Gospel: their parents said—"the Teacher has become a Christian by reading the Gospel: what better can we expect of our Children if they read it?" Only 30 boys attend the School, who learn the elementary parts, "for," said their parents, "by learning these there is no fear of their becoming Christians."

The Means of Grace are here attended (the Lord's Supper excepted) not only by our Christian Community, but by a far greater number of Heathens. They are no more afraid of their neighbours in attending Worship, for it has now become customary. It is delightful to see how prejudices wear off.

When I first came into the country, I tried, but could not get, by any means, the poorest beggar's child to live with me—the Gospel was abhorred; but now they gladly receive it, if they can but get a School. In the beginning I could only get a few to attend; and now, all our school people attend public Worship, without fear of being blamed. I sometimes, with great pleasure, hear them enumerate, with much emphasis, the proofs of this progress; when they add—"The only step now wanting, is baptism." If the first state of plants were not known, growth would be doubted; for though we do not see how they grow, yet they do grow: so must our work appear to those who are not acquainted with the real state of things. May the Lord strengthen our feeble hands; for if we faint not, we shall reap in due season.

It will have been seen from the communications of Mr. Deerr, at pp. 454—460, and that of Archdeacon Corrie, at pp. 502—505, that Mr. Deerr has formed a most judicious estimate of the state and character of the Natives; and that, in the midst of difficulties, God is graciously guiding and blessing His servants.

#### CUTWA.

A Town in Bengal, on the western bank of the Hoogly, about 75 miles north of Calcutta.

**BAPTIST MISSIONARY SOCIETY.**

1804.

William Carey, jun. *Missionary.*

*Four Native Teachers.*

The communications from Cutwa, though brief, are satisfactory. The Female Schools, which had been broken up for want of a suitable teacher, have been resumed; and bid fair to be of great benefit to the pupils and their connections. With respect to the more general aspect of affairs, Mr. Leslie, who called at Cutwa on his return from a visit to Calcutta and Serampore, in November last, remarks—"My expectations were fully realized in the steady progress of the Mission there."

[Report.]

#### SOORY.

A Town about 45 miles north-west of Cutwa, and 50 south-west of Moorshedabad.

**BAPTIST MISSIONARY SOCIETY.**

James Williamson, *Missionary.*

*Four Native Teachers.*

The Native Preachers go, two and two, daily into the neighbouring villages; and when the season permits, extend the limits of their visits. The Committee report—

Mr. Williamson expresses his hope that the members of the Native Church are attaining, by degrees, an enlarged acquaintance with the Gospel, and exhibiting a greater prac-

tical conformity to its spirit and precepts. Four Native Preachers are constantly employed in visiting the numerous villages around: nothing very decisive can at present be reported. Here also, though with great difficulty, Female Schools have recently been established, containing, at the last accounts, 33 pupils.

### BERHAMPORE.

A Town, with Military Cantonments; 20 miles north of Cutwa, and 5 miles south of Moorsheadabad.

#### LONDON MISSIONARY SOCIETY.

1824.

Micaiah Hill, *Missionary.*

Mrs. Hill, Mrs. Warden, *Sup. of Fem. Schools.*

Mr. Gogerly, who laboured at this Station for a time, in conjunction with Mr. Hill, has returned, in consequence of the death of Mr. Trawin, to Calcutta. The Directors report—

The labours of Mr. Hill are very abundant, and it has pleased God to crown them with considerable success. Divine Service has been regularly performed in English, and has been attended with a pleasing measure of success. The church is daily increasing, and it is intended to build a Place of Worship of considerable dimensions; an undertaking which is encouraged by several respectable persons at the Station.

The most formidable obstacles are at this Station to be encountered in the establishment of Schools. The Natives at this place, naturally of a suspicious temper, combine with it an almost inflexible obstinacy, which goes far to counteract all the efforts which are made for the improvement of the rising generation. The nature and quantity of labour in superintendence, which in some Stations would raise Schools to a high degree of respectability, both for number and attainments, is, in this, scarcely adequate to continue them in existence.

Some interesting communications from Mr. Hill, relative, more particularly, to the state and opinions of the Natives, were printed at pp. 505—507 of our last Volume.

### DINAGEPORE.

A Town in Bengal—240 miles north of Calcutta—Inhabitants, 40,000.

#### SERAMPORE MISSIONS.

1804.

Ignatius Fernandez, *Portuguese.*

Niamutulla, Boodhoo, *Native Teachers.*

The Christian Population amounts to 167 persons: the Communicants are still 85; some having died in peace, but others having supplied their place. Prejudice is wearing away. The Native

Feb. 1829.

Teachers have greatly improved in the knowledge of Divine Truth, by the constant study of the Scriptures.

### MONGHYR.

A large City, about 250 miles north-west of Calcutta—a Station for Invalids of the British Army.

#### BAPTIST MISSIONARY SOCIETY.

1816.

Andrew Leslie, *Missionary.*

*Native Teachers.*

Mr. Leslie gratefully remarks, "Things never looked so well as at present." The steady and persevering exertions of our Brethren seem to have produced a very powerful excitement among Hindoos and Mussulmans, in various classes of society, both in Monghyr itself and to a considerable distance round.

One incident, which may be quoted in illustration of this statement, will prove that the conscience may sometimes be powerfully affected with alarm and disquietude, even after a long life has been spent under the hardening and debasing influence of Heathen Idolatry. "A very old man," says Mr. Leslie, "seeing one of our Native Christians, called to him to come to his door and speak with him. The Christian went. The old man began by saying—'I am very poor, and have no money in my house: I am anxious to ask you some questions, but I cannot pay you.' The Christian said—'I wish for no money: please to propose your questions.' The Old Man then said—'I have seen with my own eyes my son's son's son's sons, and they are all dead: now I wish to know whether I shall see them all again in another world.' The Christian having answered this question, the Old Man further said—'Now I wish to know whether they will receive as much punishment for their sins as I shall, who have lived longer than they all.' This question being also answered, the Old Man said—'I, from my great age and from my many sins, perceive that I am carrying to the grave a very heavy burden, and I know not how to be delivered from it.' Jesus then being made known to him as the bearer of his burden, he was very much affected—if I mistake not, even to weeping. I have told the Native Christians to be sure that they return to the Old Man. Who can tell but he may be one of those, in whom God will glorify Himself by calling him at the eleventh hour?" [Report.

### DIGAH.

Near the extensive Cantonments of Dinapore—320 miles north-west of Calcutta.

#### BAPTIST MISSIONARY SOCIETY.

1809.

Richard Burton, *Missionary.*

The Committee report—

From Digah intelligence has been received, extending to the close of 1827, which is of a

M



very gratifying nature: 29 individuals have been baptized and added to the Church; among whom was one whole household, nominally professors of the Roman-Catholic Faith. Among the Native Itinerants, Hurry Das was baptized eleven years ago, and continues to this day to adorn the Gospel. There are Eight Boys' Schools, containing about 250 children; but those for Native Females have, since the death of Mrs. Burton, been, of necessity, discontinued.

On the benefit of Native Schools to Missionaries themselves, Mr. Burton says—

Besides being the most direct and hopeful channel for communicating to the people at large the blessings of religious instruction, the collateral benefits of Native Schools are very great. They are the best assistants to the Young Missionary in the acquisition of the language: they accustom him to a simple and familiar method of converse with the people: they undermine the prejudices of a gloomy and vile superstition; while, in his visits to them, the Missionary has the very best opportunities of preaching the Gospel to adults, who, though they may not endure to be personally addressed, will attend (and it may be with conviction) to all that is said to a child.

Emmanuel Piebah, mentioned in the last Survey, seems to labour at Patna, under Mr. Burton's superintendence; but in connection with Serampore.

Mr. Burton visits the Melahs, or Fairs: a report of one of these visits appeared at pp. 507—509 of our last Volume.

### BUXAR.

A Town on the Ganges, about 70 miles below Benares, on a beautiful plain.

#### CHURCH MISSIONARY SOCIETY.

1819.

Kurru Messee, *Native Teacher*.

The Chapel commenced last year has been finished, and is regularly used for Divine Service. Kurru Messee continues his labours, as usual, among the Native Christians, and in superintending a School: he has also gone more among the surrounding population than before; and, by conversation and the distribution of Tracts, has contributed to the diffusion of Christian Knowledge in the neighbourhood. [Auxil. Rep.]

### BENARES.

The ancient seat of Brahminical Learning; and denominated the "Holy City"—460 miles north-west of Calcutta, by way of Birbhoon; but, by that of Moorshedabad, 565—contains 12,000 stone and brick houses, from one to six stories high; and more than 16,000 mud houses—of the houses, 8000 are occupied, it is said, by Brahmins, who receive religious contributions—Inhabitants, in 1803, were 582,000: during the Festivals, the concourse is beyond all calculation. Mahomedans form nearly a tenth of the population.

#### SERAMPORE MISSIONS.

1816.

William Smith, *Missionary*.

Sivadas, *Native Preacher*.

Kassee, the Native Teacher, has removed to Monghyr. Mr. Smith continues to attend the crowded Melahs, or Fairs, in various directions: his peculiar fitness for this work strikingly appears by what is reported, at pp. 507—509 of our last Volume, relative to his labours at one of these Idolatrous Festivals. He superintends, at Benares, a School of 30 Boys and another of 13 Girls.

#### CHURCH MISSIONARY SOCIETY.

1817.

R. Steward, *Master of the Free School*.

Noor Messee, Mirza Yousuf Bagar,

*Native Catechists.*

*Native School Assistants.*

Mr. Adlington is on a visit to England, with his family, for the recovery of his health: they arrived in the middle of November. The Auxiliary Committee report—

The declining state of Mr. Adlington's health rendered his labours less efficient during the past year than they would otherwise have been; but the state of Jay Narain Ghossaul's School is reported, by several Gentlemen who visited it lately, to reflect great credit upon his and Mr. Steward's care. The number of Scholars is from 130 to 150, and varies little; the small allowance for food, distributed according to the will of the Founder, being an inducement to some to attend, who might not be allured merely by the love of learning.

During the past year, two adults and two young persons from among the Natives were added to the Church by baptism. The Congregation amounted generally to 70; the Commanding Officer having, for some time past, ordered the Native Christians connected with the Native Corps to attend the Hindoostanee Chapel, while the Europeans attended the Station Church. Many instances of benefit arising to this class of the Community from Mr. Adlington's labours might be adduced; and the importance of raising the character of those who bear the Christian name is obvious. The number of Communicants was from 20 to 30. Since Mr. Adlington's departure, Mr. Steward has read the Prayers and a Homily or Sermon on Sundays: the number of regular attendants has not fallen off.

#### LONDON MISSIONARY SOCIETY.

1820.

Matt. Thomson Adam, James Robertson,

*Missionaries.*

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Mr. Adam continues to devote a considerable portion of his attention to the Native Schools under his care; which are now seven in number, and attended by about 250 Boys. He has also printed the Tract, entitled, "Jesus the only Deliverer from the wrath to come," and a second edition of his Catechism; and has several other Works in hand, which he will be glad to publish if he can obtain funds.

Mr. Robertson has established three Schools, two in Benares and one in an adjacent village, containing together upward of 90 Boys. He also superintends the labours of eight Native Readers, for whom he prepares Discourses, which, as well as the Scriptures, they read to the people. He has also made several extensive excursions, to distribute books and converse with the people. [Report.

At p. 508 of our last Volume, Mr. Robertson's name is inadvertently mentioned, in connection with one of these excursions, instead of Mr. Burton's, of Digah.

#### RELIGIOUS-TRACT ASSOCIATION.

An Association has been formed for Benares and Chunar, for the preparation, printing, and circulation of Religious Tracts in the native languages; and for aiding the Religious-Tract Society of London, in the distribution of English Tracts in the vicinity. It is under the direction of the Chaplain and Missionaries.

#### CHUNAR.

A Town on the Ganges, a few miles above Benares; and a Station of Invalids of the British Army.

#### CHURCH MISSIONARY SOCIETY. 1814.

W. Bowley, T. Morris, *Missionaries.*  
*Native Assistants.*

Mr. Landeman, appointed among the LABOURERS at this Station, returned, after a few months, to Calcutta; under discouragement as to his own qualifications for the work. Several Christian Natives are actively employed among their countrymen. During Mr. Bowley's absence in the summer and autumn of 1827, on account of his health, Mr. Morris officiated once on Sunday and once in the week, to the Native Congregation; besides the English Services, and attending to the new Converts in every way in which he could promote their edification. In reference to his appointment, mentioned in the last Survey, to the regular charge of the Hindoostanee Congregation as well as the English, in order to leave Mr. Bowley more at liberty to itinerate, the Native Chris-

tians addressed Archdeacon Corrie in a manner very honourable both to themselves and to Mr. Bowley:—

It is now, as you are aware, more than twelve years since it pleased the Church Missionary Society, in compassion to our souls, to send the Rev. Mr. Bowley to Chunar. On his arrival, he found us enveloped in ignorance and gross darkness, and involved in superstition and sin—merely bearing the Christian Name—living, like the Heathen around us, without God and Christ in the world. In consequence of which, when the Rev. Mr. Bowley first came to the Station, he had Divine Service in Hindoostanee every day in the week; and thus he continued several years, till his health was impaired: ever since, he has had four Public Services in the week, and the other evenings we have devoted to private Meetings for reading the Scriptures and Prayer among ourselves. As babes brought up in ignorance, we need the milk of the Word daily; while Europeans, who are brought up from their childhood under the Ministration of the Word, and are consequently supposed to be better informed, need less of Public Ordinances. Through the blessing of Almighty God on the pious labours of the Rev. Mr. Bowley, we are made acquainted with true Christianity—are convinced of our sin and danger—are brought to believe on the Lord Jesus Christ for salvation—and, in the strength of the Lord, to strive to conform our lives to the Gospel of Christ. In this way, and by the continued and incessant exertions of Mr. Bowley, we are now become a collected and connected body of Christians, enjoying all the Means of Grace which our souls can desire. Under such interesting circumstances, it may easily be believed that we highly value our Spiritual Guide, and that we could not without a very great sacrifice consent to be separated from him.

It is said, that this arrangement is made with the view of leaving the Rev. Mr. Bowley more at liberty for separate itinerant work as a Missionary: but allow us to remark, that there can be no great necessity for this, since his care of us never impeded or obstructed his visits to other places; or at least it has not been our wish that it should, as we, as well as the Heathen, have reaped the benefits of these labours. Aware that his object in these visits is the glory of God and the salvation of souls, God forbid that we should ever cause any interruption to the progress of so good and so great a work! It is, on the contrary, our earnest wish that our fellow-sinners everywhere may become acquainted with the Gospel, and partakers of the grace of God which bringeth salvation: for this purpose we have regular Prayer Meetings every week among ourselves.

In reference to the **MINISTRY**, it was stated in the Fourth Report of the Auxiliary, that Ten Adults had been baptized during that year, some of whom are dispersed in different places from two to twenty miles round, whose influence it cannot fail but their Heathen Neighbours should feel, if their lives be spared: a Bungalow has been built in the village of one of these Converts, to answer the double purpose of a School-house and a Chapel, and erections of a similar kind are contemplated in other villages. In their Fifth Report, the Auxiliary Committee state that 14 Adults and 4 Children had been baptized: of these 18, two died in the Faith; and, besides these, three others, Native-Christian Widows, who were regular Communicants, departed in the Lord: one of these left her all, amounting to upward of 300 rupees, at Mr. Bowley's disposal. Of two of the Native Converts, Brief Memoirs appear in our last Volume—at pp. 152—155, that of Nathaniel Tajkhan, and at pp. 361—363, that of Mark Rummun Loll: at pp. 460—465, 509, 510, are recorded many interesting details relative to several of the Native Converts. Of one of the Converts Mr. Bowley says:—

He was the eldest Son of his Father; and, by the loss of caste involved in embracing Christianity, became incapable of performing "poojah" for his ancestors, and was *ipso facto* disinherited. For a time, his family were estranged from him; but, by degrees, they began to understand the reasons of his change; and the Father became so far enlightened by Scripture Truth, as to commit, when dying, his property and the care of the family to this Convert. Of him Mr. Bowley writes, in April last—"Swargdhan has, in consequence of taking charge of the village and property delivered to him by his dying Father, been involved in law-suits in the Courts of Mirzapore and Benares; his Father having left things in a very unsettled state. He, however, continues steadfast in the means within his reach. His New Testament, Prayer-Book, and a number of Tracts are his constant companions; and, by means of his being thus entangled in the Courts, the Name of Christ is made known to very many from intercourse with him, who would otherwise have remained ignorant of Christianity."

Of the **SCHOOLS**, and of the assistance derived from the Christian Natives, Mr. Bowley states—

It has been deemed expedient to dismiss two of our Hinduwee Teachers in Chunar,

for two reasons—first, in not attending to the unceasing injunction of introducing the Gospel among the greater part of the boys; and, secondly, because the number of boys was greatly reduced. We have just now but one Hinduwee and one Persian School; and two Female Schools, taught by Native-Christian Women. Charles Doss is our English School-master: he has prayers with the new Converts every morning; and, the state of my lungs not admitting of officiating in public, no other alternative remains but that he reads the Prayers and a Discourse prepared for him to the Native Congregation. The preaching in the Bazaar Chapel is conducted by Charles and Christian once a-week. For the last two Sabbaths, the beggars, who assemble at the Church-gate, for alms, have been addressed: this is another opening, which we hope, through Grace, to improve.

An account of the Baptism of the Natives, Charles and Christian, just mentioned, appears at pp. 462, 463 of our last Volume.

#### ALLAHABAD.

An ancient City, situated at the Junction of the Jumna with the Ganges, about 450 miles west-north-west of Calcutta.

#### SERAMPORE MISSIONS.

L. Mackintosh, *Missionary*.

Gopaul, *Native Reader*.

To make known the Gospel to the Heathen, Mr. Mackintosh continually frequents the ghats and market-places; and still has a large crowd of the poor collected every Saturday, to whom he reads and expounds the Word of God. He has a Native-Boys' School at his gate, containing about 25 boys; and Mrs. Mackintosh continues to instruct a few poor girls. All the expenses of these Schools, as well as the salary of Gopaul, Mr. Mackintosh himself provides, with other little contingencies, from the proceeds of a small Boarding School.

[Per. Acct.]

I am out, most mornings, with Gopaul, in the vicinity; endeavouring to disseminate the knowledge of God our Saviour among the benighted Heathen; disputing, and shewing them their errors, in forsaking the Living God, and taking dumb idols to adore and worship. At times, their attention and assent are very encouraging; but the fear and influence of caste are a great stumbling-block in their way. I have distributed many Tracts.

[Mr. Mackintosh.]

#### GORRUCKPORE.

A Town about 100 miles north of Benares—Inhabitants, 70,000.

#### CHURCH MISSIONARY SOCIETY. 1824.

Michael Wilkinson, *Missionary*.

Six Native Assistants and Four Monitors.

A sketch of the History and State of

this Mission was given at pp. 292, 293 of our last Volume. Mr. Wilkinson has been alone in his labours: his health has been remarkably good: he deeply feels the absence of his family; but is enabled to acquiesce in the will of God, and finds much relief in the fulness of his occupation: both translating and preaching are now become comparatively easy to him. In July he writes that he had engaged two persons as Readers, who gave good promise of rendering important assistance: these Native Converts he generally takes with him when he itinerates among the people, with the view of disciplining them for their work.

About 60 Natives attend on Mr. Wilkinson's MINISTRY, twice on Sundays: three years ago, he says, he could speak of only two: most of them were born of Christian Parents; and were, a short time ago, living in ignorance and sin; but are now all more or less under the restraining influence of the Gospel. Many of these are assembled daily; and at a Chapel built in a populous part of the Native Town, or in some other quarter, there has been preaching most evenings in the week: in the Bazaar, from 100 to 200 persons are collected: opportunities of religious communication with the Natives are in this and other ways increasing; and a growing respect and attention on their part have been for some time observable. Two adults were baptized last year: three have died since Mr. Wilkinson has been at the Station, witnessing a good confession.

One of the European Ladies of the Station has successfully exerted herself to dispense religious instruction to the Native Females: between 20 and 30, chiefly poor persons who expect and receive a small alms, attend on Sunday; and meetings are held, on five week-days, at different houses, of about 12 females. Appearances have, of late, not been so satisfactory as they were.

This Lady renders assistance also in three FEMALE SCHOOLS, in which there are 33 Girls: in the oldest of these, containing 18 scholars, under this Lady's immediate care, the Girls have acquired, through the medium of lectures and catechetical instruction, a thorough acquaintance with the Old Testament as far as to the delivery of the Law on Mount Sinai, and are become familiar with the New Testament. The parents occasion difficulties: the children hang about, and desire to be taken in, and

instructed, but the parents often forbid them: but it is stated—

The intelligent cheerfulness of the Native Girls who have been some time under instruction, forming a pleasing contrast with the melancholy listlessness of the uninstructed, must, one would think, in time convince the parents of the advantage of education.

A CENTRAL BOYS' SCHOOL has well kept up its numbers: and the Boys advance, not in knowledge merely, but in the general tone of their conduct: their attachment to their Festivals is diminished, and they are far more regular in their attendance at School than formerly. In the SEMINARY for the education and maintenance of Christian and other Youths, there are 12 pupils; and more would be admitted if there were adequate funds: Mr. Wilkinson looks to this Institution for the supply of future Labourers. On these topics the Local Committee state—

The Boys of the Seminary and Central School have read, during the year, the following books: Sellon's Abridgment, in Hindoostanee—Psalms of David, in Oordoo and Persian—New Testament, from the Gospel of St. John to Revelation, in Oordoo and Persian—the whole of the Pentateuch in Hindoostanee.

The upper Boys in the Seminary, besides reading classical books in the Persian and Native Languages furnished by the Government Committee of General Education, have committed to memory Martyn's Persian translation of the Gospel of St. John—a short system of Astronomy and Geography—and various Catechisms of Theology. Theological and Scientific Lectures have also been given them.

No objection has ever been made by the Youths attached to the Seminary to the system of discipline under which they are placed: on the contrary, they have conformed strictly and cheerfully to the rules. The air of comfort and happiness which distinguishes them on all occasions, is a great source of encouragement; and their seclusion from evil example, and progress in the formation of habits of cleanliness, order, and industry, afford a strong ground of hope for their future welfare.

The Committee of the Local Association thus speak of a late Public Examination of all the Schools, which a large proportion of the Gentlemen and Ladies of the Station attended—

To those who were present for the first time on this occasion, the children's manner of reading and explaining, and their ready and intelligent replies to the questions asked,

called forth the same feeling of gratified surprise, which was noticed as the prevailing sentiments of your Committee in their Report of the Examination of last year. To the older Members of your Committee, this stimulus of novelty and surprise was wanting; but the progress of the boys since the last Examination was considered by all fully equal to expectation.

Eleven different Tracts and Books have been prepared for the Press; and five of them have been printed at Calcutta.

The Local Contributions for the year amounted to 1595 rupees, and the Expenditure to 1354.

Mr. Wilkinson remarks—

God is greatly blessing us; but it is in a way which would not probably be visible to a stranger coming among us: my own heart is abundantly rejoiced and encouraged by what is going on; but it is more from a knowledge of what must necessarily be, in a great measure at least, unseen by a mere spectator.

#### CAWNPORE.

A large and important Military Station, on the west bank of the Ganges—49 miles south-west of Lucknow.

CHURCH MISSIONARY SOCIETY.  
1825.

Peter Dilsook, *Native Teacher*.

In the Fifth Report of the Calcutta Auxiliary, it is stated that Peter Dilsook had removed: this appears to have been occasioned by some misunderstanding; but he has since returned, and continues to engage the confidence and esteem of the Chaplains of the Station. Besides the Services in the Native Chapel, where his attendants are not increased, he frequently endeavours to spread the savour of Christ's Name on the banks of the Ganges and in the Bazaars.

#### AGRA.

A large City, 800 miles north-west of Calcutta.

CHURCH MISSIONARY SOCIETY.  
1813.

Fueez Meseeh, *Native Teacher*.

The Rev. Dr. Parish, Chaplain of the Station, takes a warm interest in the affairs of this Mission. He has circulated a proposal among the residents, for building a suitable house in the Kuttra, the scene of the late Abdool Meseeh's labours, and belonging to the Society, for the accommodation of a Clergyman or Schoolmaster, to superintend a Free School for all classes of children—European, Indo-British, or Natives.

Testimonies to the late Rev. Abdool Meseeh appeared at pp. 164, 165 of our last volume; and a Letter from Fueez Meseeh at pp. 465, 466.

#### MUTTRA,

Or, Matra, or Mathura—a Town, 30 miles north-by-west of Agra—of high repute among the Hindoos, as the scene of the birth and early adventures of Krishna.

SERAMPORE MISSIONS.

R. Richards, *Missionary*.

Ramdas, *Native Preacher*.

Mr. Richards, in February and March, took a long journey, for the purpose of preaching the Gospel: his reception was gratifying. He enjoyed opportunities of declaring God's Word in the presence of several Native Princes and the members of their Courts; and was treated by them in the most respectful and hospitable manner. Since the close of the rains, he has undertaken a similar journey. At home, his house has been the resort of many inquirers, and of many poor and sick, to whose wants he has ministered, and to whom he has freely preached the Word of Life: to facilitate the communication of the Gospel, he has, partly by subscription, and partly we believe at his own expense, erected a Chapel, which has cost about 2000 rupees. [Per. Acc't. 1827.]

I have adopted a plan for having the Gospel preached to the Women; namely, by assisting the Natives with medicine: by this means 40 or 50 women come to me, and I have an excellent opportunity of discoursing with them: many will sit under the windows and listen, some on the steps, and others come within the door. The men also come occasionally to hear. [Mr. Richards.]

Two Natives were baptized last year: there are now five Native Communicants.

#### DELHI.

Nominally an Imperial City, under its own Emperor—7 miles in circumference—surrounded by a wall of stone—Inhabitants, 300,000—40 Mosques—976 miles north-west of Calcutta, by way of Birbhoom.

SERAMPORE MISSIONARIES.

J. T. Thompson, *Missionary*.

Sookha Misr, *Native Preacher*.

In the Spring, Mr. Thompson travels to the Annual Assembly at Hurdwar; and, in November, to that at Goormacktiawher, above 50 miles east of Delhi. Thus he has enjoyed opportunities of distributing portions of the Divine Word in the Vikaner Language, to the west of Delhi; in the Marwar and the Guzerattee, to the south-south-west; in the Nepalee, to the Goorkhas, on the east-north-east; in the Punjabee, on the north-west;

in the Pushtoo, to the Patans and Afghan horse-merchants, still further; and, in the language of Cashmere, to the north of Delhi.

During a considerable part of the year, Mr. Thompson was absent from Delhi. He came down as far as Monghyr, to meet a boat-load of Scriptures and Tracts, partly intended for distribution in the regular course of his labours, partly for supplying the wants of the other Stations, and partly for immediate use during his journey. The journey afforded very many opportunities of diffusing the knowledge of Salvation, both by preaching and by the dispersion of books. The incidents of this journey bear with much force on the importance of distributing something in print along with the preaching of the Gospel.

From the middle of June to nearly the end of October, Mr. Thompson continued at home. He was then employed, chiefly in composing Tracts—writing a Hindoostanee Commentary on Matthew's Gospel—revising other works—conversing with people at home and abroad—distributing Books and Tracts—and conducting Divine Worship at his own house and in the cantonments. About the close of October, he attended the Annual Assembly at Goormacktiashwer. [*Per. Acc. 1827.*]

From the largeness of the Assembly at Goormacktiashwer, the central situation which I occupied, and other circumstances, I had a most encouraging season of labour among the anxious multitudes, who, whether prompted by curiosity or desirous of knowing the Word of God, flocked to me, and hung thick round me. The immense crowds attending at once, often prevented that minute inquiry on their part into the things of the Gospel which I had noticed with pleasure at other times; but this did not hinder individuals from expressing their doubts—acknowledging their honest convictions—shewing their eager desire for instruction, or their dread or hatred of doctrines which militate against their lusts, or threaten in their progress to deprive them of an iniquitous support derived by trafficking in the souls of men. About 2000 Books and Tracts were distributed: hundreds, if not thousands, have been made acquainted with the name and work of the Saviour—His Word has been put into the hands of many—a conflict has been sustained, by discussions, between light and darkness, truth and falsehood—and a way has been shewn to the multitudes, to canvass and controvert the impositions which hold them in vassalage of body, soul, and property. It is impossible but that some opinion or practice, hitherto deemed sacred and binding, will now be called in question, from its inconsistency or inefficacy, by persons who have listened to, or taken part in

the discussions: and, on the other hand, no point connected with the newly-revealed facts of the condescension, incarnation, atoning death, resurrection, ascension, command to preach His Word, and promised Second Coming to Judgment, of our Saviour the Son of God, can have appeared so unimportant, as not to have interested, impressed, or struck, either the honest hearer, or the bigoted supporter of a system. [*Mr. Thompson.*]

### MEERUT.

A large Town, 32 miles north-east of Delhi.

#### CHURCH MISSIONARY SOCIETY.

1813.

Behadur Messeeh, *Native Teacher.*

Behadur remains with me in a steady discharge of his duty—a sincere, consistent, and faithful man.

My Native Congregation is much the same as before. They appear sincerely to love the Means of Grace, which are continued, more particularly for their sake, every Wednesday Morning, in the Church as usual. They attend very regularly, and lead a quiet inoffensive life. Many of them are very poor and destitute Widows, old, and some blind, who are supported by our Sacramental Collections.

[*Rev. H. Fisher.*]

### KURNAUL.

A Town near the Jumna, about 70 miles northward of Delhi.

#### CHURCH MISSIONARY SOCIETY.

1827.

Anund Messeeh, *Native Teacher.*

The following extract of a Letter from Anund Messeeh will gratify our Readers—

Cherisher of the poor—health, to the Rev. H. Fisher with respect, the wisher of blessings for my soul! My tidings are as follows:

From the day of my arrival at Kurnaul I have had Divine Service for the Drummers of the two Regiments of Native Infantry and their Wives, twice a-week; who all regularly attend: on these occasions, some Havildars, Naicks, and Sepahees come to hear; for my instructions are always open to every one who voluntarily chooses to be present, and many hear the Gospel of our Lord Jesus Christ with joy: to whomsoever Jesus shall vouchsafe to give a heart to believe, they will come into His kingdom. During those days on which I have no Public Service, I go into the city, and declare to every man the mercy of our Lord; and, when I return home, I commit to writing, according to your desire, any events or circumstances of each day, which may seem to be worth relating. Mr. E. shews me the greatest kindness, advising me daily what portion of Scripture I must read to the people: he also condescends to

attend to my temporal wants, supplying me with what I require. I consider it a token of the mercy and grace of our Lord Jesus Christ, that I have been conducted to this place.

His Public Services were soon increased, as appears from the following extract of the Fifth Report of the Calcutta Auxiliary—

On Anund's first arrival at Kurnaul, he was welcomed and patronised by kind and pious friends, to whom he had been introduced by Letter; and by whose prompt assistance he was at once settled in his anticipated employment. He found numbers anxious for religious and moral instruction, but particularly among the Christian Drummers; and, in order to meet their wants and wishes, commenced Divine Service (after the Form of our Established Church) on Sundays, Thursdays, and Fridays: on such occasions he reads our translated Liturgy, and preaches to his Congregation; which, from the very first, consisted of 35 in number, and has gradually increased to about 40 and sometimes 50 on Sunday Mornings. Among these are some, who, though in extreme ignorance of the nature of the Christian Religion altogether, have, through life, been nominally Roman Catholics; but now have joined his regular flock, and give evidence of quickened and gracious feeling.

When Anund had obtained a regular Congregation, and found himself through God's blessing useful and happy, he ventured to point out the desirableness of having some settled house to which he might bring his family and devote himself to his Missionary Labour, uninterrupted by any further necessity of revisiting Delhi on account of his domestic concerns. We dwell not upon the few difficulties and preliminary steps adopted in consequence, for the accomplishment of his wishes: suffice it, that a piece of ground was set apart for him—a subscription among a few kind and benevolent friends, speedily realizing the sum of 1500 rupees, was set on foot—and a House and School, serving also on the Sabbath for a Native Church, has been erected, and is now completely ready for him. We may calculate upon the probability of the School flourishing abundantly, as Anund has good reason to expect about 100 scholars.

In addition to the regular Means of Grace, he frequently visits the city and preaches in any convenient place that he can find, and numbers willingly hear him. He offers no open insult to their idol follies, and therefore raises no angry cries—*Great is Diana of the Ephesians!* but is very ready to reason with them on *Righteousness, Temperance, and Judgment to come*. He quietly contents himself with

establishing that Man is a Sinner, and the Lord Jesus Christ the only Saviour.

Some particulars of Anund's discussions with his countrymen appeared at pp. 171—173 of our last Volume; and, at pp. 510, 511, an account of the striking and hopeful death of a Native Youth at Kurnaul.

## SURAT.

A large City, on the western coast of the Peninsula, 177 miles north of Bombay—Inhabitants said to be 500,000; of whom, a considerable part are Moors, professing Mahomedanism, but retaining some Pagan Rites.

### LONDON MISSIONARY SOCIETY. 1813.

Alexander Fyvie, *Missionary*.  
Thomas Salmon, *Printer*.

Mr. W. Fyvie is, at present, on a visit home: he arrived about the middle of September.

MINISTRY—Two English Services and one Guzeratte are held every Sabbath, besides a Meeting with the School Children: there are, also, four stated Services during the week. Three persons have been baptized.

JOURNEY—At the commencement of 1827, Mr. Alex. Fyvie made a Missionary Tour of eight weeks in the Province of Guzerat; during which he distributed 2000 Gospels and 6000 Tracts, which, in most instances, were received with eagerness. He preached the Gospel to multitudes, many of whom seemed greatly astonished by the addresses and the prayers.

SCHOOLS—These are five in number, containing about 300 children. The Missionaries have not yet succeeded in introducing Female Education.

PRESS—The second edition of the Guzerat New-Testament, in large type, is finished and much sought after. An edition of the Old Testament, which the Missionaries have revised, of a similar description, is projected. They have also printed 1000 copies of a Book of Prayer, 28,000 Tracts, and 20,000 School Cards; and have distributed 4000 Portions of the Scriptures and 16,000 Tracts.

The Missionaries strongly urge the formation of a New Station at Ahmedabad, a most important place, about 140 miles from Surat; but the state of the Society's funds imperatively forbids the Directors attempting at present any further extension of their operations.

[Report.

From the 5th of December 1827 to the 10th of January of last year, Mr. A. Fyvie took another Journey; in which he travelled about 400 miles, and distributed 2500 Portions of Scripture and 10,000 Tracts: he writes—

My opportunities of doing good were most abundant; and the attention of the people, in

general, very pleasing. The way in which the people listened and conducted their inquiries betrayed great dissatisfaction with their present system; and much anxiety of mind, to be fully instructed in the great doctrines of the Gospel.

### BOMBAY.

The Third of the British Presidencies in India—about 1300 miles, travelling distance, to the west of Calcutta—population above 200,000.

#### AUXILIARY BIBLE SOCIETY. 1813.

The issues of the Society, in the year ending at Michaelmas 1827, as stated at the end of the Report, were 974 Bibles and 3243 Testaments &c.; making the total issues, 11,234 Bibles and 19,281 Testaments &c.; but in the body of the Report there is an enumeration of 8257 copies of the Scriptures in different languages, which were despatched, during the year, from the Society's stores. The Receipts of the year were 2648 rupees, and the Payments 2705.

The Scottish Missionaries in the Southern Concan write, in reference to the Mahratta Scriptures which they had distributed for the Society—

We have now a stretch of country of considerable extent, through which we pass every month preaching the Gospel of the Grace of God, distributing this precious Book, and cherishing in the children under our care the spirit of inquiry. From Goagbur to Ilee, the knowledge of Christ and Him crucified is rapidly spreading; besides the numbers who have reached manhood that receive and read the Scriptures, there are upward of 1000 boys scattered over that tract, reading them every day and committing portions of them to memory, and a still greater number preparing to enter on the blessed work in a few months.

The Missionaries at Surat, who circulate chiefly the Guzerattee Scriptures, thus write to the Committee—

During the year, we have circulated 4000 parts of the second edition of the New Testament in this populous city and province, and believe that they are perused by the greater number of the people who received them: the greater part were distributed by us personally, one by one; after having heard the receiver read a portion of each, and give his promise to preserve it carefully, and read it attentively.

The Parent Society has forwarded 830 reams of paper and other materials for new editions of the Mahratta and Guzerattee Scriptures; and the Auxiliary has granted 3781 rupees to pay the ex-

Feb. 1829.

pense of printing a proposed edition of 5000 copies of the Mahratta New Testament by the American Missionaries at Bombay. In renewing their appeal to the public for further aid, the Auxiliary Committee observe—

Much remains yet to be done: besides supplying future editions of the Scriptures in Mahratta and Guzerattee, they hope, at no distant day, to be able to promote translations into the languages of Cutch and Scind, which districts fall within the province of the Bombay Auxiliary.

#### AMERICAN BOARD OF MISSIONS.

1812.

Allen Graves, Cy. Stone, David Olliver Allen, Missionaries.

Cynthia Farrar, *Sup. Female Schools.*

James Garrett, *Printer.*

Many Native Assistants.

Of the LABOURERS of the Board, Mr. and Mrs. Allen, having left Boston June 5, 1827, reached Calcutta on the 21st of September; and Bombay on the 27th of November, in 40 days from Calcutta. Mr. and Mrs. Stone and Miss Farrar, who accompanied them to Calcutta, were detained there by the illness of Mrs. Stone, but reached Bombay on the 29th of December, after a passage of 30 days.

The Eighteenth Report of the Board gives the following view of the Mission—

STATIONS—This Mission was commenced, by the arrival of Messrs. Hall and Nott, in the autumn of 1812. The number of Missionaries was gradually augmented, till three Stations were occupied for a series of years, viz. in the Native Town of Bombay, at Mahim, and at Tannah: but such have been the inroads of sickness and death upon the Labourers in this field, that it has not been practicable of late to retain possession of the two last-named Stations: they can, doubtless, be resumed, whenever the strength of the Mission will permit: and, in the mean time, they furnish favourable opportunities for occasional labour.

MINISTRY—The public promulgation of the Gospel has been continued, so far as the number of the Missionaries and their various avocations permitted. Before the death of Mr. Hall, the ordinary practice was, for two Missionaries to go out, every afternoon, to proclaim the Message of Salvation to such companies of Natives as they could collect: since Mr. Graves has been the only Ordained Missionary, and has been occupied with the numerous cares of the Mission, while possessing but very slender health, it is obvious that his labours of this sort must have been very much circumscribed.



The Weekly Service in the Chapel, on Sabbath Morning, is attended by a small number of Natives: the subsequent Service with the Schools, assembled in the Chapel for that purpose, must be much more important.

The Articles, formed and introduced for organizing a Congregation of Natives, have been signed by twelve males; most of whom have families. One man has offered himself for baptism; but it is deemed best to wait for further development of character.

Notwithstanding the various discouraging circumstances, the Gospel even here gains some attention, and exerts some influence; which, considered as a beginning and in connection with the Divine Promises, should urge to perseverance.

**SCHOOLS**—The impracticability of keeping up an efficient superintendence of the Schools till the Mission should be strengthened, made it necessary to decline pressing invitations to commence New Schools; and, in some cases, it became necessary to discontinue the old ones. At the date of the last Joint Letter, there were 24 Schools for Boys: the number of pupils is not stated; but, judging from previous accounts, it must have been about 1300. The Boarding School for the Children of Europeans had been necessarily suspended. In the Education of Females, a very material advance had been made: a separate School for Girls was established in February 1826; and, within less than five months, the number of schools of this kind had increased to ten, containing 204 pupils: these schools are more expensive than those for Boys; but the object is abundantly worth more than it will cost: if the condition of females throughout India can be raised and their intellectual powers cultivated, one of the strongest chains of custom will have been broken.

**PRESS**—The New Testament, in Mahratta, was first published, as a whole, just before the death of Mr. Hall, in March 1826: before the close of August, a new edition was called for: the Gospels, and other portions of the New Testament, were distributed separately, as in former years. Of the Old Testament, Genesis was kept in circulation; and Exodus and Psalms were in the hands of the translator, in the autumn of 1825: it was hoped that the Missionaries of the Scottish Society would undertake the translation of the Old Testament; but they did not as yet feel competently acquainted with the vernacular language. Between Jan. 1 and Aug. 24, 1826, the following Works, in Mahratta, had been printed: 2000 Sermon by Mr. Graves—10,000 Catechism, third edition—6000 Spelling Book—4000 of the first 16 pages of the Spelling Book; and, for other

Societies, 2000 each Sermon on the Mount, Other Discourses of Christ, and Parables of Christ: and there were in the press, 3000 St. Luke's Gospel, and 5000 Numerical Tables. The demand for Printed Books is rapidly increasing, and those of a religious character are received by vast numbers: Mr. Hall took with him, on commencing his last tour, 5000 copies of Portions of Scripture and Tracts, all of which, except about 200, he had distributed before he was seized with the fatal malady. Several Natives have been employed in the distribution of books, who are in a good degree faithful; and who not only read the Tracts occasionally to those who are unable to read themselves, but sometimes speak, with more or less propriety, on the subjects thus brought before the mind.

It is stated by one of the Missionaries who had visited Belgaum—

The Mahratta Language, with very slight provincialisms, is spoken even considerably beyond Goa. In returning, about Thirty Towns and Villages on the coast, many of them never before visited by Missionaries, were invited to embrace Christ as the only Saviour; and more than 2000 Tracts and Portions of Scripture were distributed among persons who received them with great eagerness. Several of these places are large and populous, offering important fields for Missionaries. Perhaps nearly as many other places, where this language is spoken, lie along northward on this coast: and a country, filled with such places, stretches 400 or 500 miles into the interior. We sigh for these millions of souls. We call for Heralds of Salvation.

While our own Mission is so reduced, we greatly rejoice to know, that there are eight other Missionaries, who labour more or less in the Mahratta Language.

The following notices are derived from a Letter of the Missionaries written in the middle of December 1827—

During the past year, 1500 portions of the Scriptures and 7350 Religious Tracts, published in Mahratta by the Mission, had been distributed: besides these, 750 others were circulated.

The number of Schools under the care of the Mission, was 26—sixteen for Boys, and ten for Girls. The diminution in the number of Boys' Schools was owing to the fact that several had been surrendered to Mr. Mitchell, Church Missionary at Tannah; and also to the reduced number of the Missionaries, and their various and oppressive cares.

The Schools seem to have since revived, as it is stated in the Missionary Herald for last month—

There were, by the last accounts, 24 Free

Schools, containing 1499 Boys and 86 Girls; 114 of whom were children of Jewish Parents. During the preceding year, 934 entered the Schools and 840 left them. There were also 10 Schools for Girls exclusively, containing 380 pupils.

#### EDUCATION SOCIETY.

1815.

John Morgan, *Master of Boys' Central School.*

Mrs. Morgan, *Matron of Ditto.*

Mistress of Girls' School.

The Report of the Fourteenth Year states, that, in the Boys' School, there were 133 whole boarders, one half-boarder, and 101 day scholars: of these last, 29 were children of Christians, and 72 native boys: during the year, 34 whole boarders had been admitted, 9 apprenticed in the Engineer Department, 3 removed, and 3 had died. The Girls were 78: in the year, 20 had been admitted, 5 had gone to service, 4 having attained the age of 15 or 16 years had removed or were respectably married, and 3 had died: a new Schoolmistress had arrived from the National Society.

The Income of the Year was 29,898 rupees, and the Expenditure 33,121. The New School-Houses fully answer the expectations formed respecting them.

#### NATIVE-EDUCATION SOCIETY.

The object of this Society was stated in the last Survey. From the Fourth Report, read at the Annual Meeting on the 8th of March, it appears, that, in the year, about 12,000 copies of Elementary Works had been printed, in Mahratta, Guzerattee, and Persian; and that in the three Central Schools there were 256 Boys—English School 57, Mahratta 117, and Guzerattee 82: the numbers in four Schools of inferior order are not stated.

The proportion of Parsee Scholars over the Hindoo in the Central Guzerattee School still prevails; which is chiefly attributed to the hostility evinced by the old Guzerattee Scholmasters, who consider themselves entitled to a monopoly of the profession, with all its pristine imperfections: not only have they exerted themselves to dissuade their fellow Hindoos from countenancing the Society's "innovations," but have offered more serious molestation.

The Governor, Sir John Malcolm, was in the Chair; and appealed to the effects of the labours of the late Mr. May, in Bengal, as a proof of the readiness of the Natives to receive instruction,

when introduced in a manner which did not shock their habits or prejudices.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

1816.

A large supply of Books has been received by the Committee; and a portion of a sum assigned to them for the furtherance of Native Education has been expended in printing Mahratta Tracts. A School of 30 Boys has been taken under their charge, and others are in contemplation.

#### CHURCH MISSIONARY SOCIETY.

1820.

William Mitchell,

*Missionary, at Tannah, 25 miles N. of Bombay.*

At Tannah, where Mr. and Mrs. Mitchell settled in May 1827, they still continue. The Rev. John Dickson and the Rev. C. Pinhorn Farrar are about to embark for this Mission. The following arrangements have been made by the Auxiliary Committee—

It has been resolved to establish a permanent Mission in the Northern Concan, which should embrace the towns of Tannah, Basseen, Callian, and Bhowndy: in Tannah and Basseen, Schools have already been established. The Missionaries will reside at Tannah during the rains, and more trying months; and at Basseen in the hot weather, immediately preceding the monsoon. Mr. Mitchell will visit the other places in the circuit, as the circumstances of Schools and the most favourable opportunities for communications with the Natives may point out.

In April, besides a School at Bombay of about 80 Boys under the charge of the Rev. Thomas Carr, there were Seven Boys' Schools, averaging 30 Scholars each, and Four Girls' Schools, containing 46 Girls. The Girls' Schools are all close to Mr. Mitchell's residence; and have, therefore, the benefit of vigilant inspection. The Receipts of the Auxiliary, in its Second Year, amounted to 1983 rupees.

The following remarks by the late Bishop Heber, addressed to the Rev. Thomas Carr as Secretary of the Church Missionary Auxiliary, on occasion of the expected arrival of two Missionaries, are too valuable to be lost, though it has not yet been in the power of the Committee to occupy the Station recommended by the Bishop.

I would strongly recommend their being stationed, not on any part of the Island of

Bombay, but either at Poonah or some other Station in the Deccan or Northern Concan. If the concurrence of the Commissioner can be obtained, the neighbourhood of Poonah seems, under present circumstances, greatly to be preferred to any other place; from the circumstances of it being the fountain-head of Mahratta Literature—the great resort of their Brahmins and learned men—and the place, both where Missionaries may make the greatest proficiency in the most important language of Western India, and find an ample field for early usefulness in preaching to a great and concentrated population.

There are two points, however, which will, I conceive, be found essentially conducive to the success of the Mission—1. That the two Missionaries be not separated, but kept together in the same, or at least in two adjacent establishments—2. That they be placed, not in the cantonment, but in the suburbs on the other side of the city; or, if an eligible situation can be found, in some of the large villages a few miles removed from it.

The advantage of the mutual aid and support in such labours as theirs, is too obvious to make it necessary for me to urge any argument in favour of the former of these suggestions. Of the advantages arising from the removal of the Missionaries to a certain distance from European Society, together with the increased value and weight of their example and influence in a place where they are the only, or almost the only, European Residents, I was never so fully sensible, as I am from having witnessed the good effects from this line of conduct in Ceylon. It is only necessary to take care, for obvious reasons, that they be not removed too far from the observation and the help of their countrymen; and the vicinity of Poonah must, I should conceive, afford many spots which may unite all these advantages.

### Southern Concan.

#### SCOTTISH MISSIONARY SOCIETY.

##### BANKOTE.

On the sea coast, 60 miles south of Bombay—Inhabitants 5000 or 6000.

1823.

Alex. Crawford, Jas. Mitchell, *Missionaries.*

##### HURNEE.

South of Bankote about 13 or 14 miles—on the coast, near Severndroog—Inhabitants, 8000.

1824.

John Cooper, John Stevenson, *Missionaries.*

The Rev. Robert Nesbit, who sailed in May 1827, reached Bombay after a voyage of 16 weeks: his Station had not been determined.

MINISTRY—Of late, the Missionaries have spent more time in the towns and villages than formerly, proclaiming the glad tidings of

the kingdom; being convinced of the importance of remaining for a considerable time in one district, so as to become more intimately acquainted with the people, and to give them an opportunity of learning more fully the grand doctrines of the Gospel than they can possibly do from the instructions communicated in a passing visit. The Missionaries cannot speak of any, to the salvation of whose souls the Gospel has been made the power of God and the wisdom of God.

SCHOOLS—In the last Report, the Directors had the pleasure of stating that the number of Schools had been greatly increased: during the past year, there has been a still further augmentation. By the last accounts, the number was as follows—

Stations.	Schools.	Boys.	Girls.	Total.
Bankote.....	40	1357	127	1484
Hurnee.....	39	1548	187	1735
Total....	79	2905	314	3219

The Missionaries have of late introduced some essential improvements: they have classed the Boys—attached some importance to the place of head of the class—made the payments of the Teachers depend as much as possible on the attendance and progress of the scholars—put the Word of God into the hands of all the readers—and, above all, are making them be taught the meaning of the words and of the passages which they read: this was a thing so new to most of the Teachers, that it was a considerable time before they were broken into it; but the Missionaries now begin to reap the fruits of their firmness and perseverance.

FEMALE EDUCATION—The cause of Female Education is advancing in this quarter of India: the Missionaries are not only able to open Schools in their immediate vicinity, but there is an increase of Girls in the Boys' Schools at a distance: in some of the more distant villages the number is increasing every month, and they make as much progress as could be expected from the nature of the superintendence which they enjoy.

PRESS—The lithographic press is still in active operation, and is highly useful in supplying the Missionaries with Tracts and School-books. During the last year they have printed the following Books and Tracts: Board Lessons, 1400—First Book, 16 pages, 2000—On the Perfections of God, 16 pages, 2000—On God not the Author of Sin, 27 pages, 2000—On Regeneration, 28 pages, 2000—On Peace of Mind, 24 pages, 2000—On the Only Way of Salvation, 20 pages, 1000—Catechism on the Gospels, 32 pages, 1000—Extracts from the Epistles, 52 pages, 1000—Select Passages of Scripture, 16 pages, 2000—Lord's Prayer and Ten Commandments, 4000. Total, 20,400 copies.

The Missionaries continue to derive essen-

tial aid from the Bombay Bible Society, and from the District Committee of the Society for Promoting Christian Knowledge. From the Bible Society they have received, during the year, upward of 3000 copies of various portions of the Holy Scriptures in Guzerattee and Mahratta, besides some complete copies of the New Testament in Mahratta. From the District Committee they have received 2600 copies of various Scriptural Publications in Mahratta.

[Report.

### BELGAUM.

A populous Town, between Bombay and Bellary, about 200 miles north-west of Bellary—recently made a Military Station.

LONDON MISSIONARY SOCIETY.  
1820.

Joseph Taylor, *Missionary*.

From a Report made by the Deputation of the Society relative to their visit to this Station we extract the following particulars:—

The town, or pettah, is embosomed in trees; the mango and cocoa-nut greatly abounding: it consists of several streets, lying in different directions: the houses are tolerable for native structures, but the general aspect of the place is that of other Indian Towns: here are two or three poor pagodas, and a mosque or two. Within a mile-and-a-half of it is the village of Shawpore: in this direction the ground is rich and well cultivated. At a short distance from both these places is the cantonment, where the Government are erecting barraaks. Between the barracks and the town is a village of camp-followers. The whole Native Population of all these places is estimated at 25,000; which we think is rather over than under the truth: they consist of Mahrattas, Teloo goos, Canarese, Malabars, &c.: the Mahrattas are the most numerous, Belgaum being in their country. All these languages are spoken here, but the Tamul most commonly, most of the inhabitants being acquainted with it.

Mr. Taylor having officiated as Chaplain to the Garrison till now, all the duties of that office have been discharged by him. His English Congregation used to be sometimes about 100, officers and privates, differing according to circumstances; the Communicants from 20 to 30. A Chaplain has been appointed by the Government, to whom Mr. Taylor resigned the Chapel and all the duties connected with it, immediately on his arrival, which took place while we were at Belgaum. Mr. Taylor will now devote the whole of his attention to the prosecution of his proper Missionary Duties among the Natives, for which his intimate knowledge of their languages well qualifies him. He has two Tamul Services in the week; but the atten-

dance is very irregular. In the town of Belgaum he has lately erected a small house, to which he goes daily for several hours, and where the people are invited to come for the purpose of conversing with him on religious subjects: sometimes an encouraging number attends; at other times but few. Here is a Depository for Books and Tracts, in Tamul, Canarese, and Teloo goo; for giving or lending, as circumstances may dictate.

Not much success has attended these means, or the preaching of the Gospel among the Natives, as yet, in this place: however, the truth is not without witness. Three persons in the Poor House give pleasing evidence of a work of grace: there are some others at Shawpore, who make a promising profession.

Besides his other duties, Mr. Taylor has been much engaged in rendering Mr. Hands assistance in his translation of the Scriptures into Canarese, going carefully over it, and offering such remarks and criticisms as occurred to him. He likewise gave his assistance, as well as Mr. Hands and Mr. Howell, to Mr. Reeve, in his translation of the Pentateuch and in compiling his Dictionary.

Belgaum is a good Missionary Station, and we think Mr. Taylor competent to its duties. The climate is one of the finest in India: though we were there in the hot season, it was mild and pleasant, and the heat by no means too great for English Constitutions in general: it is favoured by having sea-breezes daily, from about noon till next morning: when they are succeeded by the land-wind.

In Nine Native Schools, Christian Instruction has been more or less imparted to about 250 children. The Scriptures and Tracts have been received and issued in seven different languages.

### BELLARY.

A Town in the northern part of Mysore, 187 miles north of Seringapatam, and about 300 north west of Madras—surrounded by many populous Towns and Villages.

LONDON MISSIONARY SOCIETY.  
1810.

John Hands, W. Beynon, *Missionaries*.  
G. Walton, *Superintendent of Native Schools*.  
H. B. Paine, *Printer*.

STATION.—The town is laid out in wide and regular streets. The houses are generally built with mud walls, and have a poor appearance; yet they are more neat and cleanly than are observable in Indian Towns in general: the fronts of many of them are ornamented with broad white and red vertical stripes, as well as the steps at the doors, and the raised platforms under the verandahs. The trees, growing in rows in the streets, in this and many other towns, are coloured and ornamented with similar stripes, but carried

horizontally round their stems. Here is an extensive Bazaar. In the town are 18 or 20 pagodas, and several mosques. On the west side of the town is a Hill-fort of considerable strength: the cantonments extend round this hill: within the cantonments, and half-a-mile to the west of Bellary, is the Coul Bazaar, containing a population equal to that of Bellary itself: here is a mixed multitude, generally camp-followers: they are mostly Malabars; and, of course, speak Tamul; while the Native Population of Bellary speak Canarese. These two places, taken together, contain a population of about 36,000; one-fifth of whom are Mahomedans: the rest, of course, are Hindoos; or, as they are here called, Gentooes.

The Mission Premises are advantageously situated; being close to Bellary, and between it and the Fort: they contain about seven acres of land; a principal part of which is occupied as garden-ground, neatly laid out and in high cultivation. Here is a good house, of considerable size, occupied by Mr. Hands and his family, with upper rooms: near it is another, of less dimensions, occupied by Mr. Beynon: a third, still smaller, accommodates Mr. Payne; and, adjoining it, are the Printing and other Offices. On the premises the Mission Chapel stands, and near to a public street: this is a large and handsome building, and is neatly fitted up inside, with a comfortable vestry: this Chapel was erected by subscriptions raised in the country, and cost 7000 rupees. [Deputation of Soc.

MINISTRY.—In the Mission Chapel there are two public English Services every Lord's Day, when Congregations of from 70 to 150 persons attend; partly English, civil and military, and partly Country-born. A Christian Church has been for some years organized here, into which 230 Members have been admitted; many of whom appear to have been brought to the knowledge of the truth here: some of them have gone to their rest: others have been removed to other parts of India or to England; and 24 Communicants still remain: most of these persons have done great honour to their profession. In the Chapel is a Weekly-Evening English Service, when but few attend except the Mission Families. Mr. Hands preaches early on Lord's-Day Mornings at the jail, to about 300 prisoners, in Canarese; and to the Canarese, in the Chapel, on Lord's-Day Mornings, when about 10 adults and 70 children attend. He also preaches occasionally in a school-room in the town, when 70 or 80 persons gather round to hear. He meets the Native Converts weekly, at his own house, for conversation and prayer.

Mr. Walton, the Country-born Assistant, is very usefully employed in the Mission.

On Lord's Days, he preaches in Malabar, on the Mission Premises; on Mondays, in Canarese, in the Town; on Wednesdays, in the Evening, in the school-rooms—Thursdays, in the Fort, in Tamul—Friday Mornings, at a village, in Canarese—Saturdays, in the Town, in Telugoo.

There are four Natives who have given satisfactory evidence of a converted state: 38 adults have been baptized, and 16 children: 10 or 12 more, included in the baptized, are in a hopeful state.

Mr. Hands has been very useful to the English at Bellary. Many Officers and Privates in the army, as well as Civilians in the Company's Service, we have reason to believe, have been brought to a knowledge of the truth by his labours; and many of them are now bright ornaments to the religion which they profess. He is most highly and extensively respected by the Europeans, as well as by his brethren in this country. Mr. Taylor, of Belgaum, Mr. Howell, of Cud-dapah, and Mr. Walton, his Assistant at Bellary, have all been brought into Missionary Work by his instrumentality; and are all men worthy of the Society's esteem and confidence.

[Deputation.

There are numbers of the Heathen around us, whose minds, by our preaching and other means, have been so far enlightened as to see the folly of worshipping idols, and who do in their hearts despise them. Many go further: they acknowledge it to be sinful, and readily admit the excellence of Christianity; but, from the dread of persecution, or the want of a living Faith in the Redeemer, they continue to walk in the ways of their fathers.

[Missionaries.

SCHOOLS.—In connection with this Mission there are 22 Schools of Native Children, containing about 1000: many of these Schools are at a great distance; some of them 20 miles from Bellary: we have advised, that, for the present, all these distant Schools should be abandoned, and that others should be raised at a moderate distance, and where they can receive the necessary superintendence: they are all conducted on Christian Principles. Here is but one Girls' School, consisting of six Malabar children: the prejudices in Bellary against Female Education, among the Canarese population, are at present very strong. The Charity School is doing well, and we were much satisfied with an examination of the children: there are at present 30 children in the school, boys and girls, mostly Country-born, with one or two English and as many Natives: between 300 and 400 have been educated in this School since 1811, when it was established: a pious man is the Schoolmaster, and it is under the immediate superintendence of the Mis-

naries: it is supported by subscriptions raised in the neighbourhood. [Deputation.

The Missionaries have given up, by the recommendation of the Deputation, several of the more distant Schools, from the difficulty of superintending them: but Six New Schools have been opened in Bellary and its vicinity; so that the number of the children attending school is nearly the same as last year, or 864. They have also established two Girls' Schools. [Report.

The Canarese Pentateuch had been finished at the press, with the exception of Leviticus: of the entire Version of the Scriptures into that tongue, now completed by Mr. Hands and Mr. Reeve, the Deputation say, that, at a Meeting of the Committee of the Madras Bible Society, the translation was spoken of in terms of high commendation: it was about to be put to press by Mr. Hands. The Directors state—

Mr. Hands accompanied the Society's Deputation on an extensive tour, during which he had frequent opportunities of preaching to large Congregations, and of distributing the Scriptures and Religious Tracts extensively. Mr. Beynon has made considerable progress in the Canarese.

Of the proceedings of the Local Associations the Missionaries say—

Our Bible, Tract, and Missionary Societies continue to receive very liberal support. Within the last year our Branch Bible Society remitted to the Auxiliary at Madras upwards of 1000 rupees: our Tract Society received, by subscriptions and donations, 1081 rupees; and our Auxiliary Missionary Society remitted to the Society at home 602. Great numbers of the Scriptures and Religious Tracts in Canarese, Telooگو, Tamul, and Hindoostanee, have been circulated by these Societies during the year.

### BANGALORE.

A Town and Military Station in the Mysore, 74 miles north-east of Seringapatam, and 215 west of Madras—said to be very healthy—its elevation above Madras, 3901 feet.—Inhabitants from 25,000 to 30,000, who speak Canarese, and an equal number who speak Tamul.

#### LONDON MISSIONARY SOCIETY.

1820.

W. Campbell, W. Reeve, *Missionaries*.  
S. Flavel, and others, *Native Teachers*.

It will have been seen, at p. 432 of our last Volume, that Mr. Laidler of this Mission and Mr. Massie late of that of Madras have returned home, and are no longer connected with the Society.

STATION—Bangalore, as a Missionary Station, has been much overrated. The Canarese Town contains, it is true, a large

population: but the Missionaries have hitherto been excluded from it; nor have they been allowed to establish a school in it: it is not under the government of the Company, but of the Rajah of Mysore. There are about 20 villages, mostly very small, scattered round; to which a Missionary may have access, and preach in the streets: but it is quite understood that the Rajah is not favourable to such measures: in these 20 villages there may be about 7000 inhabitants. The Malabar Population promises but a distant prospect of usefulness: few of them are stationary here, excepting the people who keep small shops: the rest are camp-followers—a vagrant race, whose habits render their minds very unsuitable to Christian Principles and Discipline. Nor can much benefit be expected from introducing Schools among them: no sooner have the children learnt their alphabet, than they and their parents are removed, and the labour is lost: few, either parents or children, are so stationary, either here or at any other cantonment, as to derive any permanent advantage from either the preaching of the Gospel or the operation of the School-system. At present we think Missionary Exertions should be directed to the permanent population of these countries. This Station is no doubt highly salubrious, and conducive to health: and this is the principal recommendation of Bangalore as a Missionary Station. [Deputation.

MINISTRY—Mr. Campbell's Canarese Congregation fluctuates a good deal, and is never very large; but some of those who attend appear to be influenced by the Gospel. In the villages round Bangalore, the assemblies are more numerous, and present very encouraging appearances. The English Congregation has improved; and Mr. Campbell is encouraged by several pious Officers and their Ladies. In the beginning of last year, he made a Missionary Tour of about 100 miles, in which he visited many places; and frequently engaged in public discussions with Brahmins and others, on various important points, both in Hindooism and Christianity: at Telamungala, at which a public market is held, he preached to an immense Congregation of Heathen. The Discourse seemed to produce a remarkable effect; multitudes followed him to his temporary lodging to receive Tracts; to whom he explained the Gospel more fully, and several of whom spoke of going to Bangalore to hear more of that way.

SCHOOLS—Five Day Schools have been established—one Tamul, two Telooگو, one Hindoostanee, and one Mahratta: they contain 120 children. The prejudices of the people present obstacles to the introduction of Christian Books; but, in the mean time,

the children are making progress. The Canarese School seems to enjoy the Divine Blessing: ten Boys are wholly supported in it: their education is entirely Christian; and some of them, it is hoped, are under serious impressions.

**SEMINARY**—The Madras Committee, assisted by the Deputation, have made such arrangements in the Seminary as seem likely to accomplish the great object which the Directors are prosecuting with all practicable diligence—the raising up of Native Teachers. There are four Canarese Students for the Ministry, under the tuition of Mr. Campbell; who expresses his satisfaction with them: two of them, David and Paul, will probably, in a short time, be recognised as Native Teachers. [Report.

#### WESLEYAN MISSIONARY SOCIETY.

John F. England, *Missionary*.

The Members, including those at Seringapatam which is connected with this Station, are 81: on those who are Natives, the Missionary expresses his conviction that they are sincere: most of the other Members he considers as of established piety. There are three Schools in the Circuit, containing 72 Scholars, of whom 7 are Girls.

#### SALEM.

A large town, N. Lat. 12° and E. Long. 79°—Inhabitants 60,000—the centre of an extensive Collectorate, and surrounded by populous villages.

#### LONDON MISSIONARY SOCIETY.

1827.

Henry Crisp, *Missionary*.

Mr. Crisp's original appointment was stated at p. 115 of the last Survey: he reached Salem Oct. 20, 1827.

On the Society's Deputation visiting Salem, they found so cordial a reception from a Gentleman of the highest respectability, by whom much had already been done to make the Inhabitants acquainted with Christianity and who most urgently entreated that a Missionary might be sent to the place, that they were induced to recommend to the Madras Committee, that Mr. Crisp, who had been destined for Cuddapah, but whose labours were not required there, should be appointed to Salem: this met with the cordial acquiescence of Mr. and Mrs. Crisp; and they would enter on their labours about the 25th of October last. Already, Schools, containing not less than 2000 children, are established in Salem and its vicinity, which are to be put under the superintendence of our Missionary. From the Report of the Deputation, the Directors cannot but think very highly of this New Station, as promising to become one of the most important of the Society's fields of labour in Peninsular India.

[Report.

#### COIMBATORE.

The chief town of a large Collectorate, in N. Lat. 10° 55' and E. Long. 77° 6'—about 15,000 Inhabitants.

#### LONDON MISSIONARY SOCIETY.

W. B. Addis, *Missionary*.

Circumstances similar to those which influenced Messrs. Tyerman and Bennet to desire the Settlement of a Missionary at Salem, led them to cherish the same feelings toward Coimbatore. It appearing to them and the Madras Committee, that Mr. Addis, sent out to superintend the Schools at Quilon under Mr. Thompson, might be spared from that Station, and more efficiently employed at Coimbatore, he has been instructed to spend six months with Mr. Mault at Nagercoil, in order to acquire a knowledge of the language, and other assistance in theological study; after which he will be regularly Ordained as a Missionary, and proceed to Coimbatore.

[Report.

#### TELLICHERRY.

A Town on the Malabar Coast, north-west of Cochin.

#### CHURCH MISSIONARY SOCIETY.

1817.

J. Baptist, *Protestant Schoolmaster*.

No notices relative to this Station have, till now, reached us, since those given at p. 113 of the Survey for 1826. At Midsummer last there were 79 Scholars, one of whom was 50 years of age, and the rest varying from 5 to 25. Many are of Portuguese extraction. The education is Christian.

Baptism was administered to a Heathen, at his repeated and urgent request, a few days before he died. He had been servant in a pious family, and often visited the Schoolmaster. A large assembly of Heathens, of both sexes, witnessed his baptism with deep attention. J. Baptist presses earnestly for a devout and zealous Missionary to occupy the Church at this Station, and bears the following honourable testimony to the Gentlemen in the Civil Service of the Company—

They have not been ashamed to own themselves, either in public or in private, the Disciples of the Crucified Jesus: neither have they disdained to assemble for Divine Worship, on a Sabbath, with their neighbours in an humble sphere, nor been backward to assist the needy. Now should all Superiors condescend to set such pious examples, what blessedness may not then the people expect to reap! May it, therefore, please the Lord to send such always among us!

## COCHIN.

A Sea-port at the southern extremity of the Province of Malabar—about 160 miles north-west of Cape Comorin—Inhabitants, in 1827, about 20,000; being 300 Protestants, 10,000 Roman Catholics, 1000 Jews, 2000 Mahomedans, and 6000 Heathens; with a populous vicinity.

## CHURCH MISSIONARY SOCIETY.

1817.

Samuel Ridsdale, *Missionary.**Native Assistants.*

Mr. Ridsdale spent from February 1825 till the middle of December of that year at Cottayam, in studying Malayalim, and assisting in the labours of that Station; visiting Cochim weekly, for a considerable part of that time.

In a noble Church, 180 feet by 63, built by the Portuguese and now appropriated to his use, he began Public Worship on the first Sunday in February 1826—twice in English and once in Malayalim; which last Congregation increased from 40 to 80; finding, however, that many of the people could benefit by no language but the Portuguese, he entered on the study of that tongue; and, after about a month, began, in October following, a Portuguese Service, which was soon attended by 300 persons. These Native Services were much opposed by the Roman Catholics: the opposition greatly reduced the Congregations. A Missionary Meeting is held on Wednesday Evenings, at which 60 or 70 people attend. An Assistant has been employed to read, in the public parts of the town, portions of the Scriptures in Malayalim.

Five Schools, three of which were in neighbouring villages, had 160 Scholars; and 50 persons had been collected in an Evening School, opened for the benefit of those who are employed in manual labour during the day; but, here also, the opposition diminished the attendance: Eleven Boys and six Girls, most of whom are destitute, have been received into the family, with the design of training them as Teachers.

In furtherance of these objects, Mr. Ridsdale visited great part of Cochim, house by house, exhorting the people to avail themselves of the Ministry of the Word for themselves, and of a Christian Education for their Children; and he has always found, that these pastoral visits have been followed by an increased attendance at the Schools and in the Congregations. Dissatisfaction has been created in many breasts with the reigning superstitions and inquiries after the Truth.

Feb. 1829.

Of the inhabitants of Cochim, Mr. Ridsdale gives a melancholy view. The Protestants were rapidly apostatizing to the Church of Rome, and seem to have been preserved as a body chiefly by the Ministration of the Missionaries from Cottayam: they have all united themselves to the Church, and their number has been increased by the conversion of three Jews and twenty Roman Catholics. Of the Mahomedans and Heathens, Mr. Ridsdale says—

The Mahomedans here seem to have lost the greater part of their accustomed zeal for their own superstitions: they have here but one Mosque, and it is inferior to many an English barn; and, excepting a continually fluctuating community of Arabs, averaging about 60, who resort to Cochim for traffic, very few attend public worship. The Heathens, though by creed the most remote of all from truth, may yet, perhaps, be the first to enter the kingdom of heaven. If the fact has never been stated before to you, you will be surprised to learn, that when a Brahmin is apparently at the point of death, it is common for his Gooroo, or Spiritual Guide, secretly to exhort him to embrace the Fourth Religion, i.e. Christianity; and although all classes behold Christianity with a jealous eye, yet I have discovered a prevailing persuasion that it will shortly become universal.

## JEWS SOCIETY.

1821.

There are two Schools at Cochim and one at Bombay: they are conducted by Mr. Sargon and several Assistants.

## COTTAYAM,

Or Cotym, a Village in Travancore: about 30 miles south-east of Cochim, and near the New Syrian College.

## CHURCH MISSIONARY SOCIETY.

1817.

Benj. Bailey, H. Baker, John W. Doran, *Missionaries.*J. Roberts, *Assistant.*W. Nurse, *Master of Grammar School.**Many Native Assistants.*

The Missionaries have entered on the direct exercise of the MINISTRY among the Natives. While they continue to co-operate most cordially with the Syrians, they have, on good and substantial grounds, judged it right to establish, on their own part, a Malayalim Service, and have a most encouraging Congregation.

Mr. Doran expresses himself with much satisfaction and hope in regard to the COLLEGE. The Students, ten of whom are in the Deacons' Orders of their Church, have been steadily pro-



gressive in their learning. They were, at the last dates, 50 in number, from 9 to 22 years of age, arranged in Five Classes. We shall quote the character which he gives of six of these Youths, premising the following particulars:—A, aged 21 years, entered in June 1819—B, aged 20, in September 1820—C, aged 18, in June 1820—D, aged 18, in September 1822—E, aged 18, in July 1826—F, aged 14, in July 1826.

A, the Deacon that stands first on the list, I have always viewed with the deepest interest. His respectable talents, fair industry, and good judgment, have ever impressed me with the conviction, that if it pleased the Holy Spirit to regenerate his heart, he might be a powerful means of effecting the reformation of the Syrian Church. Though I have yet no evidence that *the Day-spring from on High* has visited his benighted soul, yet I can see judgment increasingly operating against the admission of those worse than nonsensical rites and ceremonies with which the Syrian Church chains its members.

Of the Student B I am afraid to trust my feelings when I speak. I do in truth say, that every hour presents the Boy in a more interesting form to my mind. Whether I regard the superiority of his talents, the consistency of his deportment, or, above all, his evident desire to be made fully acquainted with the Truths of Salvation, I rejoice in the privilege of being his instructor, and feel that I could, even for HIM, spend and be spent in this land of idols. On the whole, I think he is the soundest scholar; and more capable of mental abstraction, than any other in the first class.

Concerning C, the next Student, I might say almost every thing that I have of the other. His thirst for knowledge is very great. Naturally silent, one finds it difficult to elicit his real sentiments and feelings; were I, however, to judge from the strain of his exercises, I should be led to conclude that there was in his mind a settled conviction of the value, the necessity, of real piety.

Every day commends D more and more to my mind. The avidity with which he lays hold of Scriptural Knowledge is most encouraging; and the discrimination of his mind is manifest, by the quickness and accuracy with which he discerns the pointed meaning of the Satires of Horace. His thoughtfulness and growing amiableness give much hope.

E's great ability is acknowledged by all his contemporaries; and his amiable temper and good sense have gained him, apparently, their affection and respect. The pious sentiment and accuracy of his Latin hexameter verse equally pleased and surprised a Scho-

lar and a Christian indeed, who, the other day, favoured us with a visit. He tells me, that Idolatry he despises; and that he would join at our Service, were it not for the fear of ridicule. Alas! how the fear of man operates!

His classmate, F, though not possessed of equal talent with him, yet, by dint of application, is determined not to be left behind. He certainly bids fair for making a most honourable stand.

Of the last Latin Class which had been formed, and of the general state and influence of the College, Mr. Doran says—

The manner in which they have thrown their little minds into the construction of Latin, is certainly far beyond any thing that I could expect. Their progress in Biblical Knowledge is still more encouraging. I confess, that, when I look round me, and see the ignorance, the stupidity, the pollution, from which these Youths have been taken, I am amazed and delighted at the regularity, ability, and method with which these little ones enter upon their studies.

Our Establishment is unquestionably exciting daily more interest among the European Population around; and the re-active influence, which this has upon the Syrians themselves, is good: it causes them to connect their personal respectability more with our operations; and, in proportion as this feeling diffuses itself, will cause parents more cheerfully to commit their children into our hands.

The mind of the Natives of this country is so indolent, that we hail with thankfulness the presence of any thing tending to rouse it to the pursuit of useful knowledge; and still more do we rejoice at any thing that brings it within the sound of those truths which make wise to the salvation of the soul. At times, I can weep with interest, when I view the Establishment prospectively. I look on every side, and see a vast population completely given up to Idolatry; and, in the possession of such a Creed, *hateful and hating one another*: but, even in our Cottayam Seminary, I see a stripling David, armed with the power of the Living God, coming forth to meet and level this Goliath: and this delightful prospect I view not, however, through the delusive medium of enthusiastic expectation, but through the clear and undeceiving Word of the Living God, added to the evidence of facts: I feel that I live in the affections of my Boys; and they are continually assimilating themselves more and more to my habits and feelings, and, in consequence, rendering the difficulty of governing them progressively less.

There are 34 SCHOOLS—the Grammar

School, with from 50 to 60 Scholars—32 Parochial Schools, with 863 Boys—one School, with 18 Girls. The Parochial Schoolmasters have salaries, averaging about 5 rupees each monthly, and there are 8 other Natives employed in the School Department, at a monthly charge of 46 rupees; bringing the annual salaries of the Native Assistants to nearly 2500 rupees. From Mr. Baker's report we collect the following remarks—

It is pleasing to see the attention and diligence with which the first three classes in the Grammar School pursue their studies; nor is there any reason to complain of the rest. Our Parochial Schools are going on better than they did a year ago; though they are neither so numerous nor so promising as they were about two years since, when Mar Dionysius was living, and used the very great influence which he possessed, both in enforcing the attendance of children and in raising contributions from the Churches toward paying the Masters. In the Nair Schools, a strong prejudice against our books was observed, and therefore nothing was said about introducing them; but they have, since that time, been gradually brought into use, in all the Schools, without exception.

Mr. Bailey's time has been chiefly occupied in connection with the PRESS. The Gospel of St. Luke, in Malayalam, was printed, and the Acts of the Apostles as far as the 17th Chapter: Mr. Bailey is extremely anxious to render the translation both as faithful and as universally acceptable as possible. The Liturgy, also, is begun at the press, and many of the Homilies are translated. The Youths employed in the Office improve in the manner of executing the work: besides a Malayalam Translator at 30 rupees monthly, there are 12 other Natives employed at monthly stipends amounting together to 42½ rupees.

Mr. Baker, on a general view of the circumstances of the Mission, considers it to be in a more encouraging state than it has been for a long time past; and that chiefly, because the attention of the Missionaries is not now greatly occupied, as from unavoidable circumstances it formerly was, with secular concerns, but is directed solely to their proper work; in which they enjoy the favour and countenance of the present Resident, Lieut.-Col. Morison. They speak with great pleasure of a visit paid to the Mission by the Deputation of the London Missionary Society.

### ALLEPIE.

A Town on the coast of Travancore, between 30 and 40 miles south-by-east of Cochin—in a District containing upward of 40,000 inhabitants, of 21 miles from north to south, and 3 miles from east to west.

#### CHURCH MISSIONARY SOCIETY.

1817.

Thomas Norton, *Missionary.*  
*Native Assistants.*

Mr. Norton reached Madras Aug. 5, 1827, on his return from England; and was detained there till the 20th of October: on the 20th of November he reached Allepie. The Malayalam Scholars were, in point of numbers, much as when he left; but the English School was dispersed. In April he writes that the Schools were on the increase; and that on the plan of using the Scriptures, Native Teachers offering themselves who engaged to comply with this condition: Mrs. Norton had 12 Girls under her care. Two Catechists and two Readers were fully employed, in reading and explaining the Scriptures and Tracts, in the bazaars and from house to house.

### QUILON.

A Town on the coast of Travancore, 28 miles north-west of Cape Comorin—inhabitants stated at 80,000; but said, by intelligent persons, not to be more than 40,000, including the villages near it.

#### LONDON MISSIONARY SOCIETY.

1821.

James C. Thompson, *Missionary.*  
*Four Native Assistants.*

The Directors report that Mr. Thompson and Mr. Addis arrived at Madras July 17, 1827: in the last Survey it was stated to have been on the 5th of August. The change of Mr. Addis's destination, from Quilon to a New Station at Salem, was mentioned under the head of Salem. Mr. and Mrs. Thompson reached Quilon Nov. 10, 1827. Mr. Ashton is returned to Nagercoil. The Directors report—

Mr. Ashton continued, during the year, to superintend the Mission. There are Nine Boys' Schools, containing 293 children: Mr. Mault visited Quilon in August 1826, and once in the course of 1827: at his first visit, he found the Schools in a better state than he had anticipated; and, on the second, he found their progress had been truly gratifying. By the assistance of Mr. Ashton he attempted to establish Girls' Schools, and succeeded far beyond expectation: there are now two in full operation; the one containing 20 and the other 26 girls, who are learning the first principles of Christianity. There are four Readers employed: they visit the schools,

examine the children, and in the bazaars and other public places make known the Gospel and distribute Tracts: they also assist Mr. Ashton in conducting the Public Service at the Mission, where a small Congregation assembles, and "where," Mr. Mault says, "the Gospel has not been introduced in vain."

## South Travancore.

LONDON MISSIONARY SOCIETY.

**Eastern Division.**

NAGERCOIL.

1805.

Charles Mault, *Missionary.*

**Western Division.**

TOWN OF TRAVANCORE.

1827.

C. Mead, W. Miller, *Missionaries.*

Messrs. Ashton and Cumberland, *Assistants.*

*Many Native Assistants.*

Mrs. Miller died Jan. 21, 1828: soon after their arrival, Mr. Mead's health having improved at Combaconum, he has resumed his place in this Mission; which has received, with the full consent of the Missionaries, an important modification by the Deputation.

The whole Mission in South Travancore has been formed into Two Divisions, the Eastern and the Western: the Eastern Division lies eastward and southward from Nagercoil, stretching down to Cape Comorin, which is 14 miles from Nagercoil: the Western Division stretches to the westward and northward, from Nagercoil toward Trevanderam. This new arrangement, with the condition and prospects of the whole Mission, will be best understood from the following statement by the Deputation.

The present residence of the Missionaries at Nagercoil is very suitable to the Eastern Division: but, having ourselves traversed the whole district, and both divisions of the Mission, we are convinced, that the Western labours under great disadvantages, in consequence of being so remote from the Missionaries. Convinced that the objects of the Mission would be greatly promoted, by one of the Brethren residing in a place more in the centre of this part of the district, we proposed to form the Two Divisions into Two Distinct Missions—that Mr. Mault should remain in charge of the Eastern at Nagercoil, with the Seminary, all the Congregations and Schools and the Native Teachers belonging to that part, now to be regarded as a Distinct Mission—and that Mr. Mead should remove, and

take up his residence in some central spot in the Western Division, about 10 or 12 miles from Nagercoil, with the Printing Establishment; and to take under his charge all the Congregations, the Schools, and Native Teachers belonging to that branch of the Mission, which should also be considered as a Distinct Mission. We proposed also, that the Seminary should be supported still from the proceeds of the landed property which belongs to this Mission, as it has been; both the Missions deriving equal advantages from it: and that the surplus of income should be equally divided, and be at the sole disposal of each Missionary for the support of Schools and the promotion of the general cause; each giving an account of the manner in which it has been expended. The two Missions are nearly equal as to the number of Schools, Chapels, Congregations, and Native Teachers.

Anxious to bring this arrangement to a conclusion before we left, being deeply convinced of its importance, and as it met with the entire and cordial approbation of both the Brethren, they accompanied us with a view to the selecting of a suitable situation and spot of ground on which to build a house for the accommodation of Mr. Mead. The ancient Town of Travancore, from which the Kingdom takes its name, about 11 miles from Nagercoil, near the main road which leads to Trevanderam, was deemed the most suitable; and a spot of ground, near that place and in the heart of an immense population, was fixed upon as being suitable. A chain of Missionary Stations is thus formed, running through the Kingdom of Travancore, commencing at Nagercoil—11 miles to the north and west, the Town of Travancore—29 miles further northward, Trevanderam—and 40 miles beyond that, Quilon. By one day's journey, all the Brethren can meet at Trevanderam, whenever the necessities of the whole Travancore Mission may render it needful.

Though we spent but a little more than a fortnight at this most interesting Station, we visited nearly every School; and had the people assembled at almost every Chapel, and had an opportunity of examining and conversing with them. In order to accomplish this, we were obliged to separate: one of us was accompanied through the Eastern Division by Mr. Mault; the other through the Western by Mr. Mead.

In the EASTERN Division are 14 Chapels, 10 of which are good and comfortable buildings, and one more is to be immediately erected: the Central Chapel at Nagercoil, not yet finished, belongs to the Eastern Division. Here are, also, 36 Schools, containing 1304 Children, some of which are Girls: besides the Girls' School at Nagercoil, under

the care of Mrs. Mault, in which are 40 fine Girls, 12 of whom learn to make lace—making in all 1344 Children; one Schoolmaster to each School: the Seminary contains 31 Boys and Youths, who make a total of 1375 Children and Youths under constant religious instruction. In this Division are 1410 professing Christians—men, women, and children; 440 of whom have been baptized. To this Division belong 17 Native Teachers and Catechists.

In the WESTERN Division are 12 Chapels; 10 of which are good buildings, and the other two are under improvement and enlargement: one more Chapel is to be erected in the town of Travancore, near Mr. Mead's house. Here are, also, 21 Schools, containing 541 Children, some of whom are Girls; one Schoolmaster to each School. In this Division are 1441 Native Christians; 95 of whom have been baptized. To this Division 16 Native Teachers are attached.

The Eastern and Western Divisions contain together—

26 Chapels.

59 Schools, including Seminary and Girls' School.

95 Schoolmasters, and Mr. Cumberland, who is over the Seminary, with some Monitors.

1916 Children under Christian Instruction.

2851 Native Christians; 535 of whom have been baptized, about 100 of whom appear to be truly pious characters.

33 Native Teachers.

We had several opportunities of seeing all the Native Teachers, as they assemble once a week at Nagercoil, to report to the Brethren their labours; and to receive instruction and seek encouragement and admonition, such as it may be deemed necessary to give. Nearly the whole, it is hoped, are pious and consistent men and efficient labourers; possessed of good common sense, and a competent knowledge of theology: they appear to be much devoted to their work, and we had every reason to be satisfied with their qualifications and their labours. They are essential auxiliaries to this vast and extended Mission: with them is the Superintendence of the Schools, which they visit several times every week; and this they are enabled to do, as they all reside in the Villages at which they labour and where the Schools are. They, likewise, assemble the people in the Chapels, on Lord's Days and other occasions, and read and explain to them the Word of God; and go from house to house, catechising men, women, and children—a goodly number having turned from their dumb idols to serve the Living God: this is, indeed, generally speaking, but in profession; yet a considerable number, it is hoped, with the

whole heart. We were delighted, on several occasions, to see Congregations of 500 persons assembled in some of the Chapels; decently clad, and conducting themselves in the House of God with the greatest decorum and propriety. The Schools we found, in general, in good condition; the children making rapid progress, as well the children of the Heathen as those of Christian Parents: on the average, five or six in each School read the Scriptures in Tamul; about 15 or 20 repeat Catechisms, and answered such plain questions as we proposed to them on the meaning of Scripture and the general principles of Christianity. The Girls' School, under the care of Mrs. Mault, is in an excellent state, and does her much credit: 12 of these Girls learn to make lace, some of which is exceedingly well done: the children in this School and that called the Seminary, both on the premises, are entirely supported, clothed, fed, and educated, from the proceeds of land given for this purpose, and the sale of the lace made by the Girls. The Seminary contains, as mentioned above, 31 Boys, mostly small; a few approaching manhood: these latter may soon be useful to the Mission, as Readers or Schoolmasters: two or three know English pretty well: this institution is in a good state. The Printing-Establishment appears to be conducted with efficiency: some Native Youths are employed in it.

We are most highly gratified with the general aspect of this Mission. The whole is exceedingly encouraging, and ought to awaken our most fervent gratitude and praise to a gracious God.

### Tinnevely.

A District 150 miles long by an average breadth of 50, occupying the south-eastern extremity of the Peninsula—Inhabitants, 700,000.

### PALAMCOTTAH.

A Town about three miles from that of Tinnevely—33 westward from the Sea, and 65 miles east north-east from Cape Comorin—Inhabitants, 9400.

### CHURCH MISSIONARY SOCIETY.

1820.

C. T. E. Rhenius, Bernhard Schmid,

J. C. T. Winckler, *Missionaries.*

John Regel, *Catechist.*

*Many Native Teachers and Assistants.*

In reply to an attack made on this Mission (see p. 110 of the last Survey) in some of the Calcutta Papers, the Missionaries published a view of their proceedings, from the beginning in 1820: many highly interesting details, extracted from this document and other communications, appear at pp. 293—299, 520—527, 563—566 of our last Volume.

Such is the rapid increase of the Mis-

sion, that the call for assistance by the LABOURERS already so actively engaged is repeated and urgent. Suitable Stations are pointed out by them, in different parts of the district, for several more Ordained Missionaries: and they press for this additional aid, not only that they may be enabled to enter on new fields opening before them, but that they may have it in their power to exercise more particular superintendence than at present, without which the Mission must recede from the state which it has attained; the Congregations not being of a kind to be left to themselves, but requiring assiduous and constant superintendence.

Mr. Winckler removed to Tutecoryn at the end of August 1827, the western part of the Mission being placed under his more immediate charge: in Tutecoryn itself, there are from 4000 to 5000 inhabitants: about four-fifths of these are Roman Catholics and one-tenth Heathens, the other tenth being chiefly of European extraction: to the north and south of the town, extensive fields of labour open among Heathens and Mahomedans. It was in contemplation, however, that he should settle in one of the Villages of the Mission.

The MINISTRY of the Word continues to be effectual. The numbers who profess Christianity are not, indeed, so large as they were in 1825; many having, at that time, avowed themselves Christians from interested motives, as has since plainly appeared: disappointment and persecution drove this chaff away; but the Congregations have been joined by others, and are becoming more intelligent and established. At the last dates, the Congregations were on the increase — idols and images of devils were sent in from families which were renouncing Idolatry — new and effectual doors were opening for the Gospel — and in the town of Tinnevely, in particular, which had long resisted the light, many families had renounced their idols and had applied for instruction.

At Midsommer, there were, in 18 schools, 384 Boys, with an average attendance of 279: the number of School Girls, and of Male and Female Seminarists, is not exactly stated; but both the Male and Female SEMINARIES continue to prosper. Of the Male Seminary Mr. Rhenius says —

During the last half-year, the Seminarists have been, and at present are, the nicest set of Boys which I have ever seen, whether we

look to their health, or learning, or character. At the last examination we had scarcely any occasion to find fault with them, unless on their slow progress in Christian Graces: with the exception of four or five, all were rewarded.

The EXTENT of this Mission will be seen from the following returns, which we have collected from various documents —

There are 31 Native Teachers, who labour in 106 Villages, in which 756 Families have embraced Christianity: these families contain 2557 Men, Women, and Children; of whom 257 have been baptized, with 30 children: about 170 adults, it is hoped, are sincerely pious. In April 1827, there were six Churches or Chapels, 10 School Houses, and 10 Dwelling Houses, with various plots of ground, some given and others purchased, the estimated value of which is 12,372 rupees: one of the Churches, that of Palamcottah, built in 1826, is of burnt brick, 83 feet by 48, including the verandah, and cost 3006 rupees, of which two-thirds were local contributions: another Place of Worship, at Sattangkoollam, built in 1825, with a thatched roof, is 60 feet by 16, and cost 240 rupees: another had been an Idol Temple: the rest were small. Besides these, many Prayer Houses and Catechists' Dwellings have been erected among the Congregations; partly by the people themselves, and partly by assistance from a Local Mission-Fund.

The ENLARGEMENT of the Mission is entailing, unavoidably, an increased expenditure. The Madras Committee have felt it necessary to assign considerable sums for the erection of Places of Worship — the better accommodation of the Seminarists — and an increased number of Catechists and Schoolmasters. The Missionaries enumerate 25 Christian Villages, where Schools are earnestly desired, for the benefit of both the children of the Congregation, and of the Heathen who abound around them: besides which, pressing applications have been made by Roman Catholics and Heathens in other places, and even Brahmins have applied for the establishment of a Christian School. The Committee have ventured on authorising the establishment of 17 New Schools, in places where they were most urgently needed.

The Deputation of the London Missionary Society highly gratified both the Missionaries and their Congregations by a visit. Mr. Bannister, of Madras, apprises the Committee, that he had frequently conversed with those Gentlemen, at Madras, respecting this Mission; and was assured by them, that not the

slightest attempt appeared in the documents published to add a colouring to facts, but that to most of the statements they could themselves bear decisive testimony. The Missionaries, in allusion to the calumnies published against them, write—

The Cause of Christ will, doubtless, gain by such invidious attacks, while we get thereby more careful in making our Reports. Reviewing our past Journals and Reports, we find no cause to retract any thing. They consist mostly of FACTS, which cannot be undone; and we are glad, that, in expressing our joy at these occurrences, we have often backed it with our fears. If a fact appeared afterward to have sprung not from the best of motives, that does not undo the fact itself; and, having stated that also, we feel no small satisfaction in our minds.

#### NEGAPATAM.

A Sea-port in the Province of Tanjore, 48 miles east of the Capital—Inhabitants from 15,000 to 20,000; with three times that number in the immediate vicinity.

WESLEYAN MISSIONARY SOCIETY.  
1821.

James Mowat, *Missionary*.

Mr. Bourne, who arrived in April 1827, has removed to Madras, in consequence of the return of Mr. Hoole to England. The Members are 23: the Native Members evince a decided determination to walk as it becomes Christians. In 6 Schools there are 182 children. Mr. Mowat writes—

Our Tamil Service in the Chapel is far better attended than formerly. Prejudices are giving way. The willingness to discuss religious topics which at present prevails among the people, viewed in contrast with the awful indifference manifested on former occasions, and of which I have often complained, is encouraging.

#### COMBACONUM.

A populous Town, about 20 miles north-east of Tanjore.

LONDON MISSIONARY SOCIETY.  
1825.

*Native Readers and Schoolmasters.*

Mr. Mead's return to Nagercoil has been already stated. The labours at and near Combacorum seem now to be carried on by Natives. A Chapel, 50 feet by 30, built by subscription, "stands," Mr. Mead says, "as an humble building dedicated to the Lord of Hosts, in the midst of many a lofty and stupendous fabric devoted to the Powers of Darkness." A School of 50 children is held on the same premises; and another, of 35 children, in the middle of the town. At the neighbouring

villages of Tiruvessalore, Amenpettah, and Treviar, Schools and Congregations were formed. Catechisms are taught, Tracts distributed, and the Scriptures read and explained.

#### MAYAVERAM.

A Town of about 10,000 Inhabitants—21 miles north-east of Combacorum, and 160 south-south-west of Madras.

CHURCH MISSIONARY SOCIETY.  
1819—1825.

G. Theoph. Bärenbrück, P. P. Schaffter, *Missionaries.*

John Devassagayam, *Native Teacher.*

David Auben, *Native Catechist.*

*Many Native Assistants.*

Mr. Schaffter arrived at Madras at the end of September 1827, and joined Mr. Bärenbrück on the 17th of October.

At pp. 516—520 of our last Volume, some very interesting details are given relative to the state of the Natives, both Heathen and Christian. Mr. Schaffter thus speaks of the state in which he found the Mission:—

The people are, on the whole, in favourable circumstances as to temporal things, but in the greatest spiritual misery: the greater part of them are worshippers of Siva. Mr. Bärenbrück being the first Missionary, and probably the first European, who ever settled here, the inhabitants have many prejudices against white people, and shun a free intercourse with them: these circumstances render the work of the Mission difficult in its beginning and slow in its progress. Many, however, attend the Sunday Services and Morning and Evening Prayer, in the little Chapel built for the purpose; and, very often during the day, we are visited by a certain number of them who come to converse on religion; many of them appear to be convinced of the falsehood of their notions and the superiority of Christianity, but cannot surmount the obstacles which their connections throw in their way.

Besides the stated exercise of the MINISTRY, Mr. Bärenbrück began, in the early part of 1827, a public reading of the Scriptures, every evening, in the streets of the town. After a Chapter has been read by John Devassagayam, Mr. Bärenbrück explains and applies the whole or a part of it, as he judges best: when he cannot attend, John takes his place.

The SCHOOLS given up to the Danish Government, as stated in the last Survey, were 8 in number, and included some of the oldest and best Schools: the whole expense incurred on account of them had been nearly 6000 rupees: the Danish Government engaged that they

should be conducted on the principles which had been pursued by the Society. About the time of this transfer, desire for Christian Schools was manifested in Villages near Mayaveram : New Schools were, in consequence, opened ; and, at Lady Day last, there were 29 Schools in connection with the Mission, containing 1641 Boys and Youths : these consisted of 46 Brahmins, 1516 Soodras, 37 Mussulmans, 29 Protestant Christians, and 13 Roman Christians : besides these, there were 15 Girls—making a total of 1656 Scholars. In two of the Schools, the Seminary at Mayaveram and a School at Combaconum, both English and Tamul are taught ; in the others, Tamul only.

These Schools are, as elsewhere, gradually working a great change in the minds of the people. Mr. Schaffter writes—

Mr. Bärenbrück has instances which shew that the Word of God has a powerful and blessed influence on some of the children ; and he cannot but look on the Schools as one of the chief means, which the Lord has put into his hands for bringing these people *from darkness to light, and from the power of Satan unto God.*

Mr. Bärenbrück says—

In our New Schools, the children are afraid of answering a question put to them respecting religion : if I go near them, they shrink back, and all evince anxiety in their manner. Nothing of this is found in the Old Schools : the children will there speak without reserve on the worship of Idols as being sinful ; and will tell me, without hesitation, in the presence of their parents and other Heathens, that they must worship the True God ; and will frequently shew an attachment to me, for which I can assign no other reason than the instruction which I give them. Now and then I have heard that the children, on their return from school, have had conversations with their parents on what they have learned at school from the Divine Word or Catechisms : sometimes the Fathers of such children will come and tell it to us. A few days ago I heard a parent say—“My Boy has only attended your school a few months, and has learned more than I have done in all the years of my life ; and is now teaching me.”

The Youths of the SEMINARY, being 25 Protestant Christians and 5 Soodras, are included in the above number of Scholars. Of these about half appear to be under preparation as Teachers of their countrymen. Mr. Schaffter says of them—

I may say, with truth, of our Seminarians,

that the Word of God, which dwells among them richly, is not without effect : they seem to hear, with more and more interest and pleasure, what is good ; and are submissive to their Teachers, and regular in their conduct. There are among them some very promising Young Men, in whose hearts the Spirit of God seems to have manifestly begun the work of true conversion ; and I have been surprised to see how far some of them are advanced in the English Language and in other useful knowledge. May we not hope that it will please God to render some of these Young Men shining lights among their countrymen ?

### CHITTORE.

A Town about 80 miles west of Madras—inhabited, including some neighbouring Villages, about 10,000 ; mostly Hindoos, with a small proportion of Mahomedans.

#### LONDON MISSIONARY SOCIETY.

1826.

Robert Jennings, *Missionary.*

*Native Catechists.*

Mr. and Mrs. Jennings arrived here on the 4th of August last (1827) ; and were most cordially received by those excellent Christian Friends, who have so long interested themselves in the welfare of the Natives of Chittore. Mr. Jennings found a church of from between 60 and 70 members regularly organized. Public Worship is held every Sabbath, when upward of 100 adults, beside many young people and children, attend. Two Native Catechists are employed in the Mission : one of these preaches once on a Sabbath to the Prisoners in the common jail, whose number is between 600 and 1000 ; among whom considerable good has been done. There are several Schools, both for male and female children, in which the principles of the Gospel are regularly taught. Mr. Jennings has been supplied with a house by a respectable Gentleman ; and is devoting himself to acquire, as soon as possible, the power of addressing the Natives in their own language. Chittore is, in every respect, an important Station ; and the Directors confidently anticipate great good from the pious and diligent labours of Mr. Jennings. The Deputation speak in the very strongest terms of the good already done, and of the extensive field of usefulness among the Natives which is here presented. [Report.

Joseph Dacre, Esq. whose death, in February, was stated at p. 414 of our last Volume, was one of the friends alluded to in this extract.

Of some neighbouring spheres for labour Mr. Jennings thus speaks—

There are Three other Towns in the neighbourhood, teeming with inhabitants ; but

fearfully destitute of religious instruction—Vellore, Arcot, and Wallajapettah. Vellore is distant between 20 and 30 miles from Chittore; and, though it contains a population estimated at nearly 30,000 souls, yet very little has been attempted for their salvation: at present a Native Catechist is, I understand, employed there by the Society for Propagating the Gospel in Foreign Parts. Arcot (not the Cantonments, but the Native Town, a few miles from the Cantonment) and Wallajapettah lie within 30 miles of Chittore: they are so adjacent to each other, as to be separated only by an intervening river: these two towns, containing, probably, not less than 60,000 souls, are quite destitute of religious instruction — as sheep without a shepherd. As soon as I know the language sufficiently, I purpose, if spared, to pay particular attention to each of these places.

#### MADRAS.

The Second of the British Presidencies in India—on the east coast of the Peninsula—Inhabitants, 300,000—1000 miles from Calcutta, and 770 miles from Bombay.

The Rev. Thomas Robinson, Son of the late Rev. Thomas Robinson of Leicester, and one of the Company's Chaplains, having been appointed, by the Lord Bishop of Calcutta, Archdeacon of Madras, was installed in St. George's Church at that Presidency, on the 7th of May.

#### AUXILIARY BIBLE SOCIETY. 1820.

We collect the following statements from the Report of the Parent Society—

Of the *Tamil* New Testament, by Mr. Rhenius, 5000 copies are in the press; but, as several of those who have been accustomed to the Version of Fabricius still give it a preference, the Committee at Madras continue to supply that Translation to such as desire it. The Rev. Mr. Bailey is continuing his labours on the *Malayalam* New Testament; "5000 copies of St. Luke," the Madras Committee report, "are now printing at the Cottayam Press; and you will rejoice to hear that there is a prospect of a very extensive distribution of the Malayalam Scriptures, and that the version that has been adopted is likely to be understood by a large portion of the population of Malabar." The translation of the entire Bible into *Cannarese* is nearly completed by the Rev. J. Hands: the Pentateuch was nearly out of the press. The illness of the Rev. Mr. Gordon, whose translation of the *Telugoo* has, after mature deliberation, been preferred to that of the late Rev. Mr. Pritchett; has prevented any further steps being taken toward hastening the publication of the Old Testament in this Version.

Feb. 1829.

The issues at Madras have been more numerous than in any preceding year, excepting that of 1825, when large gratuitous issues were made, principally to Missionary Institutions. They have amounted to more than 8000 copies. Your Committee have received from their Auxiliary the sum of 1007*l.* 4*s.* 10*d.* on account of supplies sent out last year.

The Secretary of the Auxiliary writes, in August last—

Readers are to be found for the Scriptures, faster than we can supply them. In the southern parts of the Peninsula, an excellent system of Evening Reading has been established, in which great facilities are afforded to all, of learning and reading the Scriptures, under the authority of two Gentlemen (Missionaries) who have adopted this plan: the Meetings are well attended. Here, then, all who cannot read the Divine Word are taught to do so—all who can read, are practised therein—those who are too old to learn have the Word of Life dispensed to them—and all are instructed in *those things that belong to their everlasting peace*.

#### GOSPEL-PROPAGATION AND CHRISTIAN-KNOWLEDGE SOCIETIES.

##### Stations:

VEPERY, near Madras: 1727 — TANJORE, 205 miles south-by-west of Madras: 1766 — TRICHINOPOLY, 37 miles west of Tanjore: 1766.

The names of the present Missionaries are not stated. From the last Report of the Christian-Knowledge Society we extract the following particulars.

The School at Vellore, formerly under the superintendence of the Vepery Mission, has been transferred to the care of the Madras Committee: it contains 57 boys and 25 girls: a new School-house is about to be erected. The Missionaries at Vepery are unable to undertake the care of any additional schools; but when the Missionary Establishment shall have been increased, New Schools may be opened with every probability of success. At Cuddalore, there are now two Schools in active operation; and funds have been provided for opening two more. In the Tanjore and Tinnevely Districts, there are 41 Schools, containing 1075 Scholars; and Schools are about to be established at four additional places. Three new School-houses will be built at Trichinopoly, at the expense of Government, capable of containing 200 children each: the Native Christians in the neighbourhood are already estimated at 2000, including Roman Catholics; and there is reason to believe that many of the Heathen will readily send their children to the schools. It has not



been deemed expedient to offer the assistance of the Society in aid of Native Education at Tranquebar, nor among the Syrian Christians in Travancore: but the Committee have turned their attention to the want of schools in other parts of the southern territories; and the Rev. Mr. Spring, the Hon. Company's Chaplain at Quilon, has been assured of assistance from their funds, in the event of his being able, as he anticipates, to establish Female Schools in that neighbourhood.

The sum of 2000*l.*, granted by the Society at the suggestion of Bishop Heber for repairing and enlarging the Churches, Chapels, and School-houses in the Tanjore District, has been already, in part, expended in the proposed works.

The establishment, by the Madras Government, of a Board for the Superintendence of Native Education, has left the Committee at liberty to devote its exclusive attention to Christian Schools: measures are in progress for placing such Schools upon the most efficient footing; and for establishing them throughout the District, wherever a fair opening may appear—it being understood that they will receive all children, Heathen as well as Christian, who are willing to be instructed in them without infringing the rules established for their government. Inquiries have been circulated among the Chaplains and Missionaries, respecting the number and condition of the Schools in their different neighbourhoods, and the means which exist for supporting and extending them.

A new edition of the Tamil Liturgy has been commenced at the Vepery Press; and the great demand for the work, which has been received from many quarters, furnishes the strongest inducement for expediting the progress of it. Lending Libraries are about to be formed for the use of the European and Native Troops; and a Depository for the sale of the Society's books to members and the public has been opened at Madras, upon the plan of similar establishments at home, and has met with great encouragement.

The Madras Committee have urgently requested such assistance, as may enable them to rebuild and enlarge the Mission Premises at Vepery; and to place the Institution, generally, on a footing commensurate with its importance. The importance of Vepery, as a chief Missionary Station, arises from its being contiguous to the town of Madras, and consequently under the immediate inspection of the Committee of the Society for Promoting Christian Knowledge, and of the Committee of the Society for the Propagation of the Gospel—from its being in the midst of a large Christian Native and Half-caste Population—from its possessing a Printing Establishment, which has lately been much enlarged, and

may become the means of supplying the whole of Southern India with Bibles, School-books, and Tracts in the native languages—and, lastly, from the peculiar advantages which it enjoys as a place for the education of a higher order of Native Scholars, and for the instruction of Missionaries on their first arrival at Madras: the last of these advantages arises from its vicinity to the College of Fort St. George, where the most learned Native Masters are engaged; and from the knowledge and experience of the Senior Missionaries, who are generally stationed at Vepery. The Institution has been endowed, by the piety of former Missionaries, with funds appropriated to the maintenance of the Boys' School, and to the relief of the aged and infirm Poor of the Native Congregations: but no adequate means existed of making this Station of extensive benefit in the promotion of Christian Knowledge, until it was placed, at the suggestion of Bishop Middleton, under the care of the Madras Committee: by their care, and by extraordinary aids from the Society's funds, the Institution was speedily raised from the state of comparative decay into which it had fallen—the number of children in the School rapidly increased from 20 to 350—and, by the active exertion of its Superintendent, the benefit of education was there imparted, for the first time in India, to Native Girls; and with so much success, that Bishop Heber, in his Journal, has pronounced the Schools at Vepery, both male and female, far superior to any thing of the kind that could be seen at Calcutta. The Press also, which had long been inactive, was again set to work; and, as the Old Mission-Church proved too small to accommodate the large Congregations which desired admittance to the Services of the Church of England, the Society voted 2000*l.* for building a New Church, and the East-India Company's Government most liberally contributed a further large sum for its completion: this Church has now been opened for more than two years—an ornament to the neighbourhood, and a blessing to the people. The Committee have gladly consented, at the request of Government, to allow Divine Service to be performed in this Church by one of the Company's Chaplains, for the accommodation of the English residing in the neighbourhood, at an hour which does not interfere with the Service in Tamil; and thus, on each returning Sabbath, may European and Native Christians be seen assembling under the same roof, and celebrating Divine Worship in different languages, but with uniformity of doctrine and discipline.

These interesting and important circumstances appeared to deserve the most favourable consideration; and the Society being further assured that the Schools, even on

their present enlarged scale, do not afford education to all who have a claim upon the Institution—that the Mission Press, with its recent addition, can no longer be accommodated in the confined buildings in which its work has been hitherto carried on—and that the Upper School, at which it is intended to prepare Catechists and Schoolmasters for the Country Congregations, is now carried on under great disadvantages at Tanjore; it was determined to grant the sum of 1500*l.* to the Madras Committee, to be expended in the improvements and alterations specified by them as requisite to complete the establishment at Vepery.

The urgent want of additional Missionaries is pressed upon the Society's notice in every communication from its friends at Madras. The information received on this subject has been duly transmitted to the Society for the Propagation of the Gospel, where it was certain to receive the most serious consideration; and the Society has great pleasure in learning, that, although an adequate supply of Missionaries duly qualified for the East-Indian Service has not hitherto been obtained, yet measures for the improvement of the Vepery Mission are nearly perfected: and it is wished that the friends of both Institutions may understand, that they cannot render a more essential service to either, than by introducing, at this time, properly-qualified Candidates for the Missionary Office, who are willing and able to assist in gathering that plentiful harvest which is ripening for the hand of the reaper in many parts of India, and more especially in the Madras Presidency.

The following notice appears in the Report—

The Fund for promoting Native Schools in India, with the sum of 5000*l.* granted by the Society to it, amounts to 7955*l.* 5*s.* 10*d.* A part of this sum has been applied in the following manner: to Calcutta, 1799*l.* 6*s.*—to Madras, 1100*l.*—to Bombay, 250*l.* The remainder, 4805*l.* 19*s.* 10*d.*, is a very considerable sum when compared with the vast objects to which it is to be applied; but the Society will not hesitate to expend the whole of it in supporting the schools which have hitherto afforded such gratifying results—trusting to the liberality of future benefactors, to furnish means for future exertions, upon an equal if not upon a larger scale.

CHURCH MISSIONARY SOCIETY.  
1815.

James Ridsdale, W. Sawyer, *Missionaries*.  
36 *Teachers and Assistants, chiefly Natives.*

Mr. Ridsdale, who has had the charge of the Printing Office as well as the English Services, has been relieved from

the burden of the secular concerns, by the appointment of a Young Man to that office; and has, in consequence, devoted himself more entirely to the work of the MINISTRY. To two Services on Sundays and one on Tuesday Evenings, at each of which the attendance is very considerable, he has added another on Friday Evenings in a part of Madras thickly inhabited by Country-born: much profligacy has been said to prevail there; but Mr. Ridsdale is encouraged by the attendance of about 100 persons. His labours as a Preacher have been much blessed of God.

Mr. Sawyer has continued his diligent labours in the Tamul Department. An account of a visit by him to Conjeeveram appears at pp. 514—516 of our last Volume. The regular reports of the Mission not having arrived, we are not able to state particulars of his proceedings with relation either to the Ministry or to SCHOOLS.

Pressing requests have been made for Missionaries, by Gentlemen connected with Tellicherry, Mangalore, and Gooty; and Stations already occupied require additional Labourers.

The sailing of the Rev. James Baker Morewood, in September, in prosecution of the object stated in the following passage of the Society's Report, was mentioned at p. 472 of the last Volume.

The best mode of providing for the Education of the Children of the Missionaries has been for some time under the consideration of the Committee; and measures are in progress, which will afford considerable facilities for the attainment of this object. The elevation of the Nilghery Hills (from 6000 to 7000 feet above the level of the sea), and the consequent salubrity of the climate, greatly recommend them for a residence, and they are annually becoming more frequented by the Civil and Military Servants of the Company. The Committee have, therefore, on the representations which have been made to them by their friends at Madras, and by some who have returned to England, determined on the formation of an Establishment on the Hills, for the education of the Children of the Missionaries.

LONDON MISSIONARY SOCIETY.  
1805.

Edmund Crisp, W. Taylor, John Smith, *Missionaries.*

Teruchelroy, Nimmo, *Native Teachers.*

Mr. Smith sailed in the middle of April. From the Statement of the

Deputation and the Report of the Directors we collect the following notices.

**MINISTRY**—Two Chapels, at Black Town and Persewaukum, are neat and comfortable Places of Worship, of the same size and built after the same plan: each will accommodate about 300 persons: they are well situated, being surrounded by a great population. In Black-Town Chapel, there is Public Service on Lord's-Day Mornings and Evenings: when about 150 persons attend, principally Country-born: here is, also, a Public Service in the week evenings, when but few attend: here is a Church, consisting of about 20 members. There is also a small number formed into a society at Persewaukum Chapel, where there is Public Service on Lord's-Day Evenings, and once in the week; but it is but thinly attended, especially of late, owing to the commencement of a Public Service, at the same hour, at Vepery Church, which is very near. In future, however, there is to be a Public Week-Evening Service, alternately, at Persewaukum and Black-Town Chapels. Mr. Crisp and Mr. Taylor, assisted by Mr. Traveller, have divided all these Services among them, and take them in rotation: but new arrangements were made, just before we left Madras, in consequence of which a division of labour has been adjusted between Mr. Crisp and Mr. Taylor: Mr. Crisp takes under his care the Chapel in Black Town, with all its Pastoral and Ministerial Duties, with the Free Schools, and all the Native Schools in that part of Madras: Mr. Taylor has under his care Persewaukum Chapel, with its duties, and all the Schools in that direction; and the Native Tamul Service, which is held there on Lord's-Day Mornings. In consequence of this division, we doubt not that the whole work will be better done, and more labour bestowed. [Deputation.]

There are Twelve Regular Services conducted weekly at this Station, exclusive of occasional efforts: the aggregate average number of hearers appears to be about 700.

[Directors.]

**SCHOOLS**—The number of Native Schools supported by the Mission is 13, containing 479 Boys; the average attendance being about 432. If to these be added a Native Girls' School under Mrs. Taylor, and another under Mrs. Crisp, both of which are in a promising state; and the Boys' and Girls' Free Schools for the education of destitute children of Christian Parents, in the English Language, and the expense of which is nearly defrayed by voluntary subscriptions—the whole number of children in attendance on the Schools belonging to the Mission is 639.

[Directors.]

Having held a Public Examination of the

Schools, we had great reason to be satisfied with their state and progress. All these Schools are conducted on Christian Principles; and all who are capable read the Scriptures as a common school-book. [Deputation.]

**CENTRAL SCHOOL**—There was till lately a Central School here, under the superintendence of Mr. Crisp, whose object it was to qualify Young Men to be Assistants in the Mission, Schoolmasters, &c. But while it was a considerable expense to the Society, it rendered no compensation to the Cause: for, so soon as the Boy obtained an education which qualified them for any situation in which they could obtain a livelihood, they immediately left the School; to which neither gratitude nor any previous engagement could bind them, or to the objects contemplated by the Society. The number, at length, was reduced to three; and we advised that these should be dismissed, and the School discontinued. Such is likely to be the result with all similar Institutions, especially in the vicinity of Madras; for, no sooner are the pupils qualified for the purposes proposed, than they can obtain situations in shops, or as writers in offices, &c. in which they can have better stipends than they could hope for as Schoolmasters and Readers; and that side on which their worldly interest lies will always be preferred by a people so notorious for covetousness, and want of gratitude, and natural affection, as the inhabitants of these countries. To teach them English does but increase the evil. A similar attempt was made at Bellary, and failed from the same causes. The World, and not the Mission, will reap the advantages of such expenditure of Missionary Money. Here is no law to bind them to render their services to the Mission; and, were there, such heartless agents would be of no worth. [Deputation.]

These remarks, though they may serve to enforce caution and to abate sanguine expectations, yet should not discourage exertions, whenever circumstances will allow of them, to enlarge that body of Native Labourers by whom the great work will, doubtless, be ultimately effected.

The contributions to the Auxiliary, for the year, amounted to 1158 rupees.

#### SCHOOL-BOOK SOCIETY.

The Society has published editions of Six Works, to the aggregate amount of 5000 copies: it has Six other Works in the press or under revision, and Thirteen others in hand.

#### TRACT SOCIETIES.

The Madras Society printed, in its Ninth Year, 47,000 Tracts, and its Is-

sues were 72,835—making the total of its Issues 262,857; and not 262,866, as is stated by mistake in the casting-up in the Ninth Report. The Issues of the Ninth Year consisted of the following items—Tamil, 50,925; English, 13,416; Telooquo, 5328; Portuguese, 2598; Hindoostanee, 201; Danish, 140; French, 111; German, 85; Dutch, 22; and English-and-Tamil, 9.

The Palamcottah and Nagercoil Society had raised 705 rupees, and printed 18,000 Tamil Tracts. The funds of the Madras Society, aided by contributions from the Societies at Bangalore, Belgaum, Vizagapatam, Tranquebar, and Mayaveram, amounted to 2367 rupees.

The Religious-Tract Society granted, in the year, 144 reams of paper, and a large number of its Publications.

#### WESLEYAN MISSIONARY SOCIETY.

1817.

Rob. Carver, Alfred Bourne, S. Hardey,  
*Missionaries.*

Mr. Hoole having returned on account of his health, Mr. Bourne, who had proceeded to Negapatam, has returned to Madras. Mr. Hardey sailed in the autumn for this destination.

The Members in the District are 142. In the two Circuits, north and south, into which the District is divided, there are 7 Boys' Schools with 206 Scholars, and 2 Girls' Schools with 36 Scholars. In the Northern Circuit, the determined opposition of the Roman Catholics has reduced the number of Scholars.

#### PULLICAT.

A Settlement on the coast, 25 miles north of Madras—formed by the Dutch, but ceded to the British in 1823.

#### CHURCH MISSIONARY SOCIETY.

1827.

John Kindlinger, *Missionary.*  
T. E. Meyers, *English Schoolmaster.*  
E. Franz, *Portuguese Reader.*  
Paramanenden, *Tamil Catechist.*  
*Native Assistants.*

Mr. Kindlinger states, in April, that the Tamil, Portuguese, and English Congregations continue much as they were when last reported. The English Boys' School had 38 Boys, and the Ten Tamil Schools 270; the English Girls' School had 27, and the Three Tamil Schools 57—making a total of 392; being 45 less than in the last Report. At pp. 512—514 of our last Volume, will be found various statements by Mr. Kind-

linger relative to Schools and the Natives.

#### CUDDAPAH.

The Capital of a District of that name: which extends, from north to south 290 miles, and from east to west 60 miles; and contained, by a late census, 1,094,000 inhabitants—travelling distance of the town north-east from Madras, 133 miles—Inhabitants, 60,000.

#### LONDON MISSIONARY SOCIETY.

1822.

William Howell, *Missionary.*  
*Native Assistants.*

The change of Mr. Henry Crisp's destination, from Cuddapah to the New Station of Salem, has been already mentioned.

The Deputation give the following description of Cuddapah—

This town is situated on a hot sandy plain, of considerable extent, and surrounded by distant hills: it is remarkable for its great heat; and, on this account, it is vulgarly called by Europeans the "frying-pan of India," resembling in its locality that utensil. The town was formerly much more extensive than at present, as the ruins all round indicate: these ruins, however, in general, are but the ruins of poor, wretched, mud-walled cottages. The town consists principally of such hovels—of one story—placed in tolerably good street-order; while those which are fallen down and suffered to remain in that state are almost as numerous as those which are inhabited: this will give a general idea of towns in all parts of India. Here are several Mosques and Mahomedan Burying-grounds, crowded with tombs, built in the style peculiar to that people: general appearances indicate the former dignity of the Moors here, and strikingly demonstrate their present degradation: as to extent of population, indeed, the Mussulmans are numerous in this place, being about one-third of the whole; but they are wretchedly poor, ignorant, and sensual. The other two-thirds of the population are Gentoos: they have but few pagodas in the town, and these are very small: these people are also generally poor.

From the Report of the Deputation, who express themselves as much pleased with the general aspect of the Mission here, we collect the following summary view: some points touched upon in former Surveys are here stated more at large.

LABOURERS—Mr. and Mrs. Howell are both Indo-Britons, pious and worthy people, and greatly respected by the English Gentlemen in the neighbourhood. Mr. Howell devotes his whole strength and time to the Natives; and does not suffer his attention to

be diverted from his great object by English Services. Teloo-goo is spoken here: Mr. Howell preaches in it with great fluency.

**MINISTRY**—Mr. Howell settled here in December 1822: since which he has baptized of men, women, and children, 239: several of whom have removed to Chittore and belong to the Congregation there, and five families have relapsed to Heathenism: the above number comprised one Brahmin, 23 Soodras, 5 Mahomedans, and 210 Parriars: about 80 of these have gone to Chittore, and 25 have been expelled. A Church has been formed of Native Christians, and 22 members have been admitted; nine of whom are at Chittore. Within the last two years, 21 couples have been married; and, within that time, have been 14 deaths. On Lord's Days, Mr. Howell preaches twice to the Native Congregation, when about 100 attend; well dressed, and behaving with great propriety: they sit on the floor, according to their custom at other times: there is an obvious difference between them and other Natives as to cleanliness and decency of dress, and this difference is in favour of the Christians. There is Public Service again on Wednesday Evenings, when about 80 persons attend: on Friday Evenings is a Prayer Meeting, when there are 50 or 60 present: Mr. Howell preaches at the jail on Saturdays: he has likewise conversational meetings in the School-room on Mondays. All the Christian Children attend the Sunday School, and Mr. Howell meets them before the Afternoon Service to converse with and to catechize them. He employs three Readers and Catechists to go from house to house in the evening of every day, to instruct both Christians and Heathens: their names are Luther, who was a Brahmin; Jonah and Job, who were both Parriars: they all seem to be pious and devoted men. The famous Ananderayer is here at present: he is advanced in years, and is employed as a Catechist. Mr. Howell speaks of the professing Christians as being, in general, consistent: if they act otherwise, they are dismissed from the Village.

**BUILDINGS**—A neat and comfortable Chapel has just been completed, 48 feet by 82, built of burnt bricks, and plastered over with chunam: it cost only 2400 rupees, which sum was raised in the country, and principally in the neighbourhood. Mr. Howell has also built himself a house near the Chapel; a good and comfortable dwelling, with a hall and four bed-rooms, and verandahs both in front and behind: this house cost only 1400 rupees: it stands in a good compound, in which are an excellent garden and a well of good water. Still nearer the Chapel, he is erecting a good

School-room for the Children of the Native Christians.

**CHRISTIAN VILLAGE**—A little further off is a Village of mud-walled cottages, in two rows; forming a street, consisting of 36 houses and 148 residents, appropriated for the use of those Natives who embrace Christianity and consequently lose caste. All the cottages are inhabited. In this Village is a School-room, used for that purpose till the new one is completed; and where all the Christian Families meet for family-prayer, mornings and evenings. Here is a Weaver's Shop, in which are several looms; Mr. Howell being anxious to teach the people some business by which they may obtain a livelihood when they embrace Christianity, lose caste, and are abandoned by their friends: he has established a Paper Manufactory, with the same view, since we left Cuddapah. All the inducement of a worldly nature, which Mr. Howell holds out for Natives to become Christians, is to allow them to reside in one of these cottages, find them employment, and make them work for their own subsistence: in the first instance, he provides them with looms, wheels, &c. which the people afterward pay for by instalments. We cannot but highly commend this plan, which is the best of any that we are acquainted with to meet the case; and this, or some other, we think, must be acted upon, so long as the loss of caste in these countries is attended with consequences so appalling and discouraging. A subscription of 50 rupees per month, from a Gentleman at some distance, enables Mr. Howell to erect these cottages, and to carry these plans into effect.

**SCHOOLS**—Mr. Howell has at present Four Schools connected with the Mission, all under Christian Instruction—one, of Christian Children, consisting of 15 boys and 12 girls, taught by a Christian Native; and two for Boys and one for Girls, the children of Heathen Parents, containing together 60 boys and 12 girls. Besides these, he has under his superintendence Two Schools of Mussulman's Children: one of which is supported by Mr. Judge Haig, containing 20 boys; and the other by the Registrar, Mr. Brown, in which are 40 boys; but Christian Principles, we are sorry to add, are not allowed to be introduced into these Schools. All the Schools are supported by the subscriptions of the Gentlemen in the neighbourhood; Mr. Howell being very reluctant to draw on the funds of the Society for that purpose. We found them in a good state.

## VIZAGAPATAM.

A Sea-port, 483 miles north east of Madras, and 557 south-west of Calcutta.

LONDON MISSIONARY SOCIETY.  
1865.

James Dawson, *Missionary*.

Our Readers have been apprised of the death of Mr. Gordon, who long laboured at this Station, and departed this life since the visit of the Society's Deputation: a brief Memoir and Obituary appeared at pp. 423, 424 of our last Volume.

The Deputation of the Society furnish the following description of this Station—

Vizagapatam lies open to the Bay of Bengal to the east, from whence a heavy surf rolls in upon the beach. Two conical hills, situated just out of the town to the south-west, bearing, the one a Hindoo Temple, and the other a Mussulman Mosque, of a white appearance, form very interesting objects. Past the bases of these hills, an arm of the sea runs; which widens to a great extent, stretching behind the town for some miles into the interior: this flat country is not covered by the sea, except when there are very high tides: here a great deal of salt is made; and also chunam, or lime, by burning sea-shells, which are dug out of these alluvial strata.

A low sand-bank, about four miles in length, running parallel with the shore and situated between this lagoon and the main sea, is the site occupied by the town; which extends about a mile-and-a-half along the sand-bank, and occupies the entire width, which is about half-a-mile. The town is compact, laid out in streets of sufficient width, which generally cross one another at right angles: the houses of the Europeans hold but a middle rank, and few of them are good: the houses, or cottages, of the Natives have a more neat and comfortable appearance than those of the peasantry of Bengal. Here are several Hindoo Temples, which are lower than those in Bengal, and built in a very different style: some of them, being richly endowed, draw a great number of Brahmins around them, who exert all their influence to keep up their importance, but which, however, is rapidly falling into contempt. Here are some Mahomedan Mosques, but the Mussulmans are both few and poor. There is no English Protestant Church or Chaplain; and the place in which the Missionaries conduct their Public Religious Services is a private dwelling-house.

From a census which was taken about four years ago, including Vizagapatam and its immediate vicinity, it appeared that there were about 35,000 souls. The great mass of the people are Hindoos, or Gentoos; only one-fifteenth being Mahomedans. Telooogo

is commonly spoken. There are about 200 Europeans, principally Invalid Soldiers. About 300 are Indo-Britons; and there is a considerable number of the descendants of Portuguese, who have nearly lost their own language, and are in nearly the same spiritual and moral condition as their Gentoo Neighbours.

This place was formerly regarded as highly salubrious; and, as such, was selected as a place for invalid soldiers: but is now, from causes unknown, regarded as very unhealthy.

We collect their Report of the Mission under appropriate heads.

**LABOURERS**—The Missionaries appear to be diligently employed in their several departments, and to the extent of their strength. Mr. Gordon is employed in the work of translation, and has got the whole of the Old Testament in a state of forwardness: he also takes part in the English Services; and, every evening, visits some of the Schools: he is highly esteemed by the people, and appears to be a truly excellent man; but we regret to say that his health appears to be in a very precarious state: his illness has continued for the last four months: he is said to have a very extensive knowledge of the Telooogo: on the week-days Mr. Gordon is employed about his Translation, from nine in the morning till five in the afternoon, when he goes to visit some of the Schools in rotation. Mr. Dawson visits daily four or five of the Schools: the School Department is immediately under his direction.

**MINISTRY**—The Brethren are not in the habit of preaching formally to the Natives; but, in visiting the Schools, the people assemble round them, when they address them, while catechising the children: this is an excellent method; but we wish that it were accompanied by preaching in the streets and bazaars. Much religious knowledge has been, however, diffused among the people by these means, and by circulating Tracts, &c.: much prejudice has been removed, though much still remains. The Missionaries perform two English Services every Lord's Day—one morning, the other evening—in the house above named; when considerable Congregations attend: there were present about 150 persons, principally Country-born, at the Public Services. A Church has been formed here, which contains 12 Members. On Lord's Days, from nine o'clock to half-past ten in the morning, there is a Public Service held at one of the largest School-rooms in the town, in Telooogo, at which time the Congregations vary very much, sometimes very few attending, at other times a considerable number: after this is an English Service: at three, the Missionaries catechize a class of the Orphan

School-Children, and address them: English Service again in the evening, by Mr. Dawson: a Prayer Meeting is also held with the poor of the flock. Every evening Mr. Dawson allows the neighbours to attend his Family Prayer, when he gives them a short exhortation.

**SCHOOLS**—The Schools are in excellent condition: there are Twelve in the town and neighbourhood. One of them is a School of Girls, under the kind care of Mrs. Vaughan: two are composed of Country-born Children: the rest are the Children of Hindoos, with a mixture of Mahomedans: besides the Girls' School, there are several Girls at the Boys' Schools, both in the town and villages. All these Schools are conducted entirely on Christian Principles: the Scriptures are read, and Watts's Catechisms are taught: they also learn writing and ciphering. The Masters, in general, appear to be suitable and well-selected men. Though our time was very limited here, yet, with great exertion, we saw all the Schools: both in reading and also as to their knowledge of the principles of Christianity, we had every reason to be well satisfied: no Schools in India, so far as we have yet gone, are in a better state. All the School-rooms are remarkably neat and clean, with sand strewed over the floors, on which the children write with their fingers. There are many children among them of respectable parents.

There are, besides these 12 Schools, two others in the town for Indo-Britons; and one kept by a poor private soldier, gratis. So that there are 15 Schools in the town and its vicinity, containing about 400 children of both sexes, all under direct Christian Instruction, and highly promising. This statement includes the Orphan Schools, of about 40 girls and 30 boys, mostly the descendants of European Parents. They appear to be well and very frequently superintended; each School being visited several times in the week, and carefully examined as to their proficiency.

**TRANSLATIONS**—When we were at Madras, we had an opportunity of attending a Meeting of the Committee of the Bible Society; and were highly gratified on hearing, from the Report which was read, so favourable a testimony given to Mr. Gordon's translation of the Scriptures. It was spoken of in the highest language by the Committee of Translations.

#### Orissa.

##### GENERAL BAPTIST MISSIONS.

Many particulars relative to the Society's Missions in this Province, and the peculiar difficulties under which they are carried on, were stated at pp.

553—561 of our last Volume. Under each of the three Stations now occupied by its Missionaries we shall collect from the last Report the most recent intelligence. Mr. Cropper (p.116 of last Survey) arrived at Calcutta in November 1827, on his way to Orissa.

#### CUTTACK.

A Town of 60,000 Inhabitants: 251 miles, travelling distance, south-west of Calcutta. 1822.

George Lacey, *Missionary.*  
*Native Assistants.*

**MINISTRY**—In the Chapel, English Preaching is conducted twice on the Lord's Day, and Oreah Service is maintained during part of the year on Thursday Evening. Some of the Members appear to possess qualifications which may render them useful in the Ministry of the Word. [Report.]

The Gospel, except when prevented by sickness or rain, has been declared to the people seven times a-week throughout the year. I have generally confined my Public Preaching to three places, in bazaars, greatly thronged: they have usually heard with attention; but sometimes I have been abused with the tongue of slander and blasphemy, or pelted with dust or broken pots. When visiting a School, I have placed the children in their classes in front of the School, or on the road side; and, by exercising them in some part of their lessons, numbers of people have been attracted to the spot, when they have been exhorted to trust in Him who is the Way and the Truth and the Life. Once a fortnight I devote Thursday Evening to about 50 poor people—blind, lame, leprous, and otherwise diseased—who come from all parts to receive a pice each. These poor creatures have a very correct idea of the Way of Salvation revealed in the Gospel, as many of them have attended us ever since we came to Cuttack. I sometimes make one of the principal persons among them repeat, before his companions, the Ten Commandments, and mention the remedy which God has provided for the salvation of sinners from the guilt of the broken Law. Inquirers visit our bungalow for instruction in the way of the Lord, and often the better part of the day is spent in this delightful task. A good deal of divine knowledge has been thus imparted to these degraded and idolatrous people: many thousands have heard of the atonement made by Jesus Christ for the sins of the world; and have been exhorted to leave the worship of wood, and stone, and silver, and gold, and to worship and to serve Him alone. I have invariably made it a point in preaching to lay down before the people the Law of God, which they have violated; and to point them to the blood of Jesus as the

only remedy. In declaring these serious and important truths, I have frequently observed the people to be much moved with the amazing instance of Divine Love manifested in the Gospel of the Redeemer. I have ever considered that the Cross of Christ is the instrument which God will own and bless; and, from observing its effect on the minds even of my Heathen Hearers, in comparison with any other doctrine, I am confirmed in this persuasion; and, by the grace of God, I hope and design to make this the subject of my Ministry while I shall have life and breath remain.

[Mr. Lacey,

**SCHOOLS.**—The success of our Schools depends, in a great measure, upon the Masters: little instruction could result from reading books about the doctrines of which the Masters were themselves ignorant. Under this impression, I have felt it my duty to devote the afternoon of every Lord's Day to their instruction: they generally bring with them some of their elder children, and frequently relatives or acquaintance. They have improved in divine knowledge, and have perceptibly improved their Schools. This meeting is talked of among the Heathen for many miles round Cuttack, and hence I conclude that the subjects discussed are also extensively known.

The beneficial effects of the English Charity School are already visible: the number of children is 26, including 6 or 8 Native Youths. Seven Native Schools contain 233 children: of these, 66 Boys read the New Testament; and the greater part of them have obtained as good a knowledge of the Scriptures as children in England of their circumstances; and particularly are they informed of the way of salvation by the atonement of Jesus Christ. The elder boys commit large portions of Scripture to memory, as well as pieces of Christian Poetry and Catechisms. These treasures of Sacred Truth will never be lost; but, as the tales of the filthy Bhagabot committed to memory by other children tend to degrade and debase their character in mature years, so we may expect that the pure and holy instructions committed to memory by the Youths in our Schools will have a desirable effect on their character and conduct when grown up. We have now not a scrap of a Hindoo Book in our Schools; nor do the people object on that account: instead of the filthy Bhagabot, the children now read St. Matthew or St. Luke; and, instead of committing to memory the shameful tricks of Krishnoo with the 16,000 milkmaids and his favourite mistress Radha, their memories are now stored with the Sermon on the Mount, or a New-Testament Parable: instead of their learning at school to call upon a murderer or adulterer for pardon and salvation, they have learned to say, *Our Father which*

*art in heaven!* In this respect, *What hath the Lord wrought!* and what has He not further in store!—The scene is opening—the obstacles and prejudices are yielding—and the day of light begins gradually to dawn on India. What a glorious harvest do we see by faith, which our not very distant successors will gather!

[Mr. Lacey.

A Telinga Man was baptized on Christmas Day 1827; and, on the 23d of March following, Gungadhor, an Oresh Brahmin, who had been long inquiring into the Truth.

#### JUGGERNAUT,

Or, Pooree Juggernaut—a Town near the Great Temple of Juggernaut—on the coast, south of Cuttack.

1828.

William Bampton, Missionary.

Mr. Bampton has, during a great part of the year, here continued his exertions; while another part has been devoted to journeys, designed to diffuse through the surrounding country the tidings of salvation. Several months in the year are thus employed by Mr. and Mrs. Bampton, in travelling through the sequestered parts of the country: During these excursions a tent is their dwelling; they range into the midst of the Heathen; and leave Europeans and all European intercourse for weeks or months together. These journeys are necessarily connected with much fatigue and privation.

[Reports

#### BALASORE.

A Town of about 10,000 Inhabitants, with a very great population in its vicinity—170 miles from Calcutta, 100 from Cuttack, 150 from Juggernaut.

1827.

A. Sutton, Missionary.

The Society has now the satisfaction of possessing a Third Missionary Station in Orissa. This is at the populous town of Balasore; and was established by Mr. and Mrs. Sutton, who removed thither in the early part of the year 1827.

The inhabitants are a mixed community of Oriyas, Bengalees, Mussulmans, and a few low Portuguese. One of the principal inconveniences which I at present experience from the distribution of the people, is the want of a place, where the people are to be met with in large numbers, similar to the principal bazars at Cuttack or the vicinity of Juggernaut's Temple at Pooree. The general character of the people seems to proclaim them exceedingly depraved: their impurity seems to be more glaring than in other places.

[Mr. Sutton.

Four Schools contain on an average 100 Boys and 3 Girls in daily attendance.



## Ceylon.

NOTICES of the Visitation of the late Bishop Heber, relative to the State and Prospects of Christianity in Ceylon, appear at pp. 566—570 of our last Volume.

### AUXILIARY BIBLE SOCIETY.

Such is the increasing demand for the *Tamul* Bible, that the Committee have determined on printing in Colombo an edition of 3000 copies. In *Pali*, the Gospel of St. Matthew has been printed, and copies have been forwarded to Burmah, to be examined by competent judges. The edition of the *Cingalese* Bible now printing will be reduced from four quarto volumes, the size in which it was formerly printed, to a moderate octavo. The Parent Committee have granted 700 reams of paper. A new Branch Society has been established at Kandy, in addition to those at Jaffna and Galle, which continue their labours.

### RELIGIOUS-TRACT SOCIETY.

To the Auxiliary at Colombo there have been granted 48 reams of paper and 9000 Publications, and to that at Jaffna 24 reams and 9000 English Publications. The Committee hope to render assistance to the Church Missionaries in the circulation of Tracts in Familiar Cingalese, and have taken measures for the preparation of Tracts for the Burman Empire.

## Cingalese Division.

### BAPTIST MISSIONARY SOCIETY.

#### STATION AND LABOURERS.

COLOMBO; with the Village of *Hanwell*: 1812: James Chater, Hendrick Siers; and Native Assistants in 13 Schools.

#### PROCEEDINGS.

Mr. Chater, assisted by Mr. Siers, continues to supply the three distinct Congregations in Colombo and its vicinity, and also regularly visits four villages at some distance. The Churches at Colombo and Hanwell contain about 40 members, five of whom were baptised in November last: several others were expected soon to make a profession of their faith in Christ.

Of the Missionary Operations in this quarter, the Schools form a hopeful feature: with an increase of agency and funds, they might be extended much more widely. The number of pupils in Ten Boys' Schools is 479; of whom 420 are constant in attendance: of these, 170 read the Cingalese New Testament. Three Youths, who have thus been educated, have already given decided evidence of conversion to God: one of them was about to proceed to the College at Serampore, with an

ultimate view to the Christian Ministry among his countrymen. Three Female Schools contain 115 Girls.

Toward the end of the year, the health of Mr. Chater was so much impaired, that he undertook, at the recommendation of his medical friends, a voyage to Bombay. This measure has been attended with considerable benefit.

[Report.

Mr. Chater returned from Bombay in the beginning of March.

### CHURCH MISSIONARY SOCIETY.

#### STATIONS AND LABOURERS.

COTTA, 6 miles south-east of Colombo; 4500 inhabitants: 1822: S. Lambrick, Jos. Bailey, James Selkirk; C. Beling, Assistant in English Schools, and Native Assistants in Eight Schools—KANDY, about 80 miles east-north-east of Colombo; consists of 10 or 12 streets, laid out with considerable taste by the late King: 1818: T. Browning; Joseph Fernando (country-born) School Visitor; a Native Reader; and Native Assistants in Nine Schools—BADDAGAME, a village 12 or 13 miles from Galle: 1819: G. Conybeare Trimnell, G. Steers Faught; Fred. Loret, Assistant English Master; and Native Assistants in Five Schools.

Mr. and Mrs. Faught, with Miss Stratford, landed at Trincomalee Aug. 2, 1827; and reached Colombo, by way of Jaffna and Tutecoryn, on the 24th of September: in the early part of December, Miss Stratford was married to Mr. Lambrick. Mr. Mayor and Mr. Ward, of Baddagame, both so debilitated that they could not longer continue at their post, sailed from Galle on the 1st of April, and reached Algoa Bay on the 29th of May: they were detained there and at Cape Town, by affairs connected with the vessel, for several months, at great inconvenience and expense; and did not arrive in the Channel till the 19th of January, upward of three-quarters of a year from their leaving Ceylon. Mr. Faught had assisted in the superintendence of the Schools at Cotta; but removed, at the beginning of April, to take part in the labours of Mr. Trimnell at Baddagame.

#### PROCEEDINGS.

At pp. 609, 610 we quoted the statements made by Mr. Lambrick to the

Governor on the importance of cultivating the *Vernacular Cingalese*: the Missionaries, at their Ninth Annual Meeting held at Colombo in September 1827, call the attention of the Society to these remarks, as exhibiting, in a very clear and forcible manner, the state of literature in Ceylon, and the hindrances to the diffusion of knowledge among the Cingalese. In reference to the *Translation of the Scriptures into Familiar Cingalese*, the Missionaries made the following Minute—

We cannot pass over that part of the Cotta Report which refers to the translation and distribution of those portions of the Cingalese Scriptures which have issued from this Press, without expressing our warm congratulation to Br. Lambrick, that, notwithstanding the prejudice and opposition which he has encountered in this important part of his labours, he has not only been enabled to persevere in faith and hope, but that he already begins to derive encouragement from the manner in which his Version is countenanced by several of our Countrymen and many respectable Natives; and especially from the blessed effects which have begun to result from its circulation. And while we desire humbly and thankfully to acknowledge the goodness of God, for having for so many years vouchsafed to this Mission the benefit of our dear Brother's counsel, example, and labours, we earnestly pray that he may be spared to see the fulfilment of his hopes, in preparing for the Cingalese the Volume of Revelation in their Vernacular Tongue.

Of this Translation, the Book of Genesis, the Gospel of St. Matthew, and the Acts of the Apostles are already printed: the Epistle to the Romans was going to the Press, and three or four Books were prepared for printing. The Fund opened toward defraying the expenses, (see p. 119 of the last Survey,) amounted, at the last dates, to 968 rix-dollars in Benefactions, and 219 in Annual Subscriptions. In addition to the Chief Justice and the Archdeacon, many Gentlemen of the Civil Service, Missionaries, and respectable Natives are contributors to this fund.—The Missionaries add—

The Word of God is, we trust, beginning to take effect in the hearts of two or three, who have now, for the first time, had it brought within the reach of their comprehension.

Cotta.

MINISTRY—The attendance on preaching at Cotta itself is in the same fluctuating state that it was last year. The Congregations at

the Schools, where we have Divine Service (four Services at four different Schools) on the Sunday Mornings and Evenings, have improved during the past year. One of the Schools, where we regularly preach on the Sunday Afternoon, is, in general, quite full; and we are much encouraged in preaching the Gospel to them, by witnessing the great attention which they manifest, and the interest which they seem to take in the important truths delivered to them. At the other Schools, where we attend on the Sunday Mornings, though the numbers are small, yet the people are attentive: so that, on the whole, we may say, that, in this department of the Missionaries' work, things are going on well, and at present wear a favourable aspect.

[Missionaries, Sept. 1827.]

The Baptism of a Jew was noticed at p. 300 of our last Volume: he has since justified the hopes which had been formed of him. At pp. 610—613, various details are given relative to the Natives at and near this Station, and the labour of the Missionaries among them.

SCHOOLS—The English School is in a more flourishing state than it has been since it was established: it contains 21 Boys, with a daily average attendance of about 16: one only is maintained by the Society: they apply very diligently: the talents of some of them are quite of a superior order. In 8 Native Schools, there are 151 Boys and 19 Girls, with an average attendance of 107: we did hope that the number would have been increased by the circulation of Br. Selkirk's Address and by his visits to the houses of the people in the different Villages: in this, however, our hopes have been, in a good measure, disappointed. One or two of the Schoolmasters are conscientious men, and take great pains. Of the Children in the Schools, 80 are daily engaged in reading the Word of God; and our Monthly Examinations continue to give us good reason for believing that much information is gained in the things of religion, not only by the Scholars but also by the Masters: some of the questions which the Masters propose, shew that they pay a good deal of attention to those important doctrines which they are constantly employed in inculcating on the minds of the Children; while the very appropriate and sometimes surprising answers given by the Children also evince that the attention of the Masters is not bestowed on them in vain. Application has been made to us by the inhabitants of two Villages for establishing Schools among them: one will begin next month with 25 Boys.

[Missionaries, Sept. 1827.]

CHRISTIAN INSTITUTION—The following

Regulations are adopted: the Youths to be chosen from among the Cingalese and Tamilians—preference to be given to those in the Central Schools at the Four Stations—the age at admission to be from 12 to 20 years; and the qualifications, that they be able to read and write their own language, and write and construe the English into their own tongue, and understand the first four rules of arithmetic—their continuance in the Institution to be Six Years, subject to modification according to the views of the Missionaries who may have the superintendence.

[*The Same.*]

**PRESS**—This has been constantly at work during the year; the Works carried through it have been—Part of the Syntax—A Second Edition of Mr. Lambrick's Vocabulary—Prayer Book, in Cingalese, 250 copies—Memoir of Coomaravel, 1200 copies—Genesis, in Cingalese, 500 copies—Mr. Selkirk's Address, 400 copies—The Acts to the 27th Chapter, in Cingalese, 750 copies. [*The Same.*]

On the 8th of November, 1827, the Foundation Stone of the Christian Institution was laid by his Excellency the Governor, Sir Edward Barnes, in the presence of the Chief Justice, Major-General Sir Hudson Lowe, the Archdeacon and Clergy, and the principal British Inhabitants, civil and military, of Colombo: on which occasion the Rev. Samuel Lambrick delivered an Address, declarative of the nature and objects of the Institution; and the Archdeacon called down upon it, by solemn Prayer, the blessing of Almighty God.

#### *Kandy.*

**MINISTRY**—The Congregations are, on the whole, encouraging; in that the Word is attentively heard. Among the Portuguese and Cingalese, there are 8 Communicants, whose moral conduct, so far as I know, is consistent. One of these, a Modeliar, is very devout; and makes himself useful among his relatives and neighbours, in inducing them to attend Divine Worship.

[*Missionaries: Sept. 1827.*]

I addressed a Letter, a month or two ago, to the Portuguese Protestant-Christians inhabiting this town, which has brought many of them to attend Public Worship. Since I have been disengaged from the English Duty, I have resumed preaching in the Prison; and there appears a greater degree of attention than formerly.

[*Mr. Browning: July, 1828.*]

**SCHOOLS**—These are 7 for Boys and 2 for Girls: in the Boys' Schools, there are 221, with an average attendance of 124; and, in the Girls', 26, with an average attendance of 17.

The Schools are promising, especially those

in Kandy. In the English School, there are three or four promising Youths, whom I hope, by the blessing of God, to recommend in time to the Christian Institution. The Children in the Country Schools do not learn so many Lessons as those in Kandy; and, during the last two months, the cultivation of their paddy-fields has so much occupied their attention, that they have gone to school very irregularly: still we are not left without encouragement; either in the progress of the Children in learning to read, or in the portions of Scripture committed to memory. In one or two places, opposition has been made; and the Priests have endeavoured to persuade the Children and their Parents not to read Christian Books: but, notwithstanding, the books given as rewards are received with thankfulness; and the desire to learn to read is on the increase.

[*Mr. Browning: Sept. 1827.*]

#### *Baddagame.*

**MINISTRY**—The Congregation attending the Church at Baddagame continues much in the same state as last year: the greater part appear to listen with attention, and some occasionally seem to be affected by what they hear; but these impressions are, for the most part, soon obliterated. We have 8 Natives attached to the Mission, including three of the Boarding Boys, who regularly partake with us of the Lord's Supper. The European Population at Galle having been greatly increased by the arrival of the head-quarters of the 16th Regiment, we have, in compliance with the repeated solicitations of many of our countrymen, endeavoured to afford them such means of religious instruction, during the want of a Chaplain, as our other duties would justify: the Morning Congregation at Galle is large, and we have reason to hope that the Divine Blessing has not been withheld.

[*Missionaries: Sept. 1827.*]

Seven of the Youths that have been brought up in the School have been admitted to the Table of the Lord, four of whom are still boarding with us: their conversation is orderly and consistent; and I have no doubt but that they have from their hearts renounced the errors and superstitions of their forefathers.

[*Mr. Trimmell: Dec. 1827.*]

We could send home statements, in which there might not be the least deviation from truth, which would be very interesting and encouraging to our friends, but would produce, however, very false impressions on their minds, and lead them to think that our work was prospering much more than it really is. Our accounts are discouraging to you, but not a tenth part so much so as the things are to us which we constantly see and hear. We would, therefore, earnestly beg, that, in all your Missionary Sermons and in all your Addresses at Missionary Meetings

you would crave from the people, above every thing else, their believing and earnest prayers.

I must not, however, lead you to think that we have no encouragement, or that we have no distant prospect of the Sun of Righteousness rising upon this benighted land. The twilight in some countries is much longer than it is in others. In this land, the natural sun very soon after day-break springs up and shines with great splendor: in England, the faint but increasing twilight continues some hours before the sun breaks forth; yet the rising of the sun is certain. It may be the same in this country with the Sun of Righteousness: it may be long ere He shines with splendor; but His rising is sure, and the time is appointed. And we believe that there is, even now, a little glimmering of light, which will shine more and more to the perfect day.

Besides regularly preaching at the Church and Country Schools, we constantly visit the people in their own houses; sometimes collecting together as many neighbours as we can—at others, conversing with individuals, and distributing Tracts to those who are able to read them. Sometimes we meet with much opposition; but, more frequently, with a careless unconcerned hearing, with an apathy that is truly grievous: at other times, we meet with persons who appear to listen with attention, and to feel an interest in the things which we say to them: so that though we have much to grieve and discourage us, we have some things to afford us hope and comfort.

[*Mr. Trimnell: July 1829.*]

**SCHOOLS**—The state of the Out-Schools has been discouraging; owing in part to the irregularity and want of zeal in the Masters, and in part to our not having been able to visit them so frequently as is necessary to secure the faithful discharge of duty by the Masters. Four Boys' Schools contain 134 Scholars: the Girls' School fluctuates. The Boarding Boys, 15 in number, have made satisfactory progress in their studies; we cannot say that they manifest that earnestness about eternal things, which would evidence their having been very powerfully awakened and quickened by the Spirit; but, judging from their general conduct, we have every reason to cherish the hope that they habitually live under the influence of that fear of the Lord which is the beginning of heavenly wisdom. [*Missionaries, Sept. 1827.*]

The care of the Day Schools Br. Faught has undertaken, and the Boarding Boys are chiefly entrusted to me: the elder Youths have been removed to the Institution at Cotta. There are now eleven, in whom I see some favourable signs, but many things to try my faith and patience. [*The Same.*]

The separation of Mr. Mayor and Mr. Ward, with their families, from

this scene of their labours, was attended by many indications of regard on the part of the people; which, while it augmented the pain of their departure, afforded them encouraging evidence that their labours had not been fruitless. Mr. Selkirk, who visited Baddegama, from Cotta, for the benefit of his health, thus speaks of the first Sunday in December 1827—

At the Morning Service, the Church was crowded to excess. After Service was ended, the Modeliar, attended by the chief inhabitants of this and the neighbouring villages, having heard that the Brethren Mayor and Ward were soon to leave, came up with an Address, expressive of their gratitude to the Missionaries for the benefits which they had received from them—of their sorrow at the prospect of their early departure from among them—and of their unfeigned love and respect to them. It was signed by himself and all or most of the people.

A circumstance like this will increase the sorrow which a Minister and Missionary must feel, at the prospect of the dissolution of a connection which has subsisted for eight or nine years. No one knows how strong a passion LOVE is, till there has been some opportunity of proving it. Most of the poor little School Girls, this morning, when they passed by the door on their way to the Church, were sobbing aloud.

Mr. Trimnell gives the following account of Mr. Mayor's Farewell Sermon—

The people came from all the neighbourhood. Our Church was filled: I suppose there were, at least, 700 persons present. The Service began by singing a hymn. Br. Lambrick then read Prayers. After another hymn, three persons, two children and a girl about 14 or 15 years of age who has lived several years with Mrs. Ward, were baptized by Br. Ward. Br. Mayor preached from 1 Cor. xv. 1.—*Brethren, I declare unto you: the Gospel which I have preached unto you.* He stated the chief doctrines which had been preached to them—expressed sorrow that they had not laboured among them with more faithfulness and affection, and begged the people to pardon them—exhorted them to attend to the preaching of those who should follow, and begged them to be kind to them—encouraged them to seek the Saviour—and declared, that, if it should please God to give them health, neither the lags of their islands nor of their native country should prevent their coming out to them again. During the Sermon every person, old and young, man and woman, was greatly affected. Tears might be seen rolling down many a black face. Two girls who sat just before me, in the organ-loft, cried as if their hearts would break.

I have never been so much encouraged by any thing that has happened before, as I have by this scene; for I perceive that the people are not void of feeling and affection. My love for them has been greatly increased; and I hope I shall labour among them with more zeal and delight than I have hitherto done.

#### WESLEYAN MISSIONARY SOCIETY.

##### STATIONS AND LABOURERS.

COLOMBO, with Colpetty—NEGOMBO, with Chilaw; 20 miles north of Colombo; 15,000 Inhabitants—KORNEGALLE; 60 miles north-east of Colombo: 1821—CALTURA, with Ben-totte and Pantura; 27 miles south of Colombo—GALLE, with Amlangoddy; 75 miles south of Colombo—MATURA, with Belligam; 100 miles south-south-east of Colombo.

S. Allen, W. Bridgnell, Benj. Clough, Dan. John Gogerly, Rob. Hardy Spence, Alex. Hume, John McKenny, Richard Stoup, *Missionaries*; John Anthoniez, S. A. Bartholomeusz, W. H. Lalmon, Daniel Perera, John Adrian Poulrier, Cornelius Wijesingha, *Assistant Missionaries*: with many *Native Assistants* in the Schools.

##### PROCEEDINGS.

The Members at the Cingalese Stations amount to 424; viz. Colombo, 103—Negombo, 104—Kornegalle, 7—Caltura, 82—Galle, 18—Matura, 110. The Returns of the Scholars are not complete; but they appear to be much the same in number as in the preceding year: see p. 129 of the last Survey: from Negombo and Matura, which had, between them, 1413 Scholars in the preceding year, no Returns are given: from the other Stations, the Returns amount to about 1760.

##### Colombo.

MINISTRY & SCHOOLS.—The Sunday-Morning Congregation in the Pettah has considerably increased: at the English Service on Sunday Evening, we still preach to what we may call, in Ceylon, a large and respectable Congregation, who hear with marked attention: the Portuguese Congregation, on Tuesday Evening, has greatly decreased; a rapidly-extending knowledge of English having rendered many capable of understanding a Sermon in our tongue, the Portuguese Congregation has been on the decline as the English have increased: in the Fort, the attendance is generally good; and, on Sunday Evening, crowded. The Classes, consisting of Country-born Young Men and Natives, have not, we think, undergone any material change: some of them, though formerly Idolaters, we have every reason to consider as experienced Christians. In preaching to Native Congregations, we meet with increasing

encouragement; and are greatly assisted in this work by the Local Preachers, who continue to discharge the duties assigned to them with zeal and diligence. There are on this Station, 6 SCHOOLS, 7 Teachers, and one Assistant-Superintendent, and 400 Children on the lists.

[*Missionaries.*]

MISSION INSTITUTION.—This Institution, formed for the purpose of furnishing a limited number of young Native Converts and Catechists with a knowledge of Christian Doctrine, and of such branches of Science as might effectually guard them against the illusions of a Visionary Philosophy and the seductive calculations of the Eastern Astronomy, still affords great promise of extensive and permanent utility. The reports of the Missionaries contain very gratifying intelligence of the good effects, which, by the blessing of God, it has already produced, and of the provisions which it is evidently supplying for the more general dissemination of sound philosophy, in connection with the principles of true religion. During the past year, two of the Young Men instructed in it have been placed in situations of important public usefulness: Mr. Bartholomeusz has been received on trial, as an Assistant Missionary, by the Cingalese District Meeting; and Mr. Lutersz has been appointed to the Caltura Station as an Assistant-Superintendent of Schools. The number of Young Men in the Institution at the commencement of the year was six; of whom two, as just stated, have been removed to public situations.

[*Report.*]

The Students have conducted themselves, during the year, in all respects, as becomes professors of religion; being attentive to all the Means of Grace, and not only manifesting a willingness to take any plan of public labour assigned them, but looking upon such an appointment as a favour.

[*Missionaries.*]

##### Negombo.

MINISTRY.—Though we have lost several Members, the loss has not only been made up, but an increase of 31 on the number of last year has also been made during the year.

[*Missionaries.*]

##### Kornegalle.

MINISTRY.—The state of the work in this Circuit is far from being of an encouraging nature. The prejudices of the people, generally, in favour of their own system of religion, are unusually strong: they seem to be entrenched in such fortresses of superstition, as are well nigh impregnable. But as the people are entirely under the spiritual domination of their priests, and as the priests themselves, in a few cases, are obtaining light with respect to the errors of Buddhism and the truth of Christianity, there is a little and just ground to hope, that, even in this wilderness, there is beginning to be made a highway for our God.

[*Missionaries.*]

*Caltura.*

**MINISTRY & SCHOOLS**—The encouraging prospects at Pantura continue; and that side of the Circuit affords ample and ready employment for all the agents of the Mission on the Station. The Children's Classes, which had been discontinued, have been renewed, and a new one formed in the village of Egoddy, where we have a flourishing School and a charming Native Congregation. Our little cause at Bentotte is, at present, very low; which arises from circumstances not under our controul, and which must change before we can consider it a place of much promise. The work in Caltura goes forward steadily; although the Portuguese Congregations have not been so large as we had reason to expect, considering the number of that class of people resident in the village. The **SCHOOLS** here continue to form the foundation of great and lasting good to the Native Inhabitants: the last year's labours have been productive of real benefit: the increase which has taken place is very encouraging, being not less than 260 Children: the number of Schools, at present, is eleven; which contain 688 Children, 138 of whom are Girls: the increase is to be accounted for by the opening of two new Schools, and upon the ground of the favourable operation of the new system of paying the Masters according to the attendance of the Children. [Missionaries.]

The ignorance of the people on religious subjects almost exceeds credibility, considering that they all profess to be Protestant Christians; the whole population, or nearly so, having been baptized, that their names might be entered in the Government Register to secure the possession of their lands; but, being completely destitute of religious instruction, they are all practical Buddhists. Demon Worship prevails among them, to a very great extent: the Prince of Darkness has them in complete subjection, and vice of every description reigns almost uncontrolled. [Mr. Gogerty.]

*Galle.*

**MINISTRY & SCHOOLS**—The state of our Members, in general, is highly satisfactory: after putting away from us those who walked disorderly, the rest have been preserved in a course of conduct such as becometh the Gospel, and a considerable growth in grace is manifest amongst them. Congregations at the Portuguese Services are increasingly numerous; and their attention to the Word preached, very great. We have commenced three new Services in Cingalese, during the year; and, though the attendance is small, the few who compose these little Native Congregations seem to hear with interest. Our **SCHOOLS**, with one exception, are in a prosperous state: the attendance of the children is far more regular than formerly, and their

progress in every department of their learning is very manifest: the Schools are 10 in number, and occupy a range of 20 miles along the sea-coast, and bring under their influence a very numerous population toward the interior: during the past year, a more than ordinary degree of attention has been paid to them in the way of superintendence and examinations; and it has, in most cases, been followed by beneficial effects; the children being more regular in their attendance, and their improvement being more evident in every branch of their education. [Missionaries.]

*Matura.*

**MINISTRY & SCHOOLS**—The English and Portuguese Congregations on this Station are small; but the attendance of the Natives on our Cingalese Services is regular and encouraging. The average number in the **SCHOOLS** has, during the year, been considerably increased: much attention has been paid to the formation of Classes among the children; and we trust that, in many of their tender minds, a love of our discipline and religion has been established, which, in after life, will repay our labours among them. [Missionaries.]

**Tamul Division.****WESLEYAN MISSIONARY SOCIETY.****STATIONS and LABOURERS.**

**BATTICALOA**, on the east coast: about 60 miles from Caltura, and 75 from Trincomalee — **TRINCOMALEE**, on the north-east coast — **JAFFNA**, capital of the District of Jaffna; with Point Pedro.

John George, Peter Percival, Joseph Roberts, *Missionaries*; John Hunter, John Kats, John P. Sanmuggam, Solomon Valooppulle, *Assistant Missionaries*.

**PROCEEDINGS.**

The Returns of Members and Scholars are as follows — **Batticaloa**: 29 Members: Scholars, 182 Boys — **Trincomalee**: 8 Members: Scholars, 141 Boys and 20 Girls — **Jaffna**, with Point Pedro: 97 Members: Scholars, 535 Boys and 66 Girls.

*Batticaloa.*

**MINISTRY**—The Members walk in the fear and love of God. Several, who have been reclaimed from the Romish Persuasion, are an ornament to their profession. [Missionaries.]

*Trincomalee.*

**MINISTRY**—Of Trincomalee we have seldom been able to say much: the Native Inhabitants are among the worst in Ceylon: the majority of them were born Christians, but they are now, without exception, all Heathens. The whole neighbouring country is thinly populated. The small Society is doing well. [Missionaries.]

Our Congregations at the Mission Chapel continue much the same; the Portuguese is

discouraging. Our Native Out-door Congregations in the Little Bazaar are still large, and often very encouraging. The Congregation in the School on a Sunday Morning still continues to encourage me to devote all the labour possible to this part of the Station. The Tamil Prayer-Meeting on a Sunday Afternoon is very well attended: about 40 boys, and 10 to 15 adults, are the average; an Address is always given. We have, also, a Prayer-Meeting on Monday Evenings, attended by about 20 half-caste people; it may be conducted either in Tamil or Portuguese.

[Mr. Percival.

All our Services have been carried on with regularity; and the general attendance has been better than during the former part of my residence here. The Word preached has shewn itself to be, not of man, but of God. The baptism of three Heathen Men took place on the 14th inst. We have received four more Heathens into the Tamil Class, on trial, as candidates for baptism; and also two Natives from the Roman Catholics; all of whom are affording every proof of their sincerity.

[The Same: Dec. 1827.

*Jaffna.*

**MINISTRY.**—In Jaffna, we are, unquestionably, year by year, gaining more influence. In the town, our Mission is a real blessing. The European Descendants, who were fast wandering to other folds, have been reclaimed: many others were merging towards idolatry: heathenish practices were very common among them: by the bounty of some friends, we have been enabled, to a considerable extent, to relieve their temporal wants; and have thus found a way to their affections and gratitude. Our efforts in Jaffna are felt in distant stations: a moral influence is spreading. During the year, several of the Heathen have been brought to the knowledge of Christ, and are now united to us in Christian Fellowship. We have latterly adopted evening preaching in the neighbouring villages; and, hitherto, have succeeded beyond our expectations. At Point Pedro, the influence which we are gaining among the Natives is much increased. The Congregations are, in general, good: many hear with attention. The public baptism of several adult Heathens, who have given evidence of their being changed characters, has excited considerable interest. We have reason to believe that many are convinced of the folly of Heathenism, and of the superiority of Christianity; but the great danger is, that if we cannot follow up our efforts by a regular establishment among them, they will relapse into something as bad as Heathenism itself.

[Missionaries.

# AMERICAN BOARD OF MISSIONS.

## STATIONS AND LABOURERS.

**TILLIPALLY:** 1816: H. Woodward; G. Hodge, T. Dwight, Native Preachers; and 7 Native Assistants — **BATTICOTTA:** 1817: Benj. C. Meigs, Daniel Poor; Gabriel Thasera, Native Preacher; and 10 Native Assistants — **ODDOOVILLE:** 1820: Miron Window; Nicholas Permander, Axel Backus, Native Catechists — **PANDITERIPO:** 1820: John Seudder, M.D.; S. White, Native Assistant — **MAKEPY:** 1821: Levi Spalding.

The distances of these Stations from the town of Jaffnapatam are as follows:—*Makepy*,  $4\frac{1}{2}$  miles, north-by-west—*Oodooville*,  $5\frac{1}{2}$  miles, north—*Batticotta*, 7 miles, north-west—*Tillipally*, 9 miles, north-by-east—*Panditeripo*, 10 miles, north-north-west.

Several changes have taken place in the Native Assistants of the Mission, but none among the Missionaries. Mr. Woodward's marriage at Bombay (see pp. 102, 193 of the last Volume) took place Oct. 10, 1826; and that of Mr. Knight, of the Church Missions, on the 19th of that month. Mr. and Mrs. Woodward were shipwrecked on their voyage; but escaped with their lives and a part of their baggage.

## PROCEEDINGS.

The following abstract is collected from the Nineteenth Report, 1827-28, as quoted in the *Missionary Herald* for January of the present year, which has just been received.

**MINISTRY.**—The number of regular and serious attendants on Public Worship at the different Stations is rather interesting: a knowledge of the Gospel is extending, and many have less confidence in their system than formerly. About 20 Native Converts were admitted to a public profession of religion during the year. The whole number of Church Members, who have been gathered from among the Heathen, was 120; of whom several had died witnessing a good profession, and a few had been excluded for improper conduct. Just 100 were alive and in good standing on the 24th of January 1828; including 14 who had been that day admitted: of these, five were Schoolmasters, five were Youths in the Preparatory School, and two were elderly persons: the whole was considered as a very valuable accession. Others professed a desire to join the Church; but the Missionaries were not hasty in forming a judgment, as to the piety of individuals concerning whom they entertain good hopes. The Younger Members of the Church have preserved as fair a religious character, and exhibited as many proofs of lively piety, as would have been expected from the same number of Youthful Converts in the United States: they have certainly done much more

for the direct promotion of religion among their own countrymen, than is ever expected from individuals of the same age in a Christian Country. When the pious Natives residing at Tillipally were assembled, Mr. Woodward could look around upon 25 or 30 individuals, from whom he was in the habit of receiving aid in his Missionary Work: they were competent to attend Religious Meetings, and conduct them in a profitable manner: they visited the people, and distributed Tracts, and discharged the duties of Monitors and Assistant Teachers.

**FREE SCHOOLS**—Tillipally, 27, with 1121 Boys and 287 Girls: Batticotta, 15, with 571 Boys and 133 Girls: Oodoville, 18, with 784 Boys and 123 Girls: Panditeripo, 17, with 458 Boys and 151 Girls: Manepy, 16, with 446 Boys and 248 Girls. Total, 4322; being 3380 Boys and 942 Girls, in 93 Schools. The expense of the Free Schools, for 1827, was about 2620 dollars.

**SEMINARY**—The Mission Seminary at Batticotta continues to give large promise of usefulness. The object of this Seminary is, to qualify promising Native Youths, by a liberal course of study, to become Preachers, Superintendants and Teachers of Schools, and to be otherwise useful to their countrymen. A Report of the state of the Seminary is annually published; and a Public Examination held, which the Civil Authorities of the Island have usually attended, repeatedly expressing their cordial approbation of the Seminary, and contributing liberally for its support. The number of the Students is 67, arranged in five classes; one class being taken each year from the most promising pupils in the Preparatory School at Tillipally.

**BENEFICIARIES**—The Preparatory School continues to answer the ends of its establishment: at one time during the last year, it contained 130 pupils: the number, by the latest accounts, was 102. These, as well as those in the Seminary, are nearly all Beneficiaries. The Boarding School for Girls, at Manepy, contained, at the close of the last year, 27—the usual number about 30—all Beneficiaries. The expense of supporting and teaching the Beneficiaries, embracing the pupils in the Seminary, Preparatory School, and Boarding School for Girls, 196 in all, was 3177 dollars.

**PRESS**—During the year, the Press sent by the Board had been received and put in operation; and many School-books and Tracts have been printed: there is a great demand for such publications among the people. The Missionaries are limited in their circulation of Religious Books, only by their ability to obtain them. They have been much aided in this part of their work

Feb. 1829.

by grants from the London and American Tract Societies.

#### CHURCH MISSIONARY SOCIETY.

##### STATION AND LABOURERS.

NEVLORE, near Jaffna; population, 5000 or 6000: Joseph Knight, W. Adley; Three Native Assistants, and Native Assistants in Twelve Schools.

Mr. Knight's absence from Nellore during the greater part of 1826 was stated at p. 124 of the last Survey. He had proceeded to Madras at the beginning of that year, and was long detained there and greatly weakened by an attack of dysentery. Returning home in the beginning of May, he still suffered much from ill health, aggravated by dejection of spirits. Mr. Woodward, of the American Mission, being about to visit his brethren at Bombay, Mr. Knight accompanied him: leaving in the beginning of July, they reached Bombay, chiefly by land, on the 24th of September. On the 19th of October, Mr. Knight was united in marriage to the Widow of the Rev. John Nichols, and reached home on the 21st of January of last year.

Mr. Adley visited Madras in the beginning of the year, and spent there about a fortnight with much pleasure and advantage. He distributed a great number of Tracts, and held many conversations with Natives.

##### PROCEEDINGS.

**MINISTRY**—In addition to the usual Sunday and Weekly Services at Nellore, the English Service at the Fort Church in Jaffna, and the Sunday-Afternoon Service at one of our School Bungalows, we have, each alternate Sunday, a Morning Service at a school about four miles from Nellore, which Mr. Knight attends: in July, I opened a Friday-Evening Service, at a house in the midst of a considerable population: the adults have been usually from 50 to 70, chiefly Heathen. Since the Annual Meeting we have experienced a season of refreshing in our labours: the Meetings have been conducted with much more interest and life than for many months before; and manifest concern for the good of their souls was expressed in the countenances of several. The Communicants who were accustomed on the Sabbath to visit and speak and read to the people, requested more time and opportunities for this purpose: they are, therefore, allowed an hour every evening, when the weather permits; which they occupy in going from house to house in the Village, exhorting and persuading those that will hear them of the things pertaining to the kingdom of God. [Mr. Adley.

The number of Native Communicants is:



13. With one exception, they have conducted themselves with consistency, and, at times, manifested a pleasing degree of zeal and concern for the souls of their deluded countrymen. In the excepted case—that of a Youth, who, in attempting to excuse his conduct, had so prevaricated, that we felt it necessary to suspend him for a season from the Lord's Table—so much of sorrow and penitence have since been manifested, as to shew the salutary effects of the discipline enforced, and to encourage the hope of his return at no very distant period. [Missionaries.]

SCHOOLS—During the last few months, we have begun to extend our efforts, by the establishment of four New Schools. The attendance of the children has generally been greater than formerly, and more regular: this may be ascribed, in part, to the plenty with which the year has been crowned, together with exemption from contagious disease; partly, as we would hope, to an increased value for learning; and, partly, to the gradual declension of prejudice toward us and our instructions. In 12 Schools, 504 Boys and 40 Girls have repeated lessons within the last three months: the pay of the Masters being regulated by the actual progress, ascertained by a Monthly Examination of each Scholar, we make little account of the reports of daily attendance, and therefore do not state either the whole number of Scholars or the average attendance.

For several months past, the Nellore School has contained but few Boys, except those of the Family School. We regret this the more, as superior privileges are enjoyed in this School with regard to religious instruction. This may, perhaps, be in part attributed to our being unable to engage a competent Master, resident in the village, whose influ-

ence and exertion might induce children to attend; but, more especially, to the fear of the parents, lest their children should be contaminated by coming too closely in contact with Christianity. Though there was always a jealousy manifested by the people around against sending their children to be taught on the premises, so that the numbers were never great; yet the declension was not very marked, till an increase of piety began to characterize this School. Most of the children, thus taken away, are now taught in the other Schools of the Station; the parents choosing to send them further from home, rather than suffer them to learn too much of the Christian Religion. [Missionaries.]

The number of Girls attending the Schools has considerably increased since my last communication: there are now upwards of 80, who attend the school and the Church Service. Some Out Schools for Boys have also been added, and the numbers attending augmented. [Mr. Adley: April, 1823.]

FAMILY SCHOOL—Till within a few months, the number of Boys remained, as in the last Report, 29: but repeated disobedience to the regulations, in continuing at home longer than allowable, led to the expulsion of three, as an example to the others; and the effects appear to be salutary: two have been readmitted, and others added: the number is now 30. The Boys have made encouraging progress: they have been examined by Major Antill and Sir Richard Oitley. [Missionaries.]

PRESS—The Press has been kept in constant employ; the former part of the year in printing for the Society, and latterly on account, chiefly, of our American Brethren and the Jaffna Tract Society. Want of suitable help has led to the training of Young Men to the work. [The same.]

## Indian Archipelago.

Mr. Bruckner, of Java, in a Letter of July 15, 1827, thus speaks of the troubles which distract that Island—

Two years ago, there burst out a Rebellion in the interior of this country against Government, by which we have been endangered several times to lose our possessions: the war has been carried on ever since until this moment, between Government and the rebel Princes, with the loss of vast numbers of lives; and the rebellion remains still just as it has been long ago, except that a few of the Head Men have submitted to Government, of whom many have again returned to the rebels. The European Soldiers are dying off in great numbers every month, by the bad effect which the climate has on them: they can hardly be brought on as fast as they die. The rebels go into the wilderness, fields, and mountains—these are their fortifications—and disturb and lay waste the country wherever they come.

### BRITISH & FOREIGN BIBLE SOCIETY.

Information has been communicated, that the Rev. Mr. Bruckner, at Samarang, in Java, has completed his Translation of the New Testament into the Language of Java: and your Committee have informed the Bap-

tist Missionary Society, that, as the Version in question appears to have been examined and approved by competent persons, they are prepared to give 500*l.* on the receipt of the first Thousand Copies. [Report.]

## BAPTIST MISSIONARY SOCIETY.

**SUMATRA**—Notwithstanding the return of Mr. Evans and his family to this Island was deemed inexpedient, it was hoped that Mr. Ward would be able to maintain the station at Padang; and that Mr. Bruckner might, with advantage, be associated with him there: under this impression, Mr. Ward removed from Bencoolen thither; and, in the full expectation of Mr. Evans's return, purchased, on behalf of the Society, premises for his own residence. But later accounts afford no rational ground to expect, that, while the political state of the Island remains as it is, any thing can effectually be done for the propagation of the Gospel there. It has been resolved, therefore, to instruct Mr. Ward to remove to Bengal, as soon as suitable arrangements can be made for the disposal of the Society's premises at Padang. To be compelled thus to suspend our efforts for the advantage of a numerous body of ignorant Heathen, who appear not unwilling to receive instruction, and for whom it is actually prepared, is undoubtedly very painful: but these are among the mysteries of His conduct whose path is in the great waters, and whose footsteps are not known. *[Report.]*

**JAVA**—It was stated in our last Report, that Mr. Bruckner had been instructed to remove to the neighbouring Island of Sumatra, as the unsettled state of affairs in Java afforded scarcely any prospect of maintaining the Mission there with the hope of success: a late Letter from Mr. Bruckner, however, in connexion with the steps which have become necessary with regard to Sumatra, has led the Committee to desire him to remain where he is; at least till he has been enabled to print his Translation of the New Testament, which has for some time been ready for the press. *[Report.]*

I continue my conversations with the Natives as much as my strength permits me, though with little apparent success: now and then, some one seems to be a little affected by my talking; but, most times, coming a second time in the same place, there appear no remains left of the impression before: sometimes some one requests a Tract, in order to remember what had been told him; and for this end I have a writer employed to copy Tracts for his brethren. *[Mr. Bruckner.]*

## LONDON MISSIONARY SOCIETY.

BATAVIA.

1814—revived 1819.

Walter H. Medhurst, *Missionary.*  
Native Assistants.

Some of the intelligence given in the Report of the Directors was anticipated in the last Survey: we extract what is more recent, and have added passages

from a communication from Mr. Medhurst, dated July 22, 1828.

**MINISTRY**—The labours of Mr. Medhurst, during the past year, appear to have been abundant. He had undertaken a Missionary Tour of considerable extent, during which he resided upward of a month at Bultenzorg; going about continually among the Chinese and in the Villages, reading and conversing in the Malay Market-places, and distributing books, which were thankfully and even eagerly received: these books found their way into various parts, where he afterward heard of them, and was interrogated about them: he also met with some Amboynese Christians, who greatly interested him, and to whom he preached on the Lord's Days; while Mrs. Medhurst instructed the young people in the reading of the Scriptures. *[Report.]*

The usual Services have been continued. The Sabbath is occupied by the English Preaching in the morning, at nine—the Malay Preaching, at mid-day—and short exercises, for the benefit of the Chinese, in the evening. Among our regular hearers, I hope I can observe an increased seriousness, and a growing acquaintance with Scriptural Truth and real Christianity. Some of the Amboynese have shewn themselves more sedulous in instructing their own children, and in speaking with those around them in favour of religion. On Monday and Friday Evenings, Malay Services are held for the benefit of the Country-born People and Amboynese, which are sometimes well and respectably attended. Many opportunities have been afforded of communicating the truth to the Heathens and Mahomedans around us: I go out once, and, very frequently, twice a-day through the streets and Campongs, testifying to all I meet, that *there is none other Name under heaven given among men whereby we must be saved*, but the Name of Jesus Christ. In these rounds, I have frequently met with persons who had read and examined our books, and were curious to make further inquiries about our doctrines; some of whom were thankful for my advice and exhortations. My chief effort has been, in dependence on Divine Aid, to convince them of sin, and to lead them to see their lost condition; and then, to point them to the only Saviour for hope and deliverance. I touch less often on the peculiar errors, either of Chinese or Malays; conceiving it better to expose their vices, exhort them to repentance, and assure them of pardon through the mediation of the Redeemer. If, in the course of conversation, any allusion should be made to the superstitions of the Natives, I do not scruple to argue against and condemn them; for I find, that, although I may bring them either to laugh or cry at the absurdities of their Idolatry, yet

except they can be led to see the *exceeding sinfulness of sin* and the evil of a heart at variance with God and opposed to good, all other admissions, on their part, are of little avail. To preach the Gospel, therefore, is my constant study; and I hope I can truly say, my never-failing delight. [Mr. Medhurst.

**SCHOOLS**—The Chinese Schools are three, containing 60 scholars; and are each inspected twice or thrice a-week. The progress of the Boys in the School at Bazaar Senen is encouraging: they are all able to comprehend, and readily to give answers on, the principal doctrines of Christianity, both in Chinese and Malay. A School has been lately set up in my own house for the Amboyne Children, in which there are eight scholars. [The same.

**PRESS**—The Printing Department has been busy for the last six months. Several thousand copies of Books and Tracts have been struck off from the old blocks, and sent to the Brethren at Malacca and Pinang. The Lithographic Press, sent out by the Society, has, after some trouble, been made to answer; not, perhaps, so well as in a colder climate, but sufficiently well to answer every purpose of plainness and perspicuity. [The same.

**PRESS**—Mr. Medhurst has obtained the use of a number of valuable books, chiefly Dictionaries—Chinese, Japanese, and Dutch—which he had procured to be transcribed; and from which he hoped to be able to acquire such a knowledge of the language of Japan, as might enable him to accommodate the Chinese Version of the Scriptures to that language: should this be the case, of which there is every probability, if the life of our Missionary be spared, the Society may be instrumental in conveying the Word of God into another tongue, in which it has not before appeared; and thus of bringing the knowledge of Salvation within reach of from twenty to thirty millions of people. [Report.

From Mr. Medhurst's communication on this last subject, we extract some further information.

In addition to the Dictionaries and other helps, I have transcribed the four books of Confucius, in Chinese; with a Japanese Translation, interlined with the Chinese: this work I consider to be invaluable, because it shews the precise method in which our Scriptures must be written in order to be intelligible to the great mass of the Japanese, and convinces us of the necessity of some addition being made to our present Version; for if the books of Confucius, which are

read in their Schools and on which their faith is fixed, require a Japanese Translation, in order to be intelligible, how much more must the books of a foreign country require it—books of which they know nothing, or against which they have been unjustly prejudiced! Besides the translation of the Four Books, I perceived the necessity of having some Original Works in Japanese: I therefore got transcribed a Work, partly of imagination and partly historical, which consists of five volumes; and another of three; besides a Work on Medicine, a Description of Canes, a Treatise on Apparel, and, finally, two Works, one consisting of seven, and the other of ten volumes, treating of the Botany, Natural History, and Statistics of Japan, with the History and Manners of the people from the earliest ages to the present time. It is a good omen, that Books begin to be brought away from Japan, and that Missionaries have fallen in with them: perhaps something better may be in reserve: our duty is to embrace the first opening—to make the best of the means placed in our hands—and leave the event to God. Japan has been hitherto sealed against the Gospel: no Missionary could possibly come near its shore, neither could any Native come from thence: little was known of their language by the propagators of true Christianity, and little did the Japanese know of our religion as it really is. Now God seems to be opening a way for us to acquire some knowledge of their language; and who can tell, but, in the course of a few years, he may also bring about the means of communicating the Gospel? Their books are travelling westward toward us, and seem to invite us to travel eastward in our thoughts and exertions toward them.

At Amboyna, Mr. Kam still continues his labours, and remains in correspondence with this Society; under whose auspices he originally proceeded, as a Missionary, to that Island: as, however, he has not, for a considerable time, derived any pecuniary assistance from it, and is now in more strict correspondence with the Netherlands Society, the Directors, while they will continue to take a deep interest in his exertions and be glad to retain him as a correspondent, think they can no longer, with propriety, place him on the list of their Missionaries. [Report.

No information has reached us relative to the proceedings of the Netherlands Bible and Missionary Societies in these Seas.

## Australasia.

### New South-Wales.

**BIBLE SOCIETY**—The sum of 370*l.* has been remitted to the Parent Society, making a total of 2620*l.*

**CHURCH MISS. SOCIETY**—Mr. Lisk's health preventing him from going to reside at any place remote from medical aid, an opportunity has been afforded him of establishing a Private Seminary in the Society's House at Parramatta, as the most promising method of relieving the funds. Mr. and Mrs. Baker were about to embark, in May, for New Zealand. Mr. Norman is usefully and acceptably employed at Launceston. It is in contemplation to establish an Asylum for such New Zealanders as may wish to retire from the disturbances of their country, and avail themselves of the assistance and instruction which could be afforded them under the protection of the Colony: the subject has been laid before the Governor by Mr. Marsden. Lieut. Col. Arthur is anxious to establish a Mission among the wretched Aborigines of Van Diemen's Land, about 2000 in number, for which some unexpected facilities offer; and has applied to the Society for a Missionary: but the Society will not be able, until larger means are obtained, to enter on new fields of labour.

**LONDON MISS. SOC.**—The Mission of Mr. Threlkeld among the Aborigines has been relinquished; the expense being greater than the Society, in the present state of its finances, can defray.

**RELIG. TRACT SOC.**—In the Third and Fourth Year, 34,991 Publications have been circulated; making a total of 78,961. A Society, also, in Van Diemen's Land has circulated about 50,000 in two Years.

**WESLEYAN MISS. SOC.**—It is stated—

The Mission to the Aborigines is, at present, suspended; partly from the numerous obstacles opposed to its efficient operation by the habits and circumstances of the Natives, and partly from the very great expense that would necessarily be incurred by the adoption of any vigorous and extensive plan for localising the tribes and bringing them under constant and regular instruction.

### New Zealand.

Two large Islands, east of New Holland—the northern, about 600 miles by an average breadth of 150; and the southern nearly as large.

#### Bay of Islands.

A large Bay on the north-east coast of the northern Island.

### CHURCH MISSIONARY SOCIETY. STATIONS AND LABOURERS.

**RANGHEEHOO**, on the north side of the Bay: 1815: John King, James Shepherd, *Catechists*—**KIDDEEKIDDEE**, on a river which falls into the Bay, on the west side: 1819: William Yate, *Missionary*; James Kemp, G. Clarke, James Hamlin, *Catechists*—**PYHEA**, in Marsden's Vale, on the south side of the Bay about 16 miles to the south-eastward of Kiddeekiddee, and about 10 miles across the Bay southward from Rangheehoo: 1823: H. Williams, W. Williams, *Missionaries*: W. Fairburn, Richard Davis, *Catechists*; W. Puckey, *Artisan*.

All these LABOURERS, except the last, are married. W. Puckey, sen. is dead. John Tuckwell and W. Spikeman are returned to New South-Wales. Mr. Yate arrived in New Zealand on the 19th of January of last year. Mr. C. Davis arrived on a visit home at the end of July, and took leave of the Committee at the Meeting in February on his return; when the Rev. Alfred Nesbitt Brown received his appointment to this Mission: he will more particularly help in the education of the Missionaries' children, which they have, for the present, undertaken among themselves: there are 27 male children and 13 female belonging to the Labourers. The Missionaries are urgent that the number of Labourers should be increased to 16, for whom there would be full employment in the Bay of Islands. Mr. Marsden, who paid a visit to the Mission for a few days in the beginning of April 1827, says—

It gave me much pleasure to find the Missionaries so comfortable, living in unity and godly love, devoting themselves to the work. I trust that the Great Head of the Church will bless their labours.

Of the effects of the MINISTRY it is said—

The Natives are visited at their villages, and the number of those instructed at the respective Stations is on the increase. Some of the Chiefs observe the Sabbath, listen with attention to the Gospel, and respect the Missionaries; of whose influence among this people there are some striking proofs.

An account of the Conversion and Death of Dudidudi, a Young Native, mentioned at p. 128 of the last Volume, appears at pp. 149—152; and, at pp. 411—413, 466—469, 613—617, various particulars relative to the State and Prospects of the Mission.

Our visits to the Natives are generally of a very pleasing nature: we are received by

them, with a cordial welcome—listened to, with attention—and invited to return to them again, with apparent earnestness: knowledge is increasing among them; and, from what is here stated, you will know that we have gained an influence over them, which is, I trust, an evident token of good. It is only since the Natives have been visited, that they have known the nature of our Missionary Work; but, since they have been visited, it is very evident to me that we have gained their confidence and esteem. Trials we have—and many; and must expect to have them while we sojourn in this vale of tears: sometimes the noise of war makes things look very dark and doubtful; but those seasons have a peculiar tendency to drive the Missionary to his strong-hold—to that Rock which is higher than he, and it is not long before the prospect again brightens.

[*Mr. R. Davis.*]

It is a subject of thankfulness to God, that the beneficial labours of the PRESS have reached this land of darkness, and that parts of His written Word are now accessible to the inhabitants. Mr. Davis, during a visit to New South-Wales, carried through the press a Translation of the First Three Chapters of Genesis, the 20th of Exodus, part of the 5th chapter of St. Matthew's Gospel, the 1st of St. John's Gospel, the Lord's Prayer, and some Hymns.

[*Report.*]

The Natives are much pleased with their new books: many can read them; and they act as a stimulus in learning to read, to those who are not yet able. The translation is going briskly on.

[*Mr. R. Davis.*]

In the SCHOOLS, there were, at the last returns, 111 Native Scholars—75 male and 36 female. The Schools might be greatly enlarged, if food could be more abundantly supplied.

In reference to CIVILIZATION, it may be mentioned that blankets are becoming a valuable article of barter with the Natives; and are happily superseding muskets and powder. Blankets, promised in payment for wheat, have rendered the Natives more anxious than they ever were before to extend cultivation.

The cattle, of which there were 95 head at the last Return, have been exceedingly useful in the supply of milk and animal food.

The Mission has suffered serious loss in the wreck of its excellent little schooner, the "Herald": see p. 630 of our last Volume.

RANGHEEHOO—On Sunday, Public Service is conducted by Mr. King and Mr. Shepherd; at which from 15 to 30 and sometimes more Natives attend. Mr. Shepherd employs the

remainder of the day in visiting the Natives within two or three miles of Rangheehoo; and Mr. King conducts a second Service in the School-House, and afterward visits the Natives at the Station.

[*Report.*]

About 14 men and boys and 9 girls have attended school. Some are listening to the Word of Life, and I hope not in vain.—This Settlement being found unsuitable to the work of the Mission from want of level ground, it is to be removed to Tepuna, at a short distance.

[*Mr. King.*]

It is very evident that a considerable change has been effected among the Natives: formerly they were like wild men, but now they are civil. I believe that they are not without convictions: some of them, at times, speak very sensibly; and evince that they are not altogether ignorant of Scriptural Truths. I have often been pleased to hear some of those employed in our Settlement, before they have retired to rest, pray to God; not according to any form which they had learnt: the substance of their prayer evidenced that they had obtained a knowledge of Scriptural Truth.

[*Mr. Shepherd.*]

KIDDEEKIDDEE—The Schools are going on well: we have not only Youths of 12 or 14 years of age, but a number of Adults are anxious to learn to read. New Zealand is, I verily believe, now (March 1828) seeing such a day as it has never before witnessed. Messrs. Kemp, Clarke, and Hamlin go out among the Natives as much as possible. We have Native Prayers, every morning and evening, in the Chapel; and Native School in the morning. Our number of Scholars is 48: we could have more than double the number, and those, too, men of influence in the land, if we had the means of supporting them.

[*Mr. Yate.*]

Our prospects at this time (March 1828) are brightening before us, particularly as it respects our Schools: they consist of all that are employed in the Settlement: young and old attend every morning after prayer for two hours, to learn to read and write; and many can now read the portions of Scripture, which are printed in their own language, with considerable ease and pleasure: the Native Girls are instructed every afternoon, and are making pleasing progress: our own Children are under a regular course of instruction. The more we visit the Natives at their own dwellings, the more we feel the need of repeating our visits: they are generally very attentive, and wish us to make our visits more frequent, that they may retain what is said to them in their memory. Since the Rev. W. Yate has joined us, we have very considerably increased our number of Natives connected with the Settlement: by collecting Natives about us, they come constantly under

our eyes, and are continually receiving line upon line and precept upon precept. You would be pleased to see how our little Chapel is filled on the Sunday with Natives and our families. The conduct of the Natives is truly pleasing: many of them begin, I hope, to understand, in some degree, the truths which are made known to them. [Mr. Kemp.

Our visits of late among the Natives have been pleasing: generally they will listen to the instruction afforded them, and encourage us to continue our visits among them; and the Lord seems to be giving us and His Word a gradual influence among them, so much so, that our presence is sufficient to prevent them from those enormities which were once committed with the greatest audacity before us. We have had, during the last two months (Feb. and March, 1828) from 50 to 60 Natives living with us, all of whom are under a course of instruction in reading and writing, as well as religious instruction. [Mr. Clarke.

PTHEA—Our prospects are more pleasing than they have been; and we now hope to go out regularly among the Natives who live within our reach, so that the greater number may be visited once a fortnight: we have made the attempt; and find it practicable, with a few exceptions. The Natives have manifested far greater interest of late: their attention has been very encouraging: there are (Oct. 1827) 14 in the family—9 boys and 5 girls. The Scholars make considerable progress, and their desire to learn cannot be exceeded by any in our own land. Men, women, and children, the gentry of the different orders, and their slaves, are all on a footing with us, and are classed together according to their knowledge. [Rev. H. Williams.

The Native Boys' School affords much satisfaction: the number of men and boys is 39: the Girls' School, in which the number is 15, has proceeded better. In the Evening Service (Feb. 10, 1828) our number was too great to be contained in the room in which we have hitherto assembled: they have continued to increase of late; and we have every prospect of obtaining great numbers to live with us and attend on instruction, if we can get food for them. We begin seriously to feel the want of our Church, which is now building; the number under daily instruction in this Settlement is 83. [Rev. W. Williams.

In visiting the Natives at the Kauakaua with the Rev. W. Williams and Mr. C. Davis, seven parties, in number about 220, were addressed. I was perfectly astonished at the desire manifested by these poor creatures to hear what we had to communicate: they everywhere received us with the most marked respect, pleasure, and attention. The friends of the Society would have been delighted, could they have witnessed the scenes which I this day beheld. [Rev. W. Yates.

Our School, composed of our own Natives living with us in the Settlement, upward of 80 in number, is very interesting. They are assembled together from each house every day, for the purpose of instruction in reading, writing, and arithmetic, as also for Public Worship. Most of them improve rapidly: several can read the Translation with fluency, and others can write and cast up accounts in a manner highly satisfactory; and they are no less desirous to obtain books in their own language. [Mr. Fairbairn.

#### WESLEYAN MISSIONARY SOCIETY.

John Hobbs, John Stack, *Missionaries.*

Luke Wade, *Assistant.*

Toward the close of 1827 the Mission was renewed, but on the opposite side of the Island to its former site at Whangaroa. It is now established (see p. 214 of our last Volume) on the Shukeangha, at a place thus spoken of by the Committee—

The population of the neighbourhood is stated at 4000: the different tribes, having their villages upon the banks of a fine navigable river, can be easily and expeditiously visited by a boat. The Missionaries proposed at first to remain at Waihou, the place where they landed, near the residence of Patuone, a friendly Chief, of great influence and considerable talent, about thirty-two miles from the mouth of the river: but afterward they found it necessary to remove about six miles down the river to a place called Mangungu, where their design is to erect suitable dwellings and form a regular establishment; and from thence to visit all the neighbouring tribes, in order to instruct the Natives in the momentous truths of Christianity, and to prevail upon them, as far as possible, to place their children under the tuition of the Missionaries.

## Polynesia.

#### BRITISH & FOREIGN BIBLE SOCIETY.

From Tahaa, the Rev. Mr. Bourne writes—"I have reprinted an edition of nearly 4000 copies, from Galatians to Philemon inclusive. As it has been ascertained with

respect to the Harvey Islands, that their language is materially different from the Tahitian, it is intended to form a Missionary Station at Rarotonga, and, as soon as possible, to render the Scriptures into the dialect

used." In a Letter lately received from the Rev. Mr. Darling, at Tahiti, it is stated, that "the remaining Epistles, which will complete the New Testament in Tahitian, are about to be put to press; and a great part of the Old Testament is ready. The Scriptures are eagerly sought for by the inhabitants of various islands: they are received with delight by the greater part of the people; and, whenever any part is nearly finished, hundreds are waiting and wishing to obtain it." Mr. Darling adds—"We are about to attempt a Mission to the Marquesas; and, if we succeed, an entire new edition of the Scriptures will be wanted, as the dialect of the Marquesas is very different from the Tahitian."

[Report.]

## RELIGIOUS-TRACT SOCIETY.

The following supplies have been sent: Waugh Town, 3000 Publications—Roby's Place, 3000—Huaheine, 3000—Raiatea, 2000—Borabora, 2000—Eimeo, 2000. The Committee have requested the Missionaries to inform them, whether the Society can render any assistance in printing Tracts and small Books in the Native Languages.

[Report.]

## WESLEYAN MISSIONARY SOCIETY.

## STATION AND LABOURERS.

FRIENDLY ISLANDS: at *Tongataboo*, one of the most southerly: 1822: John Thomas, Nathaniel Turner, W. Cross.

The Mission has been reinforced by the addition of Messrs. Turner and Cross: they have fixed their residence at Nukualofa, under the Chief Tubo: other Chiefs opposed the establishment of the Mission with Tubo, and violently endeavoured to prevent it, but ultimately in vain. The state of Mr. Hutchinson's health has rendered it necessary for him to return to Sydney.

[Report.]

Received Letters [in New Zealand] from *Tongataboo*: they are dated Jan. 11, 1828. Tubo had declared himself defender of the traditions of the island: he had been urged to this by enemies to Christianity. Br. Turner thinks that many of the Natives love the Truth, and that Tubo can never banish Christianity from the island. Br. Thomas is under another Chief.

[Mr. Stack.]

## LONDON MISSIONARY SOCIETY.

## ISLANDS, STATIONS, AND LABOURERS.

FRIENDLY: 20° s. 175° w: 1823: *Tongataboo*: Three Native Teachers—HARVEY: *Rarotonga*: 19° s. 159° w: 1821: C. Pitman, Aaron Buzacott; Nine Native Teachers—SOCIETY: 16° s. 151° w. 1818: *Raiatea*: John Williams: *Tahaa*: Rob. Bourne: *Huaheine*: C. Barr: *Borabora*: G. Platt: *Maupiti*: Two Native Teachers: *Maiaotti*: Three Native Teachers—GEORGIAN: 17° s. 149° w. 1797: *Otaheite*: C. Wilson, at

Waugh-town; H. Nott, at Hankey-town; G. Pritchard, at Wilks' Harbour; David Darling, at Burder-point; John Davies, at Hawela-town; W. Pascoe Crook, at Bogue-town; W. Henry, at Hidia: *Eimeo*: Elijah Armitage, Artisan, at Roby-place; John Muggeridge Ormond, T. Blossom, Artisan, at Griffin-town—RAIVAIVAI: 24° s. 149° w: 1821: Fifteen Native Teachers—FAUMOTU: 16° s. 146° w: 1822: Two Native Teachers—MARQUESAS: 9° s. 139° w. 1797, renewed 1825, and again 1827; Alexander Simpson; Four Native Teachers—SANDWICH: 21° N. 157° w: 1822: Three Native Teachers.

Mr. and Mrs. Pitman, accompanied by Mr. and Mrs. Williams, embarked April 26, 1827, at Raiatea (see p. 131 of the last Survey) for the Harvey Islands, and arrived off Rarotonga on the 5th of May: Mr. Buzacott, who was to be associated with Mr. Pitman, arrived, with Messrs. Nott and Simpson, at Otaheite, on the 24th of August following. Mr. Bourne, of Tahaa, was on a visit to New South-Wales, for the recovery of Mrs. Bourne's health: Mr. and Mrs. Pitman, while waiting to proceed to the Harvey Islands, supplied at Tahaa for a few months the absence of Mr. and Mrs. Bourne. Mr. Pritchard, from Otaheite, was to join Mr. Simpson in the Mission to the Marquesas; his Station of Wilks' Harbour being provided for by some of the other Missionaries in Otaheite: they were to be assisted by some select Native Christians from Otaheite.

The following abstract is formed from the last Report, unless otherwise stated.

In reference to this first and most interesting field of the Society's labours, while the Directors have no longer to present to the Society those novel accounts of the conversion of whole Islands, which, for several years, filled our hearts with wonder and our mouths with praise; it is, however, their pleasing privilege to report, that, from the accounts which have been recently received, the work appears to be going on quietly and surely—that the progress of Knowledge is considerable, the advancement of Civilization steady, and the general state of Religion encouraging. They consider it necessary to make this statement, from the attempts which have been made by evil-disposed individuals to produce an impression on the public mind, as if the change, which took place some years ago in the Islands, had been greatly exaggerated, and that the inhabitants were rapidly returning to their former idolatrous and evil practices. The Directors have met these misrepresentations in such a way, as the circumstances seemed to call for: they are utterly devoid of foundation; for, beyond the drawback nat-

rally to be expected under the circumstances in which Christianity has been planted in the South Seas, the Directors are acquainted with nothing which ought to lessen their confidence in the wonderful transformation which has taken place, or to diminish their hopes in its permanent and glorious results. They are grieved, however, to be obliged to add, that the prosperity of one of the Congregations, in one of the Islands, and which was under the care of Native Teachers, has been greatly injured by the conduct of several fanatics, who suddenly sprung up among them: the vigilance of the Missionaries will, however, it is hoped, soon restore order and prosperity: such occurrences, though painful, ought not to surprise us; as no age or condition of the Church has been entirely free from them.

### Friendly Islands.

The two Teachers, who were sent to the Feejee Islands, were detained by one of the Chiefs of the Friendly Islands. A Letter (dated July 1, 1827) has been received by Mr. Bourne from one of them, named Hapé; from which it appears that he and his companion are labouring as Teachers in Tonga, and that four of the family of the principal Chief of that Island have now embraced Christianity.

We add a short but expressive passage from the Letter of this Native Teacher.

You know the Word of God will not be in haste to grow. It is with Himself, to make His Own Word to prosper. You exhorted us not to be idle, but active and diligent: we hope we are so: we are continuing instant in prayer, in the very mouth of the savage serpent, with patience.

No account appears of the Native Teacher who had settled (see p. 131 of the last Survey) at Tongataboo before the arrival of Hapé and his associate.

### Marbey Islands.

*Rarotonga* has lately been occupied by Mr. Pitman: the Native Teachers from Tahiti have hitherto resided at Avarua: from this place Mr. Pitman removed to the district Gnangia. Here the chiefs and people agreed to erect a New Chapel, which was finished, and opened for Public Worship on the 5th of July 1827: it is a good building, 154 feet by 56; wattled, plastered, and thatched; and reflects much credit on the Natives, considering that, five years ago, they scarcely knew the uses of axes and planes: it is completely crowded every Lord's Day. Mr. Pitman has divided the people into Baptized and Candidates for Baptism: there are in all 23 classes, with, on an average, 28 families in each class; and two persons appointed as overseers over each of their respective classes. He has baptized 16 adults: a great number had been

Feb. 1829.

baptized, previous to his arrival, by the Native Teachers.

It has pleased the Lord to incline the hearts of this people to renounce Idolatry, and embrace Christianity; and a few appear very desirous to know the truth. The two Native Teachers have been the means of laying the foundation; but little more is done. By far the greater part of the people manifest a total indifference to Divine Truth: it is, however, a good thing to get them under the sound of the Gospel: the Two Chapels are well filled on the Sabbath. Immediately after the Services of the Sabbath, and the Week-day Lecture, some of the people come to make inquiries respecting what they have heard: few of their questions evince that they feel the force of Divine Truth upon their hearts: but there are two or three whose questions are different. There are three principal chiefs, Makea, Tinomana, and Pa: Makea, I believe, is considered as King, or the Head Chief. By their request we have established a Code of Laws for them, similar to the Tahitian; with a few exceptions, and with the addition of others which would not apply to those Islands. I am not able exactly to ascertain the number of inhabitants: I should suppose it is about 6000.

[Mr. Pitman, Nov. 1827.]

### Society Islands.

**HUAHEINE**—The Public Services have continued to be well attended. The number of adults baptized, during the year, was five: the church members amounted to 381. Nearly all the people on the Island attend the Adult School; and the children their school, daily, and their improvement is very encouraging: the Sabbath School has proved highly beneficial to the children; a few of whom, after due preparation, have been received among the number of Communicants. The various meetings for religious edification are well attended. Mrs. Barff continues to meet the Female Members of the Church. The people advance in civilization: new houses are built on an improved plan: five have been erected for the accommodation of visitors from other Islands: an additional quantity of land has been brought under cultivation, and the planting of cotton and coffee is gradually extending. On the 9th and 10th of May, the Ninth Anniversary of the Auxiliary was held: the subscriptions amounted to 1105 gallons of cocoa-nut oil.

**RAIATEA**—No specific Report of this Station has yet come to hand.

**TAHAA**—No regular Report has been received.

**BORABORA**—There has been less visible declension for the last two years than formerly: many, who had been excluded from communion, have sought re-admittance; some of whom have been re-admitted. There



are many yet who are unbaptized. The church is gradually increasing in number: 30 new members were added, from June 1826 to February 1827; and there have been few occasions, of late, calling for the exercise of discipline. No Returns have been transmitted from the School. The people are, in general, kind and affectionate toward the Missionary: among the Young People, many appear to be convinced of the superiority of the Gospel, although they are backward to receive it.

Mr. Orsmond, now of Eimeo, on occasion of visiting Borabora, where he had formerly laboured, gives a touching account of his affectionate reception by his old friends—

The people expected me; but, as it was dark, none of them, except the principal persons, were allowed to be out on the quay. The Chiefs and Judges all stood round the landing-place, with large flambeaus, and gave me a very cordial reception. After the refreshment of a night's rest, I went out to visit my old friends. It seemed impossible for them adequately to testify their pleasure on the occasion: tears fell all over the floor: the blind, the cripple, the toothless, the young, and those called "Tutai-Auri" (the less governable portions of the community) all came: and, when I stretched out my hand to them, I saw the tear gush from the eye. The Chiefs, one and all, seemed determined to make me sensible of their attachment. On the Sabbath Day, very many could not refrain from tears. The Place of Worship was crowded.

On the Monday subsequent to that on which I arrived, I began to prepare for my return. Early in the morning, the people again assembled to testify their attachment. First came companies of "Tutai-Auri," with pompions, potatoes, a fowl or two, a suckling-pig or two, some taro, sugar-cane, and popoi: next came all the Children of the School, each bearing something in the hand as a present: afterward came those who are in church-fellowship, laden with such things as their circumstances would allow. It was physically impossible for me to pass through the crowd: some held my arms, some my legs, some my coat: others cried aloud—"Come and live with us again; you and Mr. Platt together." Tears were pouring down on every side; and I came away with the impression that this people must retain a large portion of affectionate regard for their old Missionary.

MAUPITI—The little Church in this Island has been greatly troubled by some crafty Visionaries, who have created much confusion. There are reasons to entertain strong apprehensions that it has been entirely disor-

ganized, on account of the immoralities introduced by these Visionaries, who came from Tahiti.

MAIAOITI—This little Station is flourishing: the number of Communicants is 85; and of baptized, adults and children, 217. Some have died happy. The outward appearance of the Settlement has been greatly improved by the erection of additional plastered houses, a new road, and a larger portion of ground brought under cultivation: almost every house has a neat garden. The Auxiliary had its Anniversary on the 9th and 10th of May, conducted entirely by the Natives. During the preceding year, 356 gallons of cocoa-nut oil had been subscribed.

### Georgian Islands.

OTAHEITE—Mr. Nott's return has been hailed by his Brethren, as well as by the Christian Natives, with great joy. The demise of the Young King had taken place before Mr. Nott left England: he found the Government in the hands of the late King's Sister. The Young King was much beloved, and is deeply lamented by the people: he was a youth of superior abilities—could talk fluently in the English Language—and had made considerable progress in knowledge, during his stay in the South-Sea Academy.

Of the state of the stations *Waugh-town* and *Hankey-town*, during the year, no specific information has come to hand.

At *Wilks' Harbour*, the number of Church Members amounted, in May, to 177; being less than that of the years 1825-6, on account of many having been suspended and several excluded during the year: the number baptized, in the year, is 68. The English Services, for the benefit of seamen visiting Tahiti, are continued. A School has lately been commenced on the *British System*: nearly 200 children usually attend.

The congregation at *Burder-point* is, on an average, upward of 600 every Sabbath: four Services are held on the Lord's Day: the Church consists of 146 members: few have been added during the year: the Church Meetings have been well attended, and have generally proved edifying. Two members have died in the course of the year: one of them was an aged person, who died rejoicing in the God of his salvation. The last two of the old warriors, Areroa and Paits, have also died: they were both baptized, and there is good ground for hope that they died in the Lord. Three Members have been suspended for improper conduct. The baptized are, in number, 430 adults and 420 children. The Adults' and Children's Schools are regularly continued, and the progress of the Scholars is very good: they have a peculiar facility to commit what they read to memory. With respect to the temporal state of the people, it

is gratifying to observe, that many extensive plantations of exotic as well as native vegetables have been made and are flourishing. The Books (chiefly Tahitian) printed at this Station during the year are the following: the Gospel of Mark—the English Report of the Mission—the Deputation's Letter to the various Churches, sent from New South-Wales—Two Tracts composed by Mr. Darling. Works prepared, or preparing, in Tahitian, for the press, are: a Tract containing Scripture expressions to be used in Prayer—a new Hymn Book, improved and enlarged—the Book of Psalms. Many Natives of the Paumotu Islands have received books of various kinds, for which they have come in great numbers to Tahiti.

At *Hawels-town*, the Church Members amount to 363: of the baptized, 33 are candidates for communion: there are 23 candidates for baptism. All the Meetings and Services on Sabbath Days are, in general, well attended. The Adult School is usually crowded: in the Children's School, the Girls generally attend with regularity: the number of scholars is somewhat more than 220. In the three districts of Papara, Papeuriri, and Papeari, since the arrival of Mr. Davies at Hawels-town in December 1820, there have been 876 Adults and 735 Children baptized, and 402 Communicants received; of the Communicants, 29 have died, 6 have been excommunicated, and 8 are gone as Teachers to other Islands: many of the Communicants have removed to other Churches, and communicants from other Churches have been received, neither of which are included in the above account: the actual number of Communicants at present is, as before stated, 363. The subscriptions, during the year, toward the Missionary Society, amounted to 1069 gallons of cocoa-nut oil.

At *Bogue-town*, the Place of Worship is generally full, and the attention and appearance of the people are commendable: the Communicants are 274. The Adult School is well attended: the Boys' School contains from 140 to 160: the Girls' School is always well attended by from 180 to 160 girls, a large proportion of whom can read, and several can write.

Since the time Mr. Jones left the Islands, *Hidia* has been occasionally visited by the Brethren at Tahiti: but Mr. Henry, having received a most urgent call from the people, had, with the unanimous approbation of his Brethren, removed, in September, from *Roby-place* in Elmeo to a new station in Tahiti, where he will take charge of the Districts of *Hidia* and *Telarel*; and also of a vast tract of country called *Tesharos*, with a population equal to, if not exceeding, that of Elmeo.

**EIMEO**—No Report has come to hand from

*Roby-place*, which, as already stated, Mr. Henry has left for a larger sphere of usefulness. Mr. Armitage's continued and indefatigable endeavours to render the Cotton Factory effective, seem, at length, to have been, in a good measure, successful: he has engaged from 16 to 20 girls and from 8 to 10 boys to labour in the Factory; and the people have now got into the habit of preparing the raw cotton, and offer it to him for sale: since he began dyeing the cloth blue, the demand for it has been great; and, by this means, the Tahitians have been stimulated to proceed with the work: it is considered that the manufactory has gained such a footing, as will enable the people to proceed in making cloth themselves; and, no doubt, this branch of industry will spread through the Islands.

*Griffin-town* is reported to be, upon the whole, prosperous. Mr. Orsmond regrets that his duties in the South-Sea Academy do not leave him time to attend to his pastoral duties to the extent which he desires.

The Third Annual Meeting of the *South-Sea Academy* was held in March 1827: several of the Missionaries, both from the Windward and Leeward Islands, attended: Sermons were preached on the occasion by Messrs. Barff and Orsmond. The number of Youths, who had enjoyed education in the Academy during the year, was 29, of whom 27 were present. The result of the Examination was satisfactory; and, at the close of it, Bibles and Testaments were given to the pupils, by way of encouraging them to further application and diligence.

The Ninth Anniversary of the Tahitian Auxiliary was held on the 9th and 10th of May 1827. Messrs. Pritchard and Wilson preached: the Congregation consisted of nearly 4000 persons: the Lord's Supper was administered to those who were Communicants: all was peace, and the presence of the Lord was enjoyed. It appeared that 3715 gallons of cocoa-nut oil had been subscribed in Tahiti for the year. Some Natives of the Paumotu Islands, who attended the Meeting, requested that Native Teachers might be sent from Tahiti to accompany them on their return home, and instruct their countrymen: their proposal was agreed to, and it was hoped that some pious men would be found willing to undertake this Mission. The transactions of this Anniversary were very refreshing to all who took a part in them.

The Anniversary of the Elmeoan Branch was held on the 8th and 9th of May. Sermons were preached by Mr. Henry and Mr. Orsmond: between the Services, the assembled Members of both the Churches in Elmeo partook of a public dinner; on which occasion the people repeated the texts preached from and the heads of the Sermons: the

children were also entertained, and repeated Chapters of the Gospels, portions of the Catechisms, &c. We regret to say, that this Society appears to evince less zeal and activity than have been manifested in former years.

#### Raibai & Paumotu Islands.

No account has been received of the proceedings of the Native Teachers in these Islands, unless from those in Rapa or Oporo, which we have considered as one of the groupe of the Raivaivai: of this Island the Directors say—

The Chapel had been finished and opened, and serves also for a School-room: at the opening, 700 Islanders were present.

Idolatry is abolished, and the Sabbath observed throughout the Island: a number of Spelling-books and Catechisms have been requested: the Children and Young People attend to instruction; and the people in general begin to improve in their appearance, and to attire themselves.

The manners of these Islanders have been hitherto exceedingly barbarous: they have lived in miserable huts, and their only food consists in taro and fish. No quadrupeds were found in the Island when the Tahitian Teachers arrived there, except a kind of small rat, quite tame: fowls, &c. have been introduced; and pine-apples, potatoes, &c. are cultivated.

#### Marquesas.

Messrs. Nott, Simpson, and Buzacott write, Sept. 7, 1827, from Matavai in Otaheite—

The Brethren of this and the neighbouring Island of Eimeo soon assembled, on our arrival, at Matavai. At this Meeting, the subject of a Mission to the Marquesas was considered; and it was resolved that such Mission appears, from the knowledge which we at present possess of the state of those Islands, both desirable and practicable; and that Mr. Pritchard seems the most eligible person to accompany Mr. Simpson to establish a Mission there.

Haamaino and Maraore from Eimeo, and Faaroau and Teahu from Bogue Town in Otaheite, were appointed, with their Wives, to be the Native Teachers in this Mission, and sailed from Otaheite in the *Minerva*, Captain Ebrill, Oct. 23, 1827: the Report gives the date, erroneously as it appears, Oct. 16, 1826. The Directors add—

After a long and tedious passage, they arrived at Tahuata, one of the Islands of the Marquesian Groupe, on the 22d of November. Here Haamaino and Maraore landed, and took up their residence with a Chief of the name of Iotete. The *Minerva* then proceeded to another Island, called Uahou;

where Faaroau and Teahu resolved to remain with the King, whose name is Teato.

At the close of a short Journal, which Faaroau has transmitted to Mr. Crook, he writes—“Strive to send us more Teachers. We live at Uahou. Teato, the King, is a good kind of man: he is not marked with the tatou. We are doing the work of the Lord: we are not seeking our good things in this world: we have given ourselves to the Lord.” The Chiefs and people have behaved very kindly to those Teachers who settled at Uahou; and had almost finished a house and fenced in a piece of ground for them, before Captain Ebrill left the Marquesas. The people at Nugahiva had, it was said, taken two boats and killed two white men: this circumstance seems to have induced Faaroau and his companion to take up their residence at Uahou.

Mr. Crook has finished a History of the Marquesas; and a Vocabulary, containing 1400 words, for the service of the Brethren.

#### Sandwich Islands.

The work of God in the Sandwich Islands, which is now carried on by our American Brethren and their Native Assistants, with whom three valuable men and three females from our Stations in the South-Sea Islands are industriously and harmoniously labouring, is proceeding in the most interesting and useful manner. The progress of Education, the Translation of the Scriptures, the attention of the people to Religion, and the influence of the whole on their individual characters and social habits and comfort, are truly delightful and encouraging. As might be expected, Satan is endeavouring to hinder this good work, by raising up adversaries, chiefly among the American and European residents in the Islands: but, notwithstanding this opposition, little doubt can now be entertained of the evangelization of these interesting regions; and that the glorious work, commenced in Tahiti and Hawaii, will, in due time, spread over the numerous islands which spot the bosom of the Pacific Ocean.

#### AMERICAN BOARD OF MISSIONS. STATIONS AND LABOURERS.

HAWAII: 1820, renewed 1824—*Kairua*: Asa Thurston, Artemas Bishop—*Kaavaroa*: James Ely; T. Hopoo, Native Assistant—*Waiakea*: S. Whitney; S. Ruggles, Teachers; John Honori, Native Assistant. OAHU: 1820—*Honoruru*: Hiram Bingham, Joseph Goodrich; Levi Chamberlain, Secular Superintendent. TAUAI: 1820—*Waimea*: No Missionary at the last dates; Mr. Whitney and Mr. Ruggles having removed to Hawaii. MAUAI: 1823—*Lahaina*: W. Richards; Stephen Pupuhi, Robert Hawaii, and Taus, Native Assistants.

The reinforcement mentioned in the last Survey arrived on the 30th of March. The following summary view

of the Mission appears in the *Missionary Herald* for January, just received—

**PROGRESS OF RELIGION**—The number of those who have become connected with the Mission Churches is 86, including many distinguished Chiefs: many others exhibit good evidence of piety: the converts, and those generally who have come under the influence of the Gospel, are very steadfast in opposing the vices of their own people and foreign residents. The Congregation at Honoruru is generally about 2000; at Kairua, between 2000 and 3000; at Waiakea, 1000; at Kaavarua, 2000. At many places, when no Missionary is present, Public Worship is held, and is conducted by Natives. When the Missionaries make tours through the populous districts of the Islands, they are received very cordially; and, sometimes, 5000 or more assemble to hear them preach.

**EDUCATION**—The whole number of pupils, in all the schools on the Islands, was estimated, in June last, to exceed 26,000: on some Islands the number of inhabitants will not permit much increase. Many of the Schools are taught by Natives, superintended and often visited and examined by the Missionaries. A School for the purpose of training up Teachers has been established at Kairua, which contained 86 scholars. The Schools are all visited by a Committee of Natives once in two months, with very beneficial results.

**PRESS**—The demand for books is everywhere very great; and the books are not only read, but multitudes of the people have committed large portions of them to memory. The operations of the Press have been considerably limited since the return of Mr. Loomis, for want of a Printer. Of one School-book, 63,000 copies have been printed since the establishment of the Mission. An edition of the Gospel of Luke, of 10,000 copies, was in the press at the date of the latest intelligence. Many small Tracts and School-books have been printed. Mr. Chamberlain recently took with him on a tour, 26,000 copies of such books for sale and distribution. The American Tract Society have printed, in Hawaiian, and given to the Board, 65,000 copies of the "Sermon on the Mount," and other Tracts; and one individual has added 40,000 copies of two other Tracts in the

same language. An edition of 15,000 copies of the Gospels of Matthew, Mark, and John, translated by the Missionaries, is now in the press of Mr. Loomis, in this country: the expense of printing Matthew is borne by the American Bible Society. Such arrangements have been made, that it is hoped the whole Bible will soon be translated and put into the hands of the Natives, who are eager to receive it.

The Missionaries continue to suffer much, and to see their labours greatly impeded, by the opposition and immoralities of foreign seamen and residents.

Some account of Mr. Stewart's Journal at the Sandwich Islands appears at pp. 300, 301 of our last Volume; and, at pp. 476—479, interesting notices of the late Karaimoku.

To the efforts of the Board in these Islands, the Directors of the London Missionary Society bear the following brotherly testimony—

While adverting to the work which is going on in the Sandwich Islands, the Directors cannot allow the opportunity to pass, without referring, with high satisfaction, to the style in which their Trans-atlantic Brethren are now entering on the great work of Christian Missions. In a manner worthy of the rising greatness of their country, of the energy of their national character, and the purity of their religious principles, they are now coming forward to the help of the Lord against the mighty. In the increase of their resources, the multiplication of their agents, and the ardour of their zeal, the Directors of the London Missionary Society most sincerely rejoice: in their exertions, we see the operation of the same principles which animate the Christians of our (and what was once their) native land: in their Missionaries, we recognise men of the same spirit, with which our own beloved Brethren are animated: and in the success which has accompanied their enterprise, we contemplate the blessing of the same Covenant God, who has rewarded our feeble efforts. Across the wide Atlantic, we give them most cordially the right-hand of our Christian Fellowship; praying that grace, mercy, and peace, from their God and ours, may be multiplied upon them.

## Spanish-American States.

THE condition of these countries is, at present, but melancholy. Broken loose from the restraints of oppressive bondage, yet ignorant how to use their liberty to advantage, and either deeply infected by infidelity or enthralled under the dominion of superstition, these countries groan for that salutary controul and direction which can be obtained only from the prevalence of enlightened Christianity. For twenty years, these States have disappointed the hopes which have been cherished respect-

ing them; and remain to this day a theatre for the display, on a large scale, of the evil passions of our fallen nature. They are indeed open, in a great degree, to the efforts of more enlightened Christians; and if such efforts are persevered in and enlarged, and the blessing of God be ensured by fervent supplication, it will be found that the Bible will, in the hand of the Divine Spirit, heal the maladies and compose the distractions of these unhappy lands.

But little information can be collected relative to **EDUCATION**. In the circulation of the **SCRIPTURES**, different Societies and Individuals continue active exertions, so far as they have opportunities; but these opportunities have been narrowed and diminished by the prevalence of civil feuds and animosity. The Rev. John Armstrong, at Buenos Ayres, has distributed, on behalf of the British and Foreign Bible Society, 2443 copies; and to Rio Janeiro and other quarters the Committee have sent 3300 copies for circulation by private hands. Mr. Luke Matthews and Mr. James Thomson, as Agents of the Society, have laboured with zeal. Mr. Matthews proceeded from Buenos Ayres through Chili; and put into circulation about 1300 copies of the Scriptures, of which more than one-fifth were Bibles: the Committee remark—

They consider that the extraordinary successes which were realised a few years ago in this quarter of the world, were vouchsafed as an encouragement in the infancy of the work; and they are fully prepared to go forward, notwithstanding they may have to contend against difficulties both great and numerous.

Mr. Thomson resumed his labours in Mexico, after his return from his visit home; and gives particulars of the sale of 1143 Bibles, 1098 Testaments, 252 Four Gospels, and 310 St. Luke and Acts. He says—

Taking together all the circumstances which occur, I am always more surprised at the freedom and encouragement which we enjoy, than at the discouragement and partial opposition that we meet with.

On the circulation of **BOOKS** and **TRACTS**, various details appear, in reference to the Spanish and French Translation Society, at pp. 357, 358, 469—471 of our last Volume. The Religious-Tract Society has forwarded to different quarters 12,500 of its Publications.

## Guyana and West Indies.

We refer to our last Volume for various details relative to the state of Slavery in the West Indies: see pp. 190—194, 212, 319—327, 415, 416.

In the Forty-first Number of the Anti-Slavery Reporter, a forcible appeal is made to the Slave-Conversion Society, and to all other Societies, and all Missionaries connected with the West Indies, on the imperious duty of labouring to procure, without delay, the due sanctification of the Lord's Day by all the British Slaves.

**BIBLE SOCIETY**—Applications have been made to the Society on the part of different Missionary Institutions: grants have been made, amounting to 6000 Bibles or Testaments.

**BAPTIST MISS. SOC.**—To the Labourers in *Jamaica*, mentioned in the last Survey, Mr. H. C. Taylor, sent out by the Church Missionary Society, has been added; he having changed his views on the subject of baptism. Mr. Tinson had visited British America for the recovery of his health. Considerable additions have been made to the Members at most of the Stations. In the School at Kingston under Mr. Knibb, there were 324 Scholars. A separate Girls' School has been erected.

**BAPTIST (GEN.) MISS. SOC.**—In *Jamaica*, the Missionaries continue their labours; T. Hudson, at *Lucas*; S. Bromley, at *St. Anne's Bay*; and John Allsop, at *Black River*. At

*Lucas*, 44 had been baptized: inquirers amounted to 260; and there were 25 scholars. At *St. Anne's*, Mr. Bromley found 33 consistent Christians, and has since baptized 19: of 250 who are inquirers, many are very promising.

**CHRISTIAN-KNOWL. SOC.**—"The sum of 500*l.* was placed at the disposal of each of the West-India Bishops, on their departure for their respective Dioceses; and a fresh grant to the same amount has been made during the last year, and received with warm expressions of gratitude. The judicious manner in which the money already voted has been employed, and the admirable effects which are produced, make it an imperative duty on the friends of religion to exert themselves to the utmost in this holy cause."—*Report*.

**CHURCH MISS. SOC.**—In *Antigua*, there were, at the last Return, in Sunday Schools, 361 Boys, 447 Girls, 40 Men, and 64 Women:

40 scholars in Day Schools, made a total of 952. The Sunday Scholars are taught on the respective Estates, on Week-days, as circumstances permit—W. Dawes, Director; T. Prigar and Robert Keane, Catechists; W. Anderson, Schoolmaster; and Mrs. Cable, Schoolmistress.—The Corresponding Committee, in *Jamaica*, have merged in an Auxiliary Society. Mr. W. Manning arrived in February of last year. The following Catechists are now employed at the respective Stations: at Papine, Parish of St. Andrew, W. Manning—at Salt Savannah, Parish of Vere, Ebenezer Collins—at Blue Mountains Valley, Parish of St. Thomas-in-the-East, Richard Harris—at Moore Town, Parish of Portland, David M'Pherson—at Low Ground, James Tucker—at Accropong, Parish of Elizabeth, Mr. Sharp—at Charles Town, Parish of St. George, a Catechist. Religious Instruction is afforded by these means to nearly 2300 Maroons and Negroes, adults and children. The Secretary of the Auxiliary writes—"Jamaica every day becomes more interesting. I do not think that God more eminently blesses His Gospel in any part of the world, than He does now in this Island. If the Society will only support us, *through God we shall do valiantly.*"—Mr. John Armstrong is Catechist on the Union Plantation in *Essequibo*; and Mr. C. Carter at Cattle Town, a village of Free Coloured People in *Demerara*: in both cases, access is open to the Indians, who have been almost wholly neglected.

GOSPEL-PROPAG. SOC.—The Society has 381 Slaves on its Codrington Estates in *Barbados*: the Agent writes—"The continued and regular increase of the population, is an evident proof of the welfare of the Slaves, and of the benefit of the regulations" under which they live. He adds—"Since the abolition of the Sunday Markets by law, I have directed every alternate Saturday to be given to the Negroes, in order that they might go to market, or cultivate their gardens, or do any thing else for themselves that they like, or to make it, if they choose, a day of rest and recreation; all their allowances being continued to them on these and all other holidays, as well as working days, throughout the year: being thus supplied with food, they are enabled, and may reasonably be expected, to attend Divine Service on Sunday, on which day no kind of labour is permitted or expected from them." It should be noticed, that the abolition of the Sunday Market in *Barbados* is very partial: from dawn till nine o'clock, all its tumult and confusion are still allowed! On this subject, and on the system pursued by the Society toward its Slaves, we refer our Readers to the Forty-fifth Number of the Anti-Slavery Reporter.

LADIES' SOCIETIES.—The substance of the latest Reports appears at pp. 545—549 of our last Volume. Religious Instruction is afforded, by means of these Societies, to nearly 300 Adults and Children.

LONDON MISS. SOC.—The Rev Joseph Ketley sailed at the end of October, to take charge of the Mission at George Town, *Demerara*. Mr. Wray had visited it since the death of Mr. Davies. The Congregation consists of about 600 persons: the Communicants are about 150: there are 750 Slaves under regular instruction.—In *Berbice*, at New Amsterdam, Mr. Wray has baptised many adults in the course of the year: 20 Communicants have been added; and a peculiar blessing has rested on the public ordinances. Both Scholars and Teachers are on the increase.

RELIGIOUS-TRACT SOC.—The Society's Publications, to the amount of 23,200, have been sent to different parts in the course of the year, chiefly as supplies to Missionaries of various Societies. The Rev. J. M. Trow, of *Jamaica*, writes—"There is now an ardent thirst for knowledge among our Negro Slaves; produced, in a considerable degree, by the means of late provided for the instruction of the rising generation: multitudes are learning to read, and many more have the good seed of the Word of Life sown in their hearts by means of Catechists. Hence we are more than ever desirous of meeting this increasing thirst for knowledge, by placing within their reach such elementary books as may be suitable to their existing necessities; and of providing rewards, whereby the deserving may be encouraged, and all stimulated to an increasing zeal in this blessed work."

SCOTTISH MISS. SOC.—The Rev. G. Blyth, at Hampden in *Jamaica*, continues his weekly preaching at four stations; and has added 97 catechumens to the number, and admitted 21 persons to the Lord's Table: the Rev. John Chamberlain, at Port Maria, labours in six places: the Rev. James Watson, at Luces, has fitted up, as a Place of Worship, a house capable of accommodating 400 persons: these Stations are all on the north side of the Island. To Mr. Watson 70 adults have offered themselves as members, and he has a Sunday School of 100 children: the Whites render him every facility, and encourage the Slaves to attend: an important sphere of labour has opened to him among a number of Free Coloured People, settled to the south of his Station, along the foot of a range of mountains for nearly 30 miles; who are utterly destitute of religious instruction, but most willing to receive it. Here, and in other parts of the Island, there are great openings for Missionaries, but no suitable offers of service are made to the Society: see pp. 434—437 of our last Volume.

**SLAVE-CONVERSION SOC.**—From a "General View of the present State of Religious Instruction in the West-India Dioceses, so far as can be ascertained by the Returns received," which is presented in a tabular form in the last Report, we give the following results. What portion of the labour falls on the Society we have not been able to ascertain as the Report includes the Colonial Establishment as well as the Society's exertions; but the amount of expenditure by the Society, with some other particulars, may be seen at pp. 369—371 of our last Volume. *Diocese of Jamaica*: Clergymen, 45—Parishes, 21—Population, 338,469; of which, 325,331 are Slaves—Places of Worship, 48; accommodating about 16,000 persons—Catechists and Schoolmasters, 44—Schools, 84—Scholars, 3088—Under Catechetical Instruction, including the Scholars, 7623. *Diocese of Barbadoes*: Clergymen, 57—Parishes, 54—Population, 324,482; of which 261,230 are Slaves—Places of Worship, 68; accommodating about 23,300 persons—Catechists and Schoolmasters, 81; with 15 Schoolmistresses—Schools, 190—Scholars, 8288—Estates, 1014; of which, 787 are under religious instruction.

**UNITED BRETHREN**—The Journal of a Visit paid by Bp. Hueffel to most of the Brethren's Stations was printed at pp. 618—622 of our last Volume. The following summary is collected from the latest accounts. *Danish Islands*: 1732. In St. Thomas; Bn. Sybrecht, Junghans, Staude, and Keil labour at New Herrnhut; and Bn. Blitt, Schindler, and Schmid, at Niesky: in St. Croix; Bn. Boenhof, Mueller, and Freytag, at Friedenthal; Bn. Sparmeyer and Plaettner, at Friedensberg; Bn. Klengenber, Eberman, and Weber, at Friedensfeld: in St. Jan; Bn. Damas and Kleint, at Bethany; and Bn. Schmitz and Zetzsche, at Emmaus. Various particulars of these Stations are given by Bp. Hueffel in the Journal just mentioned—*Paramaribo*, in Guiana: 1735. Bn. Genth, Graf, Voigt, Boehmer, and Hartmann. The Congregation numbers 1472 baptized persons, of whom 888 are Communicants: and 424 new people and candidates for baptism. Fifteen plantations are visited, by water, every month: 147 baptized are on these plantations. The New Church, mentioned in the last Survey, was opened in July. A Society has been formed, under the sanction of the Governor, in aid of the Brethren's labours in the Colony—*Jamaica*: 1754. At Fairfield, Bn. Ellis and Zorn; at New Eden, Br. Pfeiffer; at Irwin, Br. Light; and at New Carmel, Br. Scholefield. Br. Timmus, of New Eden, died in the Lord, in November 1827. Br. Zorn arrived, in September last, from Bethlehem, in North America. Br. Ellis presses earnestly for a re-

inforcement of zealous labourers. At Irwin, a Church, 50 feet by 30, was consecrated in July: 2000*l.* was wanted to defray the expense: at the close of 1827, there were at that Station, 76 Communicants, 88 baptized adults, and 205 baptized children. At New Carmel, there were, in October, 259 new people and candidates for baptism, 49 baptized, and 6 Communicants; with 121 boys and 158 girls in Sunday Schools, of whom an average of 186 attend: on the 16th of November, a New Church was opened, when a considerable number of adults were baptized: there is here a prospect of extensive good by means of Schools—*Antigua*: 1756. At St. John's, Bn. Newby, Olufsen, Muentzer, and Zippel; at Gracehill, Br. Kuchte; at Gracebay, Br. Robbins; at Cedarhall, Br. Simon; and at Newfield, Br. Wright. Br. Procop, of Gracehill, died happily on the 18th of March of last year, and Br. Schill, of Cedarhall, on the 11th of November. Br. G. Baines and his Wife are on their voyage to Antigua. At St. John's there appear to be 1200 Communicants; but particulars of the respective Stations have not been published—*Barbadoes*: 1765. At Sharon, Bn. Brunner and Selts; and at Mount Tabor, Br. Taylor. At Sharon, there were 581 Negroes under the Brethren's care; being 175 new people, 123 candidates for baptism or reception, 57 baptized children under 12 years of age, 122 baptized adults, and 104 Communicants. At Mount Tabor, there were 106 persons; being 40 new people, 34 candidates for baptism, 4 baptized children, and 28 baptized adults—*St. Christopher*: 1775. At Basseterre, Bn. Johannes and Shick; and at Bethesda, Bn. Hoch and Klose. The Congregation at Basseterre, at the close of 1827, consisted of 2154 baptized members, adults and children; of whom 737 were Communicants, 67 more than last year: to these, if 348 candidates for baptism or reception, and 640 new people, be added, the whole number of souls under the Brethren's care will amount to 3142. At Bethesda, as well as at Basseterre, the Brethren had been under the painful necessity of excluding many members; at Bethesda, even more than had, in the year, been baptized and received into the Congregation: 43 had been baptized and received: 14 were re-admitted to church-fellowship: 44 became Communicants—*Tobago*: 1790, revived 1826. Br. Ricksecker, at Montgomery. A Chapel was opened on the 13th of July: from 30 to 50 children are under instruction.

**WESLEYAN MISS. SOC.**—*St. Christopher*: 1774: John Felvus, John Hodge, Enoch Wood, and Matt. Banks: Members; whites 49, free coloured and black 523, slaves 1911—

*Antigua*: 1786: T. Harrison, Rob. Hawkins, John Manley, Jonath. Cadman, John Cullingford: Members; whites 33, free coloured and black 514, slaves 2717—*Bahamas*: 1788: John Brownell, G. Beard, Theophilus Pugh, John Crofts: Members; whites 440, free coloured and black 213, slaves 283—*Bermuda*: 1788: James Home: Members; whites 61, free coloured and black 21, slaves 40—*Dominica*: 1788: James Cox, Edward Fraser: Members; whites 9, free coloured and black 179, slaves 297—*Grenada*: 1788: Joseph Fletcher, Edward Grieves: Members; whites 4, free coloured and black 163, slaves 192—*St. Bartholomew*: 1788: W. Hunt: Members; whites 25, free coloured and black 164, slaves 86—*Nevis*: 1788: T. K. Hyde, Benj. Gartside: Members; whites 19, free coloured and black 104, slaves 707—*Trinidad*: 1788: T. Payne, John Wood, jun.: Members; whites 5, free coloured and black 108, slaves 123—*Jamaica*: 1789: T. Morgan, T. Murray, John Barry, David Kerr, Joseph Orton, James Edney, Peter Duncan, W. Crookes, Isaac Whitehouse: Members; whites 99, free coloured and black 3086, slaves 8497—*Tortola*: 1789: Abr. Whitehouse, John Burton, W. F. Pichott: Members; whites 25, free coloured and black 356, slaves 1189—*Demerara*: 1814: Jon. Edmondson, jun., W. Fidler, T. Lofthouse: Members; whites 17, free coloured and black 261, slaves 2263—*St. Vincent*: 1817: S. P. Woolley, W. H. Rule, Rich. Hornabrook, John Mortier, James Cheeswright: Members; whites 16, free coloured and black 217, slaves 3371—*Montserrat*: 1820: W. Clough: Members; whites 11, free coloured and black 83, slaves 94—*Haiti*: 1827: St. Denis Baudry: Members; blacks 90—*Anguilla*: H. B. Britten: Members; whites 53, free coloured and black 100, slaves 228—*Barbadoes*: Moses Rayner, John Briddon: Members; whites 5, free coloured and black 78, slaves 25—*St. Eustathius*: W. Dowson: Members; whites 83, free coloured and black 105, slaves 259—*St. Martin*: John Nelson: Members; whites 31, free coloured and black 48, slaves 280—*Tobago*: James Rathbone, Everett Vigs: Members; whites 3, free coloured and black 45, slaves 28.

The total number of Whites is 938, which is an increase of 60: that of Free, coloured and black, is 6470, being an increase of 416; and that of Slaves 22,590, which is an increase of 1038, the number of the preceding year (printed by mistake 21,152 at p. 143 of our last Volume, and 21,625 in the last Wesleyan Report) being 21,552.

Brief Obituaries of two Missionaries connected with this Mission, Mr. Ratcliffe and Mr. Parkin, appeared at pp. 419, 420 of our last Volume.

From the last Report, we extract the following view of these Missions:

Nearly all the Stations are favoured with great and growing prosperity: the Schools are established on a regular and efficient system; and the effects which they are producing on the Negro Children are most encouraging.

To urge the importance of Missionary Exertions among the Negro Population of the West Indies, is almost superfluous: the claims of those Islands on Christian Philanthropy are now generally understood and acknowledged. Our Missions there are the OLDEST, the most EXTENSIVE, and, it may still be added, rapid as is the prevalence of truth in some other sections of the globe, the most SUCCESSFUL, of all that have yet engaged our attention. They are established among a much-injured race: they are hallowed to our best feelings by the toils, the sufferings, and the premature deaths of many excellent Missionaries: they have been the means of diffusing innumerable blessings, temporal and spiritual, among those for whom Christian Sympathy was slow to awake: they have been honoured by the holy triumph of thousands in the hours of sickness and dissolution; and, amidst the victories which they have achieved and the animating prospects by which they are brightened, they will not now be forgotten in the prayers, and compassions, and liberalities of Christian Beneficence.

## North-American Indians.

THE Board of Missions maintains the chief share of the labours carried on among the Aborigines: the Baptists and Methodists, with some local Societies, continue their aid; but, as their exertions are very limited, and recent accounts have not reached us, we shall, on this occasion, confine ourselves to a Summary View of the Missions of the Board given in the *Missionary Herald* for January. The Rev. Cyrus Kingsbury, of the Choctaw Mission of the American Board, having lately visited all the Stations of the Board, gives the following result of his observation—

From all my observations of late, among Indians of different tribes, I am impressed with the idea, that there never has been a time since Missions were established among them,  
Feb. 1829.



when the Indians were so generally disposed to receive the instructions and assistance of Missionaries, as at present; and when there was so fair a prospect that Missionary Labours among them would be blessed as the means of permanent good. I would add, however, that, if the Christian Public are resolved, by the blessing of God, to extend the influence of the Gospel and civilization over the Heathen Tribes of our land, they must calculate that it will cost a great deal of money, and they must be willing to wait long for the result.

**OSAGES**—5200 in number: on the Neosho and Osage Rivers: 300 miles west of the Mississippi: begun in 1820: Stations; Union, Hopefield, Neosho, and Harmony: 4 Missionaries and 10 other Labourers; of whom, 10 are married—No Osages have yet given satisfactory evidence of piety. The wandering habits of the people, their utter ignorance of all the arts of life, their poverty and moral debasement, and the want of competent interpreters, have hitherto rendered the communication of Divine Truth to them, intelligibly, very difficult: three individuals of the Mission Families can now instruct them in their own language, and better interpreters can be obtained: some of the people are more attentive to religious instruction, and a knowledge of the Gospel is extending—There are two Boarding Schools, to which 161 children have been admitted: one, at Union, contains 35 scholars; and the other, at Harmony, 39: most who have left the schools, were compelled to do so by their friends: many of them had learned to read the Testament, and perform various kinds of useful labour: the children while in school make good progress.—Attempts have been made at Hopefield and Harmony, to teach the Osages agriculture; and with more success than was anticipated: many families have settled at those places, desiring to receive such assistance.

**CHOCTAWS**—21,000: chiefly in the State of Mississippi: begun in 1818: Stations at Elliot, Mayhew, and 6 other places: 3 Missionaries and 23 other Labourers; of whom, 14 are married: Mr. Hooper, who had been a Teacher and Catechist, died in September—Four Choctaws are now Members of the Church at Mayhew, and 18 other persons residing in the Nation or in the neighbouring White Settlements, who have been hopefully converted through the influence of the Mission: 13 have joined the Church while employed as labourers at the Station: it is hoped that a few Choctaws who have not joined the Church are pious: three of the Missionaries preach in the Choctaw Language without an interpreter: many of the people manifest an anxiety to hear the Gospel: the prospects of the Mission, especially in the north-east part of the Nation, are thought to be more favourable now, than at any former period—There are Eight Schools taught at the Mission Stations: the whole number of pupils which have attended them, during the past year, is more than 170; the average number, 149:

of these, 120 read in the Bible, about 90 write, and 40 are attending to each of the studies—English Composition, Geography, and Arithmetic: in all the schools, in addition to books in English, the Pupils are taught to read Choctaw, from the books prepared by the Missionaries: two of these Schools are taught by Native Indians: there are, besides the schools just noticed, several small schools where Choctaw only is taught—The people, in many parts of the Nation, cultivate much more land and in a better manner than formerly: they are very desirous that some of their number should learn and practise the mechanic arts, and much is done to patronize all who do: they are also becoming increasingly anxious to obtain agricultural implements, household furniture, and apparel—The first year after the Station at Mayhew was formed, there were about twenty murders committed within a few miles of it, in consequence of intoxication; and ten lives were lost from the same cause, in 1825: within the last two years, only one death has occurred, in consequence of intoxication, and that a case of accidental drowning: severe laws have been made against the introduction of whiskey, and in some parts of the Nation are vigorously enforced: several chiefs and captains have been put out of office for misconduct on this subject.

**CHICKSAWS**—3625; who occupy the northern part of the State of Mississippi: begun, in 1821, by the Synod of S. Carolina and Georgia; and transferred, in 1827, to the Board: Stations at Monroe, Tokshish, Martyn, and Caney Creek: 3 Missionaries and 4 other Labourers; of whom, 5 are married—At Monroe, early in 1827, an unusual attention to religious instruction commenced, which continued more than a year: since that time, 47 have been added to the Church: the present number is 63: the people in the vicinity, of whom there are 800 within 10 miles, have been greatly reformed: there are several instances of remarkable piety, and many are exceedingly anxious to hear the Gospel: much seriousness prevails still. At Martyn, there has been of late much serious attention to preaching, and four or five have been hopefully converted—The Scholars are about 100—Some important laws against the introduction of intoxicating liquors, theft, and other crimes, have recently been made by the Nation, and seem to be very vigorously enforced. This Mission has already been a great blessing to the people.

**CHEROKEES**—East of the Mississippi: begun in 1817: Stations at Brainerd, Carmel, Creekpath, Hightower, Willstown, Hawsis, Candy's Creek, and New Echota: 4 Missionaries and 18 other Labourers; of whom, 13 are married—The Native Communicants are 159 in number: 12 have died in the faith, and seven have been dismissed to join Churches not under the care of the Board: some have conducted themselves disorderly, and have been excluded; but most of those hopefully converted have, in a good degree, adorned the Gospel, and several manifest a remarkable change of character and have become very active in the service of Christ: at most of the Stations there has been, the last year, an unusual attention to religion, and considerable accessions to the Churches: a desire to hear preaching is becoming more general—Of the Scholars, 174 in number, more than 100 reside in the Mission Families, perform various kinds of labour, and are trained up like the children of Christian Parents: about 250 have left the School at Brainerd alone, most of them having made considerable advances in knowledge: parents manifest an increasing desire to have their children instructed, and the number of Boarding Scholars might be enlarged to almost any extent—The Press is owned by the Cherokee Government, and is superintended and worked by men of their appointment: it, however, facilitates the labours of the Missionaries and the diffusion of knowledge. The "Cherokee Phoenix," a Weekly Paper, was commenced in February last: many portions of Scripture, in the alphabet of Guess, have appeared in it. Mr. Worcester is now prosecuting the study of the language for the purpose of preparing school-books, portions of Scripture, and Religious Tracts for the people—At each of the Stations, except two, there is a Farm of considerable extent, under the direction of the Mission Family; on which the boys are taught to labour: the girls perform various kinds of domestic work: at Brainerd there is a grist-mill, a saw-mill, and a blacksmith's shop: these are of very great use to the people.

It is remarked in the 19th Report—"It is an unexampled fact, that, in some places, nearly all the adult population, and in the tribe at large more than one-half, are actually capable of reading their own language, in their own peculiar character; having learned from small manuscripts, and without ever having become acquainted with any other alphabet, or possessed a single page of a printed book in any language.

"There is great improvement in many families with respect to industry, neatness, and manner of living. A large proportion of the people dress much better than formerly. Many of the women spin and weave cotton,

and thus furnish cloth for very decent garments of their own manufacture."

Among the Cherokees of the Arkansas, west of the Mississippi, at Dwight begun in 1820 and at Mulberry begun in 1828, the Board have 2 Missionaries and 8 other Labourers: of these, 7 are married—The Church at Dwight now contains 11 Native Members: three have died in the faith: the Congregation there generally exceeds 100; at Mulberry, from 50 to 100: there is stated preaching, once in three or four weeks, at seven other villages; and the Congregations vary from 20 to 120: at one of these villages, the people have erected a Meeting House; and there is not a family in which there is not some one who is hopefully pious: all these preaching-places have been established at the solicitation of the Cherokees; and more requests of this kind are made than can be complied with—The Boarding School at Dwight contains 60 scholars, and many applications for admission to it are declined: many of the scholars have made uncommon proficiency: at Mulberry, more than 30 scholars attend daily, all boarded by their friends: this Station was formed at the repeated solicitations of the Cherokees, who erected the school-house and the teacher's house themselves, and furnish the provisions for his family—Great advances have been made, by this portion of the Cherokees, in morals, knowledge, agriculture, and all the arts and conveniences of civilized life.

**MACKINAW**—On an Island in the Straits between Lakes Huron and Michigan: begun in 1823: one Missionary and 3 others, all married; with 7 unmarried females—This Mission is not designed specially for any one tribe of Indians—The number of Scholars in the schools, including those who live in the village of Mackinaw, is 157: of the Boarding Scholars, 125: these scholars have been collected from a great variety of places about Lakes Huron, Michigan, and Superior; and some of them from near Hudson's Bay and the Rocky Mountains. They are bound by legal indentures to the Mission, with the sanction of the Civil Authorities of the place; to be at the direction of the Mission Family—to continue in the school—and to learn agriculture and the mechanic arts—for a specified number of years: their progress is very encouraging: eight or ten of them have become hopefully pious.

**NEW STOCKBRIDGE**—On the west side of Lake Michigan: begun in 1828: a Missionary and a Physician, both married—The Stockbridge Indians removed, a few years since, from the State of New York to their present residence. They formerly received religious instruction, and a number were gathered into a Church: during the last

winter, when no Missionary or Teacher was among them, they kept up Religious Worship on the Sabbath, the Monthly Concert for Prayer, Sabbath-School, weekly conference, female prayer-meeting, and meeting of young people for reading the Scriptures—A School is now established.

**MAUMEE**—On the Maumee River, near the Ottawas, 10 miles south of Perrysburg: one married Missionary, and two unmarried females—More than 40 scholars have enjoyed the advantages of this School, of whom seven have become hopefully pious; and several of them sustain a character for industry and enterprise: the School now contains 22 scholars, with the prospect of enlargement.

**SENECAS &c.**—Near Lake Erie and Niagara River: Stations at Tuscarora, Seneca, and Cattaraugus: one Missionary and 9 others, 3 of whom are married—Native Members are

86: there has been a great increase of attention to religion within the last two years—The School at Tuscarora contains about 25 scholars; the Sabbath School 30; most of whom can read in the Testament. At Seneca, 184 scholars have been in the School, whose average attendance has been two years: the present number is 70, most of whom are boarded in the Mission Family: there is also a flourishing Sabbath School for the children, and one for the adults; who are taught to read their own language, in translations prepared by the Missionaries. The School at Cattaraugus contains about 30 scholars; who board at the Station, at the expense of their parents: the Indians have erected a building for a School-house and Boarding-house for the children—Contributions to a considerable amount are made among the Senecas to aid the Mission.

Various particulars relative to the Church Missionary Society's labours in connection with the Red-River Colony are given at pp. 625—629 of our last Volume. The Rev. D. T. Jones is on a visit home. There are 174 scholars; of whom 67 are boys, 50 girls, and 48 youths and adults.

## Labrador.

**UNITED BRETHREN**—Nain: 1771—OKKAK: 1776—HOPEDALE: 1782.

*Missionaries*—at Nain: Henn, Hertzberg, Meisner, Mentzel, Morhardt, Mueller—at Okkak: Beck, Kmoch, Knaus, Stuermer—at Hopedale: Fritsche, Kunath, Lundberg, Stock.

Br. Koerner is on a visit to Europe: Br. Lundberg has returned from his visit. At *Nain*, there are 232 inhabitants; consisting of 43 baptized adults, 87 baptized children, 91 communicants, of whom one is excluded, and 11 newly arrived and yet Heathens: the Meetings and Schools are diligently attended. At *Okkak*, the inhabitants are 394: at *Hopedale*, they are 176; consisting of 58 baptized adults, 19 children, 34 received into the congregation, and 65 communicants: love and peace reign.

## Greenland.

**UNITED BRETHREN**—NEW HERRNHUT: 1733—LICHTENFELS: 1758—LICHTENAU 1774—FRIEDERICKSTHAL: 1824.

*Missionaries*—at New Herrnhut: Grillich, Lehman, Tietzen, Ulbricht—at Lichtenfels: Eberle, Koegel, Popp—at Lichtenau: Baus, Ihr, Mueller—at Friedericksthal: Klein-smidty, De Fries, Mehliose.

Of 380 members of the congregation at *New Herrnhut*, 181 are communicants, and are increasing in the knowledge and love of their Saviour. At *Lichtenfels*, the congregation contains 370 members. At *Lichtenau*, there are 30 unbaptized and 638 baptized: of the baptized, 251 are communicants, who often delight and edify the Missionaries when speaking with them previous to the celebration of the Lord's Supper. At *Friedericksthal*, the congregation consists of 290 persons, of whom 227 are baptized.

WHO HATH DESPISED THE DAY OF SMALL THINGS? ZECH. iv. 10.

# Missionary Register.

MARCH, 1829.

## Biography.

### MEMOIR OF THE WIDOW SISTER MARY MACK,

WHO DIED AT BETHLEHEM, A SETTLEMENT OF THE UNITED BRETHREN, IN NORTH AMERICA, APRIL 11, 1828, IN HER SEVENTY-THIRD YEAR.

THE following Memoir is extracted from a Periodical Work of the Brethren, published quarterly in the United States. It illustrates some of their distinguishing views and discipline.

She was born August 1, 1755, in the vicinity of Ballinderry, in the county of Antrim, Ireland. Her maiden name was Grant. Her parents having become seriously concerned for their eternal salvation, by means of the divine blessing so signally attendant on the zealous preaching of the late Br. Cennick in that part of the country, they had entered into fellowship with the Congregation of the United Brethren which formed itself at Ballinderry. She was baptized there, and attended the school; where her lively and affectionate temper caused her to be much beloved. Having a turn for music, she took a particular delight in singing; on which account she assiduously stored up in her memory a great number of verses and hymns. At the same time she lived in childlike communion with Jesus the friend of children; and was wont, in simplicity of heart, to pour out all her little cares, desires, and wishes before Him in fervent prayer.

But, as she increased in years, she became more and more indifferent toward the Saviour: love of the world began to overpower her, and the desire to enjoy its pleasures prevailed: worldly diversions and songs occupied her mind, and she felt her connection with the Brethren a burthensome restraint: she could not, however, bring herself to a resolution, entirely to abandon her attendance on their edifying meetings. Thus it happened one day, when the sufferings of Jesus were the subject of contemplation, that the Spirit of God powerfully touched her heart with a deep sense of her unworthiness of such unbounded love: she saw herself in the true light; and began to feel the utmost

disgust at the empty pleasures of this world, and a fervent desire to live to the honour of Him who had suffered so much from love toward her and all mankind. The anguish of the soul of Jesus in the Garden of Gethsemane ever afterward remained a subject, which she could not hear or think of without the deepest emotion.

In this frame of mind, she became desirous of a closer connection with the Brethren; and obtained her wish of living in the Sister's House in the year 1772. At first she was perfectly happy, notwithstanding the utmost poverty in which the Sisters lived, to a degree of sometimes actual suffering from hunger; and her affectionate disposition and readiness to make herself useful caused her to be much beloved. Conceiving it a great happiness to live in a Congregation of the Lord, she thought she had arrived at the goal: not aware of the consequence of false security, she began to pride herself on the privilege, to look down upon others with contempt, and to conceive that outward good conduct was all that was requisite: in consequence, her happiness was of short duration, and was lost by her overrating it. As her conduct was exemplary, she felt extremely hurt, that for a long time she was not received as an actual member; while others, whom she thought less worthy, sooner obtained their wish: this circumstance rendered her very unhappy for some time.

It happened during this period, that the lease of the land, on which Ballinderry was situated, expired, and could not be renewed: the Single Sisters were, therefore, to remove thence in the year 1776, to the New Congregation at

Gracefield. In order to save expense, they embarked with all their luggage on the neighbouring lake: the vessel was small, old, and crazy: while engaged in pleasing conversation, the Sisters were suddenly alarmed by finding their feet in water, and the vessel sinking: they had not taken notice, that, for some time previous, every thing had been attempted by pumping and bailing to prevent the catastrophe; but now all hopes were abandoned, and the captain declared, that, in a very little time, the vessel must inevitably go down. Though greatly alarmed, the Sisters strove to recollect themselves, and to prepare for their end. A little girl among them asked one, who was in tears, what was the matter: being told that they were all instantly to go to the Lord our Saviour, she replied, "I am glad to hear it, for have you not always told me how happy we shall be there?" Our now-departed Sister, on the contrary, because of the state of her mind above alluded to, conceived the unhappy idea, that the misfortune which had come upon them was owing to her; and that it would be right, as in the instance of the prophet Jonah, to save the rest by her own destruction. She contemplated, therefore, to cast herself into the lake; but was happily prevented by the crew not suffering any of them to move, while all the baggage was thrown overboard to lighten the vessel. Thus they were enabled to approach the shore, while boats from thence came to their relief; and all lives were happily saved, though they lost all they possessed. The Daily Word for meditation on this day (according to the edifying custom of the Brethren to appoint a Scripture Text for each day in every year), made a lasting impression upon our Sister; which was most powerfully renewed twenty-two years afterward, when, in equal danger on her voyage to the West Indies, it happened, that the same text was again the appointed one for that day: it was this—*I, the Lord thy God, will hold thy right hand; saying unto thee, Fear not! I will help thee.* Is. xli. 13. It deserves to be remarked, as a particular coincidence, that the same word of comfort happened to be the Daily Word again on the 13th of April 1828, the day of the funeral of our departed Sister; whence occasion was taken to make it the subject of the Discourse pronounced upon that occasion.

At Gracefield, the Single Sisters, thus deprived of all they possessed, commenced in the utmost poverty; and our late Sister experienced great privations for some time: nevertheless she was grateful for the privilege of living with them. Gradually the Spirit of God convinced her, that, instead of sorrowing for a mere outward communion with a particular existing Congregation, the essential thing was, to become a Member of the Church of Christ in spirit and in truth. She became daily more sensible of her natural depravity—was enabled to overlook the claims which she had rested upon her blameless outward conduct—and content to receive the mercy of the Lord as a free gift of grace. Peace and confidence were the result, and the grace of God became all that she longed to enjoy: that childlike communion with Him, which she had formerly enjoyed, was restored; and when, soon after, she became a Communicant Member of the Brethren's Congregation, she felt convinced that the Lord had proved his kind direction in these circumstances, most signally, having first brought about in her heart that essential self-knowledge, which alone could prevent dangerous self-confidence.

She soon rendered herself very useful, in various ways. Her sincerity and willingness to serve others, even with the sacrifice of Self, procured her general esteem; and she thought it a privilege to be able to serve and edify the Congregation by her musical talents. She spent more than twenty years in this manner, in almost uninterrupted cheerfulness; and, at the same time, found means of a comfortable subsistence.

It was her desire to continue thus to the end of her days: but the Lord was pleased to require from her more active proofs of her love. On the 24th of August 1798, she received a call to serve the Mission among the Negroes in Barbadoes; and, at the same time, to enter into marriage with the widower Brother Haman, who was engaged in that field. Notwithstanding her attachment to her peaceful situation, and fully aware that her intended Husband was of advanced age and sickly constitution, she hesitated not a moment to accept this call; deeming it a privilege to serve the Lord among the Heathen, and to minister to one of those who was preaching His Name among them.

Leaving Gracefield, she joined Br. and

Sr. Waller, who had received a similar call to the West-India Missions, at Gracehill; and arrived safely at Bristol in their company, where the West-India Convoy and Fleet were assembled. Five times they left the harbour at Bristol; but were as often forced to return, on account of tremendous storms and head-winds. During this period of probation, she became very sickly, and Br. Waller could not quit his bed: it was seriously contemplated, on that account, to give up the voyage for this time; but our now-departed Sister could not be reconciled to such a measure, and, Br. Waller having recovered, they sailed the sixth time with the fleet from Bristol. They had, however, scarcely got to sea, when a tremendous storm scattered the fleet, and drove their ship toward the Irish Coast: it soon became unmanageable; and, in the impenetrable darkness which prevailed, being at the mercy of the storm, it struck on some hidden rocks on the coast: the first shock was so violent as to stove in the stern of the ship; and it was with the utmost difficulty that those in the cabin succeeded in reaching the deck: their lives, however, would have been respite thereby but a very short time, had not the storm and waves at the same moment urged the vessel forward, and wedged it so fast between two rocks that it could not sink. The crew and passengers now remained on deck; exposed to the rage of the sea, which broke over them every instant, and each moment washed from the wreck some part of its broken frame. Our Sister clung to a rope which was fastened to the side of the vessel; and, although part of her clothes were torne from her by the violence of the waves, she retained presence of mind sufficient never to lose her hold. It being late in November, they suffered greatly from cold and wet. At last the storm began to subside, and day-break came on. To their great joy, they became aware that the land was near, and that the tide was fast ebbing, which caused the depth of water around greatly to diminish. They, moreover, perceived numbers of men on the shore, many of whom plunged into the sea and came to the wreck: what however were their feelings, when they found, that they did so with no view of affording relief to the sufferers, but in order to plunder them. It appeared that these men belonged to a corps of Irish Rebels, who had sought

refuge on that wild coast from the pursuit of the military, and now seemed eager to satisfy their revenge. Nor was it possible to come to an understanding, as none appeared to be acquainted with English. They immediately began to plunder every thing they could lay their hands on; and very soon got into such violent disputes about the booty, that, according to all appearance, those on board seemed to have escaped from the rage of the sea only to perish by the hands of murderers. The sailors themselves began to plunder, and then to save themselves by swimming. One of the rebels, however, seemed to take pity on our late Sister, took her on his back, and swam ashore with her: exhausted by cold and wet, she was at first unable to stand; nor did her anxiety for Sr. Waller permit her to rejoice in her own safety, until at last she saw both her and Br. Waller safely landed. They were surrounded on all sides by their own scattered baggage, but no solicitations procured them permission to avail themselves thereof. Suddenly a party of soldiers came up, and dispersed the rebels; but they made themselves now masters of the plundered things, and refused to return any part to the owners. They were at the distance of several miles from the nearest shelter; and, almost naked and exhausted as our Sister was, it was with the utmost difficulty that she could reach it: when, at length, they reached a few wretched hovels, they found them so over-crowded by those that had come there first, that they were obliged to be content with the imperfect shelter of a stable, the roof of which all the succeeding night admitted the deluge of cold rain which was descending. The consequences of this exposure were very afflictive to our Sister; and she contracted there a malady from which she never entirely recovered. Next morning, however, they finally reached Kingsale, where they were most cordially received by the Methodists, three Missionaries of this Church being likewise in their company: here they were supplied with dry clothing, and had an opportunity of informing the Brethren at Dublin and Gracehill of their situation. They then proceeded to Cork, where they met with the same friendly reception from the Methodists, and received letters and means for procuring necessaries from their Brethren. In the mean time, the dispersed West-

India Fleet had again assembled ; but they got to the rendezvous so late, that they with difficulty found a place in a schooner, very wretchedly provided for passengers ; grateful and eager, nevertheless, to be enabled to proceed on their voyage with the convoy. It soon, however, became apparent, when they got to sea, that the schooner was unable to keep up with the fleet, on account of its bad sailing ; and they, in consequence, were repeatedly in great danger of being picked up by one of the enemy's privateers. The Lord, however, according to His Word, held out his right hand, and brought them safe to Barbadoes, 24th February 1799. Shortly after, she was married to Br. Haman.

Very soon, she felt at home—devoted herself with all her soul to her duties—and became affectionately attached to the Negroes, for the welfare of whose souls she felt the deepest concern, and was tenderly beloved by them in return. With her Husband she became united in the bonds of true Christian affection. But the days of her trials were not over: Br. Haman soon fell dangerously ill. She was now most assiduously occupied in affectionately attending him ; and very often declared, that she considered it a blessing and privilege to minister in that manner to so excellent and devoted a servant of God. He was however called hence as early as the 7th of November, which separation deeply affected her.

In the course of the next year, she received a call to serve the Mission in Antigua, in conjunction with Br. Mack ; with whom she was to re-enter the matrimonial state, he having been called to Antigua from Europe. She accepted this call, in reliance on the Lord, most readily. It was not, however, before

the 3d of February 1801, that her future Husband, whose voyage had been greatly retarded by the existing war, arrived at Barbadoes, which circumstance was another anxious trial of her faith. After their marriage they soon proceeded to Antigua, where they served the Mission together nine years, under many trials, greatly increased by the infirm health of both. On this account they came to Bethlehem in the year 1810, in order to rest from their labours. June 30, 1815, she became a widow the second time, by the death of Br. Mack.

For some time previous, she had suffered intensely from a cancer in the forehead ; and these sufferings continued more or less severe for a long period, and sensibly affected her intellectual powers, without, however, exhausting her patience : on the contrary, her childlike resignation to the will of God, which had ever been conspicuous, became more so under such sufferings. Nothing could exceed her gratitude toward those who administered to her comfort : she felt most affectionately attached to the children of her first Husband, Br. Haman ; who, in return, respected her equally. She thus continued for a number of years—living in the Widows' House at Bethlehem—weak in mind and body, but daily praising the Lord for all His mercies toward her.

April the 11th of the present year (1828), she went to bed about eight o'clock, in apparently good health and spirits ; but when, about two hours after, her attendant came in, it was perceived that her soul had unexpectedly taken its flight thither, where she longed to be. She was sweetly asleep in the Lord.

Her pilgrimage on earth comprised a period of 72 years, 8 months, and 11 days.

## Proceedings and Intelligence.

### United Kingdom.

**BRITISH AND FOREIGN BIBLE SOCIETY.**  
A RECENT communication from Mr. C. S. Dudley furnishes us with the following indications of the

#### *Increasing Influence of the Society.*

I have attended Eighty-three Meetings in England and Wales, including the establishment and organization of Twenty-seven New Societies. In the formation of these Institutions, the most perfect unanimity prevailed, with one

solitary exception ; and, in that case, the respectable Objector subsequently acknowledged his having spoken under misapprehension, and professed his cordial attachment to the general object of the British and Foreign Bible Society.

If crowded Meetings, patient attention, and liberal collections, be indications of interest, then I may safely assert, that the Bible Society was never more deeply rooted in the hearts and affections of the people. I do not recollect a single exception to the remark of the Secretaries

at the close of every Anniversary Meeting which I have attended—"Our Collection has considerably exceeded that of last year." A similar observation will apply, generally, to the Annual Income of the Auxiliaries; which exhibits an increase in almost every instance, and more especially in those where the system of Village Associations has been adopted.

But there is a result still more gratifying, to which this extensive and arduous tour enables me to bear decided testimony. I refer to an increased and increasing distribution of the Scriptures, in consequence of the increased desire of the people to possess them—or, to speak more correctly, to possess themselves of the Scriptures by small weekly contributions; for distribution by gift has almost totally ceased. In several of our Societies which have been the longest established, the number of copies issued during the past year has exceeded that of any preceding year. When the prevalent desire for Education is thus accompanied by a corresponding wish for that blessed Book which should constitute the basis of every System of Instruction, we may reasonably hope that the extension of Knowledge will be that of Religion and of Happiness.

Of the Counties of Devon and Cornwall, Mr. Brackenbury, the Society's Agent, reports—

The Collections at all the Annual Meetings, excepting three, have exceeded those of last year; and the several Auxiliary and Branch Societies are not only not weary in well-doing, but have manifested a strong desire to embrace and extend the system of Village Associations throughout the counties of Devon and Cornwall. My engagements in this tour will terminate with the Anniversary of the County Auxiliary Society in Somersetshire; when I shall have attended, through the blessing of God, Sixty-three Meetings, including the formation of Nine New Societies.

**WESLEYAN MISSIONARY SOCIETY.**  
REPORT FOR 1828.

*Prosperous State of the Funds.*

Receipts.	£.	s.	d.
United Kingdom.....	41,251	14	5
France.....	29	16	10
West Africa.....	26	0	0
South Africa.....	185	15	9
Mediterranean.....	8	3	6
Madras.....	285	11	2
Ceylon.....	79	17	4

March, 1829.

Brought forward.....	41,866	19	0
Australasia.....	490	2	6
West Indies.....	1624	12	8
British America.....	944	19	3
For Chapel at Cape Town.....	456	11	0
For Chapel at Barbadoes.....	139	7	2
Legacies.....	2797	15	3
Dividends.....	382	17	6
Donations on Annuity.....	1302	15	0
Total.....	£50,005	19	4

*Payments.*

Missions—	£.	s.	d.
Irish.....	3047	14	3
Continental.....	557	2	7
Gibraltar.....	230	5	9
West-Africa.....	726	2	9
South-Africa.....	2874	7	11
Mediterranean.....	1129	7	0
South-India.....	2232	15	5
Ceylon.....	6757	6	0
Australasia.....	4008	2	10
Polynesia.....	1816	6	11
West-Indies.....	11,363	8	8
British-America.....	3735	8	4
For Chapel in Barbadoes.....	1137	11	4
Widows and Children.....	462	13	0
For Returned Missionaries.....	771	0	5
Publications.....	2424	3	7
Salaries, Interest, House Expenses, Postage, Carriage, Annuitants, and Incidentals.....	2389	12	8
Total.....	£45,663	9	5

On the Receipts of the Year the Committee remark—

The amount exceeds that of the former Year by 6770*l.* 1*s.* 7*d.*; and is superior to that of any preceding Year since the formation of the Society.

This increase to the Funds the Committee desire to acknowledge with the deepest gratitude to the Father of Lights, from whom cometh down every good and perfect gift; and, at the same time, to render their thanks to all their coadjutors in this extending and important work—to the Ministers, who, at the expense of much time and toil, have advocated its claims—to the Members of numerous Local Committees, who have willingly bestowed their wisdom and labour upon its support—and to the Collectors, who have not shunned the "drudgery of charity" in promoting the Kingdom of their Saviour.

*Call for still-enlarged Exertions.*

In the "Missionary Notices," the Committee thus speak—

The liberal addition to the income of the Society has enabled the Treasurers to liquidate nearly the whole of the debt incurred by the deficiency of the preceding year; but the Treasurers being still in advance, and being under acceptances for more than THREE THOU-



SAND POUNDS, the Committee would affectionately and respectfully press upon the recollection of their kind and assiduous Collectors and Contributors, the necessity of unwearied and unrelaxed zeal and diligence in their labour of love. Claims the most urgent and most affecting continue to be preferred for Missionary Instruction; and new openings to countries the most interesting, and to tribes the most destitute, constantly present themselves: yet, anxious as the Committee are to listen to the cries of perishing myriads, to shew them the way of deliverance from misery and death—invigorated, and even increasing, contributions only can enable them to cheer the suppliants, by sending them the excellent and intrepid men who are waiting to devote themselves to their instruction. Piety and Benevolence prompt to energy; and Christian Charity exclaims, *I am debtor to the Greek and to the Barbarian, to the wise and to the unwise.*

They add, in the Report—

Christian Missions are assuming a novel character; at once interesting and important. No longer have Missionaries to inquire where it may be deemed practicable to erect the Gospel Standard; or where the self-denying Messenger of Mercy may venture cautiously to attempt to teach the nature and the doctrines of the Christian Revelation: the door of entrance into the midst of densely-populated and awfully-benighted countries has been thrown wide open; and the wanderer of the wilderness has earnestly sought instruction from the Christian Missionary. *The fields are white unto harvest*; and a numerous band of pious and devoted Missionaries are only waiting for necessary supplies, to speed with grateful cheerfulness to any portion of the globe to which they may be appointed.

*Missionaries who died during 1828.*

*Gibraltar:* Mr. Barber—*Sierra Leone:* Mr. May—*Jamaica:* Mr. Grimdsall, Mr. T. C. Morgan, Mr. Harrison, Mr. Murray—*Tortola:* Mr. Manley, Mr. Hunt—*Honduras:* Mr. Johnston.

*Missionaries sent out in 1828.*

*To the Gambia:* Mr. and Mrs. Marshall—*Sierra Leone:* Mr. Monro, Mr. Peck—*Cape of Good Hope:* Mr. and Mrs. Barnabas Shaw—*Zante:* Dr. Bialloblotzky—*Madras:* Mr. Hardey—*West Indies:* Mr. Grieves, Mr. and Mrs. Ed-

ney, Mr. and Mrs. Hawkins, Mr. and Mrs. Wedlock, Mr. and Mrs. Penman, Mr. and Mrs. Vowles, Mr. W. Wood, Mr. Box—*British America:* Mr. and Mrs. Hick, Mr. and Mrs. Hetherington, Mr. Shenstone, Mr. Smithies.

*Missionaries employed by the Society.*

Ireland, 23—Sweden, 1—France, 6—West Africa, 3—South Africa, 13—Mediterranean, 4—South India, 6, and one Assistant—Ceylon, 17, and 11 Assistants—Australasia, 8—Polynesia, 3—West Indies, 53—British America, 49. *Total*, 198, at 138 Stations.

*Members of the Society at Mission Stations.*

France, 126—Stockholm, 7—Gibraltar, 75—Gambia, 30—Sierra Leone, 129—South Africa, 404—Malta, 33—Zante, 8—Madras, 142—Negapatam, 23—Bangalore and Seringapatam, 81—Ceylon, 554—New South-Wales, 121—Van Diemen's Land, 36—Tongataboo, 5—West Indies, 29,998—British America, 5145. *Total*, 36,917, being an increase of 2025.

*Children in the Mission Schools.*

Ireland, 1458—West Africa, 59—South Africa, 452—Alexandria, 38—India and Ceylon, 4581—Australasia and Polynesia, 298—West Indies, 7493—British America, 2654. *Total*, 17,033.

#### HUMAN-SACRIFICE ABOLITION SOCIETY.

A Society was lately formed in Coventry, of which the following are the chief

##### *Regulations.*

—Its DESIGNATION shall be "The Society for promoting the Abolition of Human Sacrifices in India."

—Its OBJECT is, to circulate information respecting the nature and extent of Human Sacrifices in India—the burning of Hindoo Widows, Infanticide, River Murders, Pilgrimages, &c.—in order to awaken general attention to the subject, and to promote the speedy abolition of these horrible practices.

—The MEANS by which this important object may be promoted are—procuring information upon the above subjects—circulating it among persons of influence in this country and in India—and originating Petitions to Parliament from every part of Great Britain and Ireland.

—The PUBLICATIONS adopted by the Society at its formation are—"The Sut-

tees' Cry to Britain"—"Pilgrim Tax in India"—"Ghaut Murders, or an Appeal to British Humanity and Justice, relative to the Exposure of the Sick on the Banks of the Ganges; to which are added, Humane Hints for the Melioration of Society in British India"—and "Claims of British India, or an Appeal to the Society of Friends for their co-operation in promoting Christianity in India."

—The Society, anticipating the establishment of similar Institutions in various parts of the country, proposes to supply them with its publications at prime cost, or Societies may reprint them.

*Appeal in Behalf of the Society.*

The existence of Human Sacrifices in the Nineteenth Century of the Christian Era, and in a part of the British Dominions, is a fact equally interesting to the politician, the philosopher, and the philanthropist. The nature and extent of these sacrifices in British India, present "a tale whose lightest word might harrow up the soul."

These sacrifices are perpetrated by the Suttee (the burning or burying alive of Hindoo Widows)—Infanticide—Cruelties to the Sick on the Banks of the River Ganges—and Pilgrimages to various Holy Places. By the practice of the Suttee, hundreds of disconsolate widows (some of them mere children) are hurried to the funeral pile; and burnt with the remains of their husbands, a few hours after their decease. Infanticide chiefly prevails in Guzerat, under the Bombay Presidency, and dooms numbers of infants to death at the very dawn of life. The cruelties to the sick are exercised on the banks of the Ganges, which is considered a goddess, and numberless victims of superstition are annually sacrificed. At the temple of Juggernaut in Orissa, Gya, and Allahabad, a tax is levied on the pilgrims; and multitudes are allured to these shrines of idolatry (made more celebrated by British connection with them), many of whom never survive the miseries of pilgrimage. *How are their sorrows multiplied, that hasten after another god!*

The extent of these evils is appalling. The number of Sutees in the Bengal Presidency, from 1815 to 1824, was 5997—Five Thousand Nine Hundred and Ninety-seven Widows burned or buried alive! In the Madras and Bombay Presidencies the Official State-

ments for nearly the same period, give 635—Grand Total, 6632.

Two East-India Proprietors, urging the abolition of this murderous custom, declare—

Probably no day passes, on which some victims are not sacrificed to this horrid practice in India, and more especially in the Bengal Provinces.—(*Parliamentary Papers on Hindoo Immolations*, vol. v. p. 32)

No correct idea can be formed of the number of murders occasioned by Sutees, Infanticide, Cruelties to the Sick, &c. The late Rev. W. Ward, in his "View of the History, Literature, and Mythology of the Hindoos," conjectures (vol. ii. p. 323) "the number of victims annually sacrificed on the altars of the Indian Gods," to be as follows—

Widows burnt alive in all Hindoostan,	5000
Pilgrims perishing on the Roads and at Holy Places .....	4000
Persons drowning themselves in the Ganges, or buried or burnt alive....	500
Children immolated, including those of the Rajpoots.....	500
Sick persons, whose death is hastened on the Banks of the Ganges .....	500
	10,500

By official documents laid before Parliament, from 1821 to 1828, it appears that the average number of Sutees is about 700 annually; but this does not include those that take place in the tributary, allied, and independent States, which are not subject to British Regulations. When Row Lacka, grandfather of the present Chief of Cutch died, fifteen concubines burned on his funeral pile. A recent account from the Hill Country states that twenty-eight females were burnt with the remains of a Rajah. Probably half or one-third the number of Sutees in Mr. Ward's estimate may be nearer the truth; but, after the greatest possible reduction, the numerous and various kinds of murders in British India cry, "as though an angel spoke"—"O Britain! spread thy shield over those who are drawn unto death, and ready to be slain. Say *Whoso sheddeth man's blood, by man shall his blood be shed.*"

That the British Government in India is able to abolish these murderous practices in its own dominions, appears from the testimony of many of its Functionaries, given in the Six Volumes of Parliamentary Papers on Hindoo Immolations. An intelligent Magistrate in Calcutta observes, respecting the Suttee—

They will believe that we abhor the usage,

when we prohibit it *in toto* by an absolute and peremptory law. They have no idea that we might not do so with the most perfect safety. They conceive our power and our will to be commensurate.—(*Parl. Papers*, vol. ii. p. 67.)

Infanticide at Saugur was prohibited by the Marquis Wellesley, in 1802: the Brahmin has been made amenable to the inviolable rights of justice: various beneficial alterations have been made in the judicial proceedings of the Government; and why should Britain wait for the slow process of education and civilization to remove these evils, when one mild effort of the conquering hand might free the earth from these detested blots?

The importance of the expression of public opinion to accomplish the abolition of Suttees (and consequently of other sanguinary practices in Hindoostan), is thus stated by a respectable East-India Proprietor, in a Letter to the Secretary, dated Oct. 11, 1828—

With regard to the Suttie Question, I believe that I expressed to you, some time back, my despair of any material alteration in that horrid practice for many years to come, unless the Religious Part of the Public shall come forward in a manner so decided, as to induce attention from His Majesty's Government and from the House of Commons. They seem ignorant, notwithstanding the Papers printed by Parliament and other Publications, that the average of these murders has been for many years from forty to fifty per month! I fear that little more can be done in the General Court.

The necessity, propriety, and importance of Societies to promote the Abolition of Human Sacrifices in India, appear evident.

Human sacrifices were first forbidden at Rome by a Decree of the Senate, B. C. 95 years; but, some persons still continuing them privately, the Emperor Augustus renewed the prohibition with effect. Tiberius suppressed them in Gaul; and Claudius extirpated the Druids, as well as their sanguinary worship, in that country. These sacrifices existed in Britain till about A.D. 60, when Paulinus Suetonius overthrew the Druids and their inhuman rites, so that they never afterward revived. And will it be endured that our own Heathen Conquerors have done more for us, than we are willing to do for our Indian Subjects? Shall the mere natural principle, "*Homo sum, humani nihil a me alienum puto*," have exercised an influence on Pagan Rome, and shall Christian Britain refuse to acknowledge the force of

the same argument?"—(*Poynder's Speech on Human Sacrifices in India*, p. 220.)

Let all who feel "the tender visitings of nature,"—all who would deliver their country from blood-guiltiness—all who look for the time when *they shall not hurt nor destroy in all his holy mountain*, promote the establishment of kindred Institutions in every part of the United Kingdom; and, by a constant and simultaneous expression of the public voice to the Senate, *relieve the oppressed, judge the fatherless, plead for the widow.*

This Society owes its origin to the humane zeal of the Rev. James Pegga, late Missionary in India. The Publications, mentioned above as at present adopted by the Society, are the fruits of his observation and reading; and demand attention from all who desire to free their country from the guilt of conniving at the atrocious practices therein exposed.

#### METROPOLITAN VISITING SOCIETIES.

##### DISTRICT-VISITING SOCIETY.

VARIOUS details appeared, at pp. 593—596 of our last Volume, relative to the Christian-Instruction and District-Visiting Societies. We subjoin, from a recent Circular of the District-Visiting Society, its

##### *Instructions for the Visitors.*

These will be found to accord, in the main, with those given to the Visitors of the Christian-Instruction Society: but they enter more into detail, with much intelligence and wisdom; and may furnish useful hints to Missionaries and others in their attempts to interest and benefit those among whom they may live.

You will visit the families comprised in your Section, as often as time and other circumstances may render expedient, with the view of promoting their temporal and spiritual improvement.

You will make it your first object, to gain their attention and secure their confidence, by convincing them that you are actuated solely by motives of Christian Charity and Kindness, and have no other end in view than their welfare.

Many topics of friendly conversation and inquiry will readily suggest themselves to you; and, in the selection of

these, much will depend on your own good sense and discretion.

The Committee, however, would suggest the following hints—

Your first inquiries should relate to those subjects which afford the greatest interest to the poor; such as, the number of which the family consists—the ages of the children—whether they attend any school or can read—whether the family possesses a Bible or any other religious books; and, where you find a disposition to answer your inquiries, you will endeavour to ascertain whether the persons whom you visit attend Public Worship, and where—their occupation—means of subsistence—whether by parochial relief, by labour, charity, or otherwise—the period of their residence in the district—amount of rent paid—and manner of spending Sundays and leisure hours.

You will gently and prudently lead their attention to religious subjects; endeavouring to impress their minds with a sense of the importance of their immortal souls, and of the value of the Holy Scriptures as a message of mercy from God to sinful man. You will urge on them the duty and privilege of observing the Sabbath, of Prayer, and of attending Public Worship. You will point out to them, as occasion may require, their relative duties; and avail yourself of suitable opportunities of re-proving open vice. You will pay particular attention to the young, the sick, and the aged. You will encourage parents to send their children to Day and Sunday Schools; and recommend grown-up persons, who cannot read, to attend Adult Evening-Schools. You will inform those who are without a Bible, how they may obtain one, and suggest weekly subscriptions for this purpose; and you will transmit their name and residence to the nearest Bible Association, or to the Society for Promoting Christian Knowledge.

It will be necessary that you should be provided with information as to the Places of Worship, Adult, Day, Sunday, and Infant Schools, in the neighbourhood; and where there is any obstacle to the attendance of the persons whom you visit, from want of accommodation or distance, you will make this circumstance known to the Local Committee of the District.

You will not fail to inculcate habits of industry, and cleanliness both of rooms

and persons. Where practicable, employment should be suggested to persons out of work; and, in many cases, it will be desirable to point out the advantages of Saving Banks, and encourage weekly deposits for rent.

In cases of sickness and want, you will endeavour to ascertain whether there is any medical or other attendance—whether relief is afforded by any Benevolent Society—and what charitable assistance is required.

The Committee recommend that relief should be administered (where practicable) through the medium of some existing Society or Institution; and it will be very desirable that the Visitors should be provided with recommendations of Subscribers to such Societies and to the nearest Dispensary, to be used as occasion may require.

It may, in some cases, be advisable to release the tools and clothes of mechanics from pawn; but, except in instances of pressing and immediate want, it is strongly recommended that no pecuniary aid be afforded from the funds of the Society, before the case has been submitted to the Local Committee.

It will be necessary to bear in mind the prevalence of fraud and imposture; and it is hoped that the frequency of your visits will greatly facilitate their detection. While you will avoid all appearance of harshness, or want of feeling for the misery which meets your notice, you will use every precaution to guard against the misapplication of charitable aid upon objects of merely pretended distress, or upon those who are receiving adequate relief from other sources.

You will avoid, as far as possible, encroaching on the necessary occupations of families and individuals; and, with this view, it will be very important that you should ascertain the time when visits are most acceptable, and put persons the least out of their way.

You will not attempt to force yourselves on those who shew a determined aversion to your visits; but you will express to them, in a friendly manner, your readiness to call upon them again, should they become more disposed to receive you.

It will generally be desirable that the Visitors should go two and two, although they may frequently be engaged at the same time with different families under the same roof.

You will be provided with a Register, in which you will enter the name, residence, &c. of the persons visited, with answers to certain queries suggested; which should be submitted to the Local Committee of your district, at each meeting, accompanied with a notice of any particular occurrences tending to illustrate character, shew improvement, call for particular advice, &c.; and with such general observations on the state of your Section as may appear useful.

The Committee would only further entreat you to remember the Master whom you serve; and, in cases of opposition or insult, to govern your temper—to return good for evil—blessing for cursing—to be *patient toward all men, in meekness instructing those who oppose themselves.*

## Continent.

### GERMAN MISSIONARY SOCIETY.

FROM the Report of the Society for the year 1828, we extract the following particulars.

#### *Funds and Publications of the Society.*

The Income of the Society, in the past year, amounted to 55,796 Swiss Francs (a franc being equal to 1s. 2d. sterling), and the Expenditure to 51,835. Besides this, the Missionary Institution was provided with stockings and linen, by the industry of some Ladies' Associations in Germany and Switzerland. The various contributions, which, as well by individual exertions as by the activity of Associations, have been raised for the support of our Institution and Mission, are, no doubt, a proof of a reviving Christian Spirit in Germany and Switzerland. Often, when our faith began to fail—on considering the stagnation of trade, or the various calls upon the benevolence of the Christian Public, or the great expenses which we incurred by the outfit for two New Missionary Stations—it was strengthened again by the liberal contributions of the friends of Missions.

A Missionary Paper, the "Heathen Messenger," containing, besides a general view of the Missionary Field, extracts from the communications of the Missionaries connected with our Society, is published in a plain style, and about 5000 copies of it were sold in this first year of its publication. Other Missionary Papers appear at Berlin, Barmen,

Calw, and Stutgardt—the last two in behalf of our Society; and are increasing the interest taken in this cause. The Quarterly Missionary Magazine, edited by the Rev. Theophilus Blumhardt, is still continued.

#### *Summary View of the Basle Institution.*

Of the Young Men who have been under a course of preparation, since the establishment of our Institution, twelve years ago, 24 returned to their former occupations, on account of ill health, or want of talent for the acquisition of the necessary languages—64 went abroad into the vineyard of their Lord, twelve of whom have already been removed from the field of their labour to their eternal rest—and 38 are still preparing in our Mission House for their holy office. Of the Missionaries who are at present on distant Stations, 18 are in the service of the Church Missionary Society—10 are Ministers of the Gospel in the Christian Congregations in Bessarabia, the Crimea, and Grusinia—several were sent out by the Netherlands Missionary Society—and the rest, being 19 in number, are engaged by our own Society.

### UNITED BRETHREN'S MISSIONS.

#### *State of the Funds for the Year 1827.*

	Receipts.	£.	s.	d.
From Settlements of the Brethren,	1681	12	7	
From Friends on the Continent.	1092	3	0	
From Friends in Great Britain.	3796	12	8	
From Friends in North America,	1961	15	9	
Legacies.....	371	4	8	
Interest.....		5	12	10
By Course of Exchange.....		21	16	0
Total.....	£.8930	17	6	

	Payments.	£.	s.	d.
Missions:				
Greenland.....	829	8	4	
Surinam.....	94	1	2	
Barbadoes.....	963	5	6	
St. Kitt's.....	640	1	6	
Antigua.....	1456	18	4	
Jamaica.....	284	11	8	
Labrador.....	197	0	6	
Danish Islands.....		0	0	0
North-American Indians.....	429	4	2	
South-Africa.....	1022	4	8	
Total.....	5916	15	10	

#### Pensions:

To 23 Married and 7 Un-				
married Brethren.....	890	8	5	
To 31 Widows.....	315	17	0	
To 86 Children at School or				
Trades.....	1309	15	5	
Missionaries still engaged in ser-				
vice in Europe.....	200	0	0	
Sundries.....	620	2	10	
Total.....	£.9252	19	6	

Besides the General Fund, Separate Funds have been opened under the heads of "West-India Fund" for the erection of Places of Worship and other requisite Buildings, and "West-India-School Fund." In reference to these Funds the Synodal Committee observe—

The Statement of the West-India Fund shews a surplus balance of 2268*l.* 7*s.* 2*d.* which will be gradually appropriated to the completion of the Missionary Premises at New Carmel in Jamaica, and to similar undertakings in the West Indies, agreeably to the intention of the benevolent donors. The separate Fund for the establishment and support of Negro Schools, likewise exhibits a balance in favour, of 306*l.* 10*s.* 1*d.*, applicable to these important purposes. To the friends who have thus, with equal zeal and liberality, contributed to the attainment of objects for which our ordinary Mission Funds were altogether inadequate, we beg to express our grateful and unfeigned acknowledgments.

The Committee add—

Continue, Dear Brethren and Sisters and Friends, to unite with us in prayer for the increased spread of the kingdom of our Saviour—to support us by your active participation, as the Lord may give you ability—and to remember, in your daily supplications at the Throne of Grace, the converts belonging to our 38 Missionary Stations, and the 188 Brethren and Sisters engaged in their service.

## Western Africa.

### Liberia.

#### GERMAN MISSIONARY SOCIETY.

##### *Some Account of the Colony.*

MR. SESSING, who first arrived (see p. 19) in the Colony from the Society, gives the following account of its state.

Every thing here presents an aspect different from that to which we have been accustomed. There is no interchange of mountains and valleys, covered with cultivated fields and gardens; but one great sloping plain, from ten to twenty feet above the level of the sea, and gradually rising inland. Here and there, a pathway winds through the thicket; and these are the only roads which the Natives have to their dwellings.

What may be effected by manual labour in Germany in a single day, here occupies a week or more. The Natives are so little accustomed to assiduous labour, that they often run away from it, when you want their assistance. With the utmost application, therefore, of the Settlers, there is still much uncultivated land in the near vicinity of the Colony, and much is still to be done: yet, considering the circumstances, a great deal has been effected already.

Monrovia consists, at present, of about 40 houses, all of frame-work of wood brought from America: wood is found here in abundance; but it is so hard that it cannot, without great difficulty, be prepared for the purposes of building.

Every Settler has a garden close to his house which he cultivates; but all complain, that, in America, they were able to continue at work much longer than the climate here allows. The air is really quite depressing. The sky is now almost always cloudless, but the atmosphere is loaded with vapours and fogs. There are, indeed, summer days in Germany, when the sun shines with more intenseness than here, but the heat is not so oppressive as it is here, where it continues day and night.

We have had, of late, many deaths: from 30 to 40 of a company of Settlers who arrived in one ship died in the course of four or five weeks after their arrival. If I had not so high a vocation, and the enlivening hope of a Heathen Congregation, I should be greatly discouraged.

### Gold Coast.

#### GERMAN MISSIONARY SOCIETY.

BRIEF Notices on this subject occur at p. 528 of our last Volume, and at p. 19 of the present. The Committee give the following account of the

##### *Favourable Prospect in establishing this Mission.*

The last Governor of the Danish Settlement on the Gold Coast, Major de Richelieu, having reported it is the general wish of the Negroes there, to be instructed in Christianity, and a Publication, by the Rev. Mr. Monrad, the last Chaplain of the Colony, on the state of the Natives, confirming this report, the Committee were led to make further inquiries into the expediency of sending a Mission to that coast. These inquiries

proved very satisfactory; many of the Negroes are really desirous of instruction in Christianity—the large population of these districts is easily accessible to Missionary Exertions—a Missionary Establishment would not be very expensive—and some preparation for it has already been made by the establishment of Negro Schools: there are, also, some families of Baptized Natives still living, who are the dispersed members of a Native Christian Congregation of former times, at present in a state of dissolution, on account of its being left, 17 years since, without spiritual guidance.

These accounts encouraged some friends of the Mission in Copenhagen to form an Association in connection with our Society: and, a Memorial of theirs being presented, in which they requested permission to make trial of a Mission on the Gold Coast, His Majesty the King of Denmark approved of the plan; and promised his assistance, on condition of the Missionaries being initiated in the System of Mutual Instruction, that they might be able to conduct Schools for the benefit of the Native Children.

Things presenting so favourable an aspect, the Committee thought themselves bound to make the trial of a Mission to that part also, of unhappy Africa: and, in consequence, sent four of their pupils to Copenhagen for further preparation, and the acquisition of the Danish Language, which is generally spoken on that part of the coast—the Rev. Ch. Fr. Salbach, Philip Hencké, John Gottl. Schmid, and Gottl. Holzwarth. In the summer of 1827, they left Basle for Copenhagen; where they not only proceeded in their Theological Studies, but made themselves also acquainted with the principles of Surgery and the rudiments of the Accra Language. After an examination of their theological attainments they were Ordained by Bishop Muentzer in Copenhagen.

A Young Negro, Noi, the son of an Accra Chief (whom his father had sent to Europe to be instructed in useful arts, but whose education had been for some time neglected, till the King of Denmark took up his cause, and provided for his being instructed in Christianity and baptized) is now, on the King's especial request, accompanying the Missionaries to the Gold Coast. He was baptized on the 14th of June 1828; and received the name of Frederick, which is that of

the King of Denmark. He is very anxious to see again his native country and his father. His father has written to him to bring him many things from Europe.

## African Islands.

### Madagascar.

#### LONDON MISSIONARY SOCIETY.

THE Rev. J. J. Freeman makes the following report of the

*Increasing Knowledge of the Scriptures in English.*

To meet the wants of our scholars here, who have been taught English and who are capable of reading the English Scriptures with considerable facility, I found the stock which I brought with me very inadequate; and I now write to request your kind offices with the Committee of the Bible Society, to obtain an additional grant: we could, to great advantage, dispose, among our youths, of some few dozen copies of the Scriptures. I had lately a fine opportunity of seeing to what extent they are capable of understanding English: at a late Annual Examination of the Schools, the Senior Classes were required, among other exercises, to write on slates, from dictation, passages selected at the moment by the Chairman, and then to translate them forthwith into Malagasy: many did this, and did it well: the English was written down correctly; and their translations did them great credit.

These Youths possess also an extensive acquaintance with the Scriptures, both of the Old and New Testament; and this has been obtained by dint of persevering industry: they have had to copy, from time to time, portions of translations made by the Missionaries into the Malagasy—to read these for themselves—and then to teach them in their respective classes. But, for their use in the Schools, we require a supply of the English Scriptures; and if we could, in addition to this, furnish those who are capable of using them to advantage with copies for their own private use in their houses, it would be a great comfort to us; and, I trust, attended with very beneficial results: the Senior Scholar, to whom I gave an English Testament for that purpose, was delighted with it; and has since taken it with him to some of the villages, and, from its

hallowed pages has endeavoured to make some of the youthful part of his idolatrous and superstitious countrymen acquainted with the way of salvation by faith in Christ Jesus.

I do not presume to say what extent of donation the Society may deem suitable: but I merely suggest, that, according to our exigencies, about three dozen Bibles and six dozen Testaments would be a most acceptable supply. I fear to hold out any hope of their being purchased—the love of money is a besetting sin with the Malaguays; but, if purchasers can be obtained, even at reduced prices, the Society may depend on us Missionaries as responsible for the amount.

### **Mediterranean.**

BRITISH & FOREIGN BIBLE SOCIETY.  
*Beneficial Circulation of the Scriptures in Greece.*

THE following extracts of a communication from Mr. Benjamin Barker, dated from Smyrna in December, will gratify our Readers.

In spite of the political events in these parts, we continue to enjoy tranquillity; and I trust we shall be allowed to pass the winter quietly, and we have every reason now to think so.

The Holy Scriptures, distributed in these parts during this year, amount to about 4661 volumes. Considering the present state of the country, we ought to be thankful to the Almighty for so much done; and not to cease imploring Him to bless our operations, that we may be enabled, through Him, to extend our work more and more every succeeding year.

There are different ways by which the Almighty is pleased to allow His Holy Word to be disseminated; and I cannot help pointing out two most striking instances of its passing through the hands of persons who either despise it or are averse to its being circulated. The first is as follows: having had occasion to send some Sacred Scriptures to the town of Magnesia, I entrusted them to the care of a Jew, who has embraced the Mahomedan Faith: the person, who was waiting to receive these books at Magnesia, wrote word that they had never reached him: shortly after this, the Jew-Turk made his appearance at the dépôt, bringing the money for those books; telling me that his business carried him first to the town called Demiss, where

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he took upon himself to sell them: he has now taken about 50 volumes more, to dispose of in his excursions to the villages and towns in the environs of Smyrna. The second is a Roman-Catholic Priest, who, all the time he wishes to prove to me that we do wrong to distribute the Sacred Scriptures, scruples not to sell for me, from time to time, Italian Bibles; and, by his means, several volumes have found their way among Roman Catholics.

The other day, I received a case of Greek New-Testaments from Syra, of those sent to that Island from Malta; and, being obliged to open the case on board the small Ionic Vessel which brought it, the sailors and captain bought immediately 14 volumes—a pleasing circumstance, because it is, in general, supposed that such people never read the Scriptures.

Our friend Abram, who is now Head-master to the large Charity Greek-School of Smyrna, requested of me 250 Greek New-Testaments, for prizes to his scholars at the end of the year: although this appeared to me too great a number to be given gratis, yet, encouraged by the Rev. Mr. Hartley, I let him have them. I trust that the Committee will be rather pleased, than otherwise, at this; when it is considered that they were given to a Charity School, and that these 250 New Testaments will find their way immediately into 250 Families. Abram, besides, is becoming every day more useful to me: and by his means, I have sent a large case of the Sacred Scriptures to Cæsarea, and two smaller to Angora; and we are contriving to send the Sacred Scriptures to other places in the interior of Asia Minor. This is by far the best way to supply that part of Turkey with the Word of God, when we can find honest people to entrust with the Sacred Scriptures; because we avoid much expense.

That the Sacred Scriptures are read by the Greeks who purchase them, I have every reason to believe; because the character of that Nation is known to be of an inquisitive nature: besides, they are fond of instruction. The Armenians are also much attached to the Word of God: and, in short, I am persuaded that every denomination of Christians in the Levant will never spend a single para to purchase a book with the intention of not looking into it; especially a work like the New Testament, which, as every body knows beforehand, contains



the precepts of the Christian Religion, and not tales from the "Arabian Nights' Entertainments:" and those who know the character of the people of this country will agree with me when I say, that they never spend a piastre but out of necessity, or for their gratifications and pleasures; much less, therefore will they part with their money to buy a book, that it may lie untouched in their houses.

When I speak thus, I do not say that there are no exceptions to be made; but my opinion is steadfast as to the generality of the people. Not long back, in a visit I paid Mrs. W. in company with the Rev. Mr. Hartley, that Lady informed us, that her servants on Sundays, and, if I mistake not, on other days, spent their evenings in reading the New Testament; if we could, therefore, know what was passing in the Families of the Natives, we should no doubt witness many similar examples; but we need not such proofs to rouse us up to do our utmost in forwarding the great and glorious work we are engaged in—keeping always in mind, that the *ways of the Lord are past finding out*; and the day will come when this country, like our Blessed England, will publicly manifest to the world at large, that the seed that was thrown on her soil in faith, was not in vain expended, but has produced a plenteous crop.

Giadano L. is now at Constantinople, and has opened a shop for the sale of the Sacred Scriptures; and, latterly, I received a Letter from him, requesting me to send him Hebrew Bibles, for they were in demand by the Jews. It appears that they have begun to purchase them again at Constantinople: here, they are still afraid to do so.

#### AMERICAN BOARD OF MISSIONS.

##### *Advantages of a Visiting Agent.*

THE design of the Board to send an Agent to the Mediterranean, and the chief objects of such a Mission, were stated at p. 41 of the Survey. We shall extract, at large, the very judicious remarks of the Board on this subject.

1. It is obvious, that such an Agent must know, better than any other man not similarly situated, what species of information is needed by the Committee. If he has been several years connected with the Missionary Rooms—has aided in all the publications of the Board, and

in all the various correspondence—and been present at the deliberations of the Committee, and become thoroughly acquainted with their proceedings, and with the facts and considerations by which they have been governed—he must be peculiarly qualified to judge what information they need and desire, in respect to any particular Mission or any field for Missionary Operations. Written Instructions could hardly be made to supply the place of that knowledge, which he has gained in circumstances like these.

2. The Conclusions of such an Agent would be more likely to accord with those, which the Committee would form in the same circumstances, than would those of a person acting on mere Written Instructions. He would enter on his inquiries with the same knowledge of the field, which is possessed by the Committee; with the same general principles, the same prudential maxims, similar habits of investigation, similar apprehensions of the difficulties incident to the commencement and progress of a Mission, and similar views of the comparative claims of the several Missions under the care of the Board. And these Conclusions would be formed, after visiting different Missions—conversing with Missionaries from different Societies and Countries—and comparing the statements and views of the occupants of one station, with those of the occupants of another, and with facts which his opportunities had enabled him to learn or which had come within his own observation.

3. The subsequent connection of such an Agent with the Committee, and his presence at their deliberations, would secure very important advantages to the cause. No Written Report, no Written Answers to inquiries, no Journals, however full, could be made of equal value to the Committee. At such Meetings, all the facts which he had witnessed, all the opinions which he had heard, all the conclusions which he had formed, could be rendered available to the Committee, and just when they were most needed.

4. If this Agent were connected with the Correspondence of the Board, his visit to the Missionaries and their field of labour, and the knowledge which he would gain of their situations, their trials, and encouragements, would greatly assist him and his associates in their future correspondence. Instructions, also, might be more definitely given to those who

were about entering the Mission. These are considerations of great importance. Advantages of this kind have been found, by experience, to result from visits of inspection to the Missions among the Indians; and it would now seem impossible properly to conduct the correspondence with those Missions, were there no individual at the Missionary Rooms possessed of this personal knowledge of their state.

5. The intercourse of this Agent with the Missionaries would give them an opportunity to propose many inquiries, in relation to the proceedings and views of the Committee, which, but for such a visit, would never be proposed; and would give him an opportunity to make explanations, which, in the pressure of business at the Missionary Rooms, might never be made. In the multifarious concerns of a large Institution, such a freedom of intercourse between Missionaries and a confidential Agent of the Committee is occasionally very desirable.

Agencies of this description will always be necessary to ensure the wisest and most efficient direction of Missions. They are by no means to be regarded as increasing the expenses of Missionary Operations: in various ways, they are greatly promotive of economy. They are a part of those expedients, by which Missionary Societies are to be enabled to devise and prosecute their plans wisely, and so as to produce the greatest effects with the least expense. It is well known, that men of business very often find it convenient, and a saving of expense, to send Agents into the most distant regions; even when their affairs are much less difficult and complicated than the various concerns of a Christian Mission. So, in the political world, it is often deemed necessary to employ Agents, rather than trust to written correspondence. But no cause so imperiously needs personal exertion and influence, as that which relates to the Propagation of Religion.

The Committee are of opinion, that a Special Agency to the Mediterranean is called for at the present time. The Missionaries of the Board, who have been in Syria, are now at MALTA, and are easy of access; and one object of the Agency will be, to confer particularly with them. They have, indeed, in late communications, transmitted some of the results of their reflections on the field around them; but the Committee desire a particular conference, at this

favourable juncture, by means of their Representative, in order to ascertain more fully, by a familiar intercourse, what impressions, relative to future plans, have been produced on their minds by a residence of six years in the East.

Having spent a few weeks in this manner at Malta, the Agent will proceed to GREECE. That country has generally been supposed to present a most promising field for Missionary Enterprise; and it is earnestly to be hoped, that the Evangelical Labourer may everywhere find it *whote to the harvest*. It should be remarked, however, that Missionary Societies, on looking intently at Greece, though they have found much to encourage hope, have also been surprised at the uncertainty which hangs over it, in respect to what can be effected for its religious improvement. This uncertainty should be essentially diminished, if possible, before a Mission is commenced. In the infancy of Missionary Operations, it was necessary and proper to send out Missionaries with indefinite prospects: almost the whole Un evangelized World was then, in respect to its religious state, shrouded in darkness; but, at present, there is no such necessity, especially in regard to countries so easy of access as those in the Mediterranean: and, in Greece particularly, there are strong reasons why we should proceed with much circumspection, and with as accurate knowledge as can be obtained.

A satisfactory result is the more confidently anticipated, at this time, from such an Agency to Greece as has been described: and there is the more inducement to send it, from the fact, that the Agent will doubtless enjoy the co-operation of Mr. King; with whom, it is hoped, he may travel into the different parts of Greece, and also into Macedonia, should the journey not be too hazardous. They will assist each other in Christian Research—compare their results—and consult on the spot, as to the desirable measures to be hereafter pursued.

Such appears to the Committee to be the shortest, the easiest, the most effectual and satisfactory, and, in the end, the most economical mode of ascertaining what ought to be attempted by the Board for the spiritual benefit of Greece.

#### CHURCH MISSIONARY SOCIETY.

Rev. John Hartley's beneficial Intercourse with Greeks.

We collect some passages on this

subject from Mr. Hartley's communications from Egina.

—I have had conversation almost daily with the late Representative of Modern Arcadia in the Legislative Body: at first, he professed himself in doubt of the truth of the Christian Religion, and asserted that none of the persons, with whom he had conversed on the subject, had been able to remove his doubts. Now he is convinced; and I am labouring to bring him to the practical knowledge of its truths: he has bought a New Testament, and has persuaded three of his friends to do the same. He has twice read Porteus's Evidences; and cannot express his admiration of the Work in language too strong: I have now lent him Lyttleton on St. Paul's Conversion. He brought with him an Archimandrite of Andros, a Representative in the Legislative Body; who seems loth to abandon old superstitions, as is too natural to the Ecclesiastics: I am glad, however, to find that he is pressed by his own countrymen with Scriptural arguments against Transubstantiation and the modern system of Fasting.

—This morning, my visitors were two Representatives of Maina and Messenia: each purchased the New Testament. This afternoon, I have been visited by one from Kalavrita and another from Demitzaues: they bought four New Testaments: I had a most delightful conversation with them; and gave them a pretty full view of some of the leading Evidences of Christianity, and of the operations of the Bible Society. My two next visitors were Ipsariots: they are members of what is here called the "Commission;" in other words, a Board of Ipsariots, who preside over the affairs of their own countrymen in this Island, and even exert a powerful influence over the other Greeks assembled here: one of them purchased a New Testament: we had much conversation on the subject of prophecy. In the evening I had a long and animated discussion with a Greek Physician, on the subject of Justification.

—I explained to P. the doctrine of Justification by Faith, from the Third Chapter to the Romans; and had a close and practical conversation with him: he is very unhappy, but does not appear willing to seek happiness from Jesus Christ.

—I was visited by three Representatives and others of my friends. Our conversation was of a very interesting

nature: among other subjects, I was led to give a narrative of the martyrdom of Cranmer: they appeared to be much affected by it.

—The situation of some of the poor refugees, who have fled to Egina, resembles that of the demoniac recorded Mark v. 3. who *had his dwelling among the tombs*. I have met with more than one family who are literally living in the tombs of the ancient Eginatans; yesterday I descended into one of them, and found three chambers, intended for the dead, now tenanted by the living. The Island abounds with these ancient cemeteries.

—A Mainote came and bought my last copy of the large Testament. In the afternoon, J. M. came and joined in very friendly conversation: I gave him an account of the manner in which Public Worship is conducted in England: he bought four small Testaments. In the midst of our conversation, six Natives of Skopelos came to buy large Testaments; but as they were all gone, five of them bought copies of the small edition. Two Ipsariots purchased the three small Testaments remaining to me.

—I had conversation with G., whom, to my sorrow, I find to be an Infidel. How few Greeks of information are otherwise! The morality of the Gospel they approve, because they see that society can scarcely exist without such a restraint; but, as for the grand fundamental doctrine, that Jesus is the Son of God, they believe it not.

—At night, I met with a company of more than twelve persons, at the house in which two of the Representatives of Hydra reside: conversation took such a turn, that I had an opportunity of delivering a regular and uninterrupted Address on the Apostolic testimony to the resurrection and miracles of Christ: all opposition was silenced; and I have the pleasure to perceive, not only that Infidelity is receiving a check, but also that some persons are becoming interested in the subject of Religion. One of my most constant and hopeful visitants is the Archimandrite and Representative of Andros: not only has he shaken off many errors, but he manifests a concern for his own participation in the blessings of Religion: he very often speaks to me on the subject of regeneration; and expresses his fears, because he has not as yet clear evidence of this decisive change in his own character. The Representative of Skopelos is also a most hopeful

person: he is one of those, who, from want of information, had been in doubt of the truth of Christianity: he is now a believer in Revelation; and is so much delighted with Bogue's Evidences, that he is actively engaged in a translation of the Work.

### India within the Ganges.

#### *Death of the Bishop of Calcutta.*

THE serious illness of Bishop James was noticed at p. 69 of our last Number. We record, with sorrow, that he died at sea, on his way from Pinang to Calcutta, on board the Marquis of Huntly, on the 22d of August; on his return from a voyage which he had undertaken in the hope of recovering his health. Minute-guns were fired from the ramparts of Fort Cornwallis, 43 in number, according to the Bishop's age. Mrs. James returned to England on board the H. C. Ship the Berwickshire. The Rev. J. M. Turner, Prebendary of Lincoln, has been appointed to the See of Calcutta.

#### *CALCUTTA BIBLE SOCIETY.*

##### *Correspondence of the President with the late Bishop James.*

THE following Correspondence will increase the regret occasioned by the intelligence in the preceding article.

George Udny, Esq., as President of the Society, addressed the following Letter to Bishop James, dated June 19, 1828:—

My Lord—At a former Meeting of this Committee, it was Resolved, that a complete Set of the Society's Publications and Reports, from the commencement of the Institution, should be collected; and, after being handsomely bound, be respectfully offered for your Lordship's acceptance.

In pursuance of that Resolution, it now becomes my pleasing duty, as the organ of the Committee, to present these Volumes to your Lordship, agreeably to the accompanying list.

From the cordial interest which your Lordship has taken in the labours of the Society, the detail of those labours therein contained cannot fail to yield you sincere satisfaction.

At the last Anniversary Meeting of the Society, they recorded the peculiar satisfaction and thankfulness which they felt at your Lordship's accession to the list of their friends; an event, which, the Committee are persuaded, will afford an additional incentive to the favour and co-operation of the public, in furtherance of the future designs of the Society.

To this Letter the Bishop thus replied—

Accept my warmest and best thanks for the very splendid present which the munificence of the Society has placed before me—a present valuable, highly valuable, on many grounds; but really invaluable, when viewed in the light of a testimony of your confidence and regard. I have come, in various respects, as a stranger among you; but, believe me, I am not on that account less zealously interested in the great objects of our common exertions, nor am I less actuated by kind feelings toward you collectively as a body, or less disposed as a friend toward every individual member of this Society. How, indeed, should any Christian feel otherwise than anxious for the furtherance of our great and noble object, when he pauses to reflect on the history of Christianity in the East—when he hears that well-known fact, which the sight of the several Translations of the Bible at this moment forcibly brings to one's recollection; namely, that, amidst the deluge of Mahomedan Superstition, which has swept over so many fair portions of the Asiatic Continent, and overturned so many Christian Churches reared by the primitive labourers of the Gospel, a successful stand has ever been made by the inhabitants of those countries, who once were put in possession of the Holy Scriptures in their own Native Tongue! The Armenian Church, the Syriac, the Coptic, the Abyssinian, and our venerable Church of Travancore, at this day bear witness of this striking fact—some in a more pure, some in a less pure, form; but all, in some sort, have still preserved their adherence to the faith, and shewn themselves founded on the spiritual rock of Christ.

Let us hope, in looking at these Volumes, that our labours, too, may thus be blessed; that where we have scattered the seed, a similar spirit of perseverance may, under God's Providence, be given; and that, among these several Nations, Churches me-

thus be founded, against which the gates of hell shall not prevail.

But I will not trespass longer on your attention. We have all our several duties to perform: the day is already far advanced: it were a waste of time,

to press upon your notice those ideas with regard to our Holy Cause which are common to us all, and to descend upon sentiments which belong to, and are fundamental in, our Society.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—At the Monthly Meeting of the 9th of February, the following Labourers received the Instructions of the Committee—the Rev. Charles Pinhorn Farrar and Mrs. Farrar, with the Rev. John Dixon, proceeding to Bombay—the Rev. A. N. Brown (see p. 125) proceeding to New Zealand, with Mr. Charles Davis returning thither, and their intended Wives, with Mrs. Hart. The Rev. William Jowett addressed to them a few words of counsel, and the Rev. J. H. Stewart commended them in prayer to the blessing of God. Mr. Farrar and Mr. Dixon had been admitted to Priests' Orders, together with the Rev. Joseph Marsh, on Sunday the 21st of December; on which occasion, Mr. Timothy Sandys and Mr. Charles Blackman, two other Students of the Society were admitted to Deacons' Orders. The Missionaries for Bombay embarked at Gravesend, in the Valleyfield, Captain Johnson, on the 13th, and sailed the same day—Of the three Students from Basle, mentioned at p. 629 of our last Volume as engaged in the service of the Society, Mr. T. T. Weitbrecht arrived on the 23d of December, and the Rev. Peter Fjellstedt on the 23d of March.

### WESTERN AFRICA.

*Church Miss. Soc.*—The want of Labourers has led to the suspension, for the present, of the Mission in the Sea District. Mr. and Mrs. Gerber, having suffered in their health at Waterloo, have removed to Hastings, both in the River District.

### AFRICAN ISLANDS.

*London Miss. Soc.*—Mr. Edward Baker, appointed as Printer to Madagascar, sailed at the beginning of May, and arrived at Mauritius on the 21st of August, and subsequently at Tamatave in Madagascar.

### INDIA BEYOND THE GANGES.

*American Bapt. Miss.*—Dr. Price has departed in the midst of his promising labours at Ava: the date of this afflictive event is not mentioned. He has left three Infant Children, who are at Calcutta.

### INDIA WITHIN THE GANGES.

*Baptist Miss. Soc.*—The Rev. Richard Burton, of Digah, died at Bankipore, near Patna, on the 6th of September, after an illness of 16 days. He had been engaged nearly nine years in the work of Missions; having left England for Sumatra, in company with Mr. Evans, at the close of 1819.

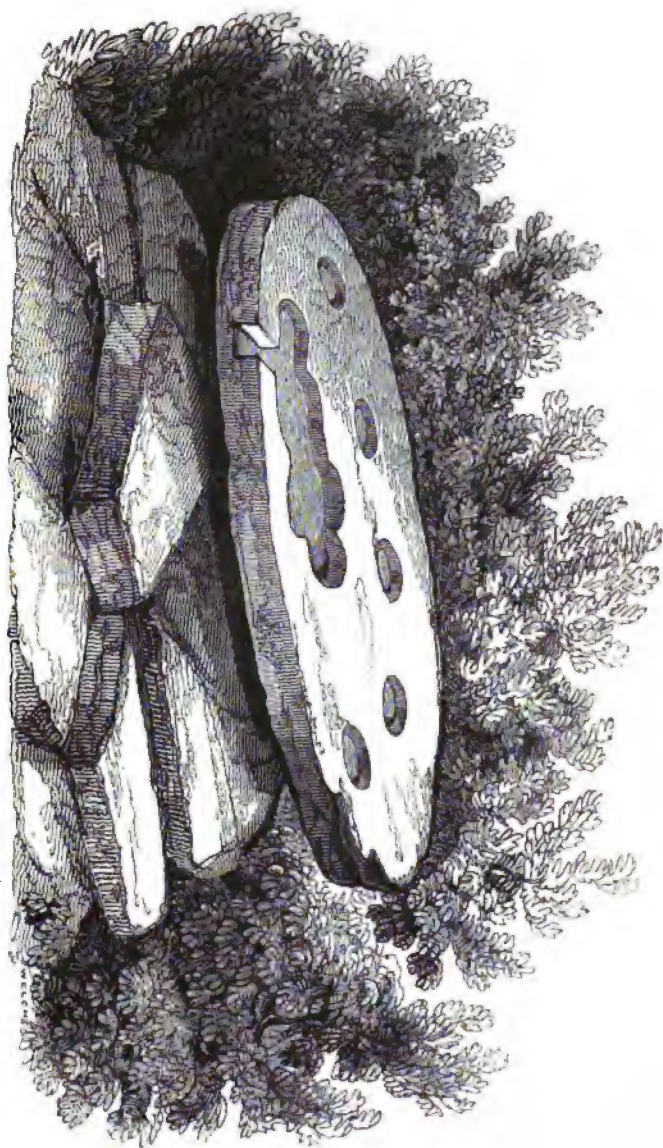
*Church Miss. Soc.*—Messrs. Eteson and Friend (see p. 213 of our last Volume) arrived at Madras on the 17th of August; and, from Letters of the 12th of September, it appears that they had safely reached Calcutta, and had been appointed to Benares—Mr. Eteson to take charge of the English School, and Mr. Friend of the duties of the Mission; dividing between them the duties of the Hindoostanee Chapel at Secrole. Mr. Reichardt has resigned his connection with the Society.

*London Miss. Soc.*—The Rev. Joseph Kettle (see p. 375 of our last Volume) arrived in Demerara, after a voyage of six weeks, on the 7th of December.

## Miscellanies.

THE Engraving on the opposite page is taken from a sketch on the spot, made by the Rev. Basil Woodd, on a visit to Cornwall, in July 1814. The Altar is situated on the heights of Karn-bré Hill, about two miles from Redruth, in Cornwall. "Karn-bré" means the Hill of Stones, with which it abounds, interspersed with circles and other relics of Druid Worship: there were also, when this Drawing was taken, remains of the oak-trees which those idolaters cultivated, which have since been removed: their worship was performed in the groves of oak-trees; and they regarded the mistletoe as sacred. "Redruth" means the Ford of the Druids. The Altar is about eight feet in height and twelve in length: on the upper surface are hollow excavations, like basons; supposed to have been designed to collect the morning-dew, which the Druids regarded as sacred. In the smaller basons, it is conjectured, they used to lay children, and in the larger, men, for particular disorders; that, by the healing virtue attributed to the God who inhabited the rock, they might be cured of the disease.—See Borlase's "Antiquities of Cornwall."

*DRUIDS' ALTAR IN CORNWALL.*





# Missionary Register.

APRIL, 1829.

## Biography.

### OBITUARIES OF FOUR FEMALE LABOURERS.

THE spirit and character of the Wives of Missionaries are, in general, intimately connected with the efficiency or inefficiency of their Husbands' labours. We rejoice, therefore, when opportunity offers, to put on record testimonies to the piety of Female Labourers, who, after honourable services in the Cause of Christ, have fallen asleep in Him.

MRS. JUDSON.

It was noticed, at pp. 263, 264 of our Volume for 1827, that Mrs. Judson, of the American Mission in Burmah, died at Amherst, in her Thirty-seventh Year, on the 24th of October 1826. We have collected a few facts relative to this excellent woman, which are here subjoined.

Dr. Judson, having left Amherst on the 5th of July 1826 to proceed to Ava, writes, a few days afterward, from Rangoon.—

I left Mrs. Judson at Amherst, in the house of Captain Fenwick, Civil Superintendent, who, immediately on our arrival, vacated it for her present accommodation, and who exerted himself in every possible way to render her situation comfortable during my absence. She is delighted with her situation and prospects, though all around her is yet wild, and she can expect at present but very little society.

A few months after Dr. Judson left Amherst, Mrs. Judson died. In a Letter to her Mother, of Feb. 4, 1827, he thus describes his return to Amherst—

Mrs. Wade has taken charge of my poor motherless Maria. I was unable to get any accounts of the child at Rangoon; and it was only on my arriving here, the 24th ult., that I learnt she was still alive. Mr. Wade met me at the landing-place; and, as I passed on to the house, one and another of the Native Christians came out, and when they saw me, they began to weep. At length, we reached the house; and I almost expected to see my Wife coming out to meet me as usual; but no! I saw only, in the arms of Mrs. Wade, a poor little

April, 1829.

puny child, who could not recognise her weeping father, and from whose infant mind had long been erased all recollection of the mother who loved her so much. She turned away from me in alarm, and I, obliged to seek comfort elsewhere, found my way to the grave; but who ever obtained comfort there? Thence I went to the house, in which I left her; and I looked at the spot, where we last knelt in prayer, where we exchanged the parting salutation.

He adds the following particulars of his Wife's last hours:—

The Doctor who attended her has removed to another station; and the only information which I can obtain, is such as the Native Christians are able to communicate. It seems that her head was much affected during her last days, and she said but little. She sometimes complained thus—

The Teacher is long in coming, and the New Missionaries long in coming: I must die alone, and leave my little one; but as it is the will of God, I acquiesce in His will. I am not afraid of death, but I am afraid I shall not be able to bear these pains. Tell the Teacher, that the disease was most violent, and I could not write: tell him how I suffered and died: tell him all that you see; and take care of the house and things until he return.

When she was unable to notice any thing else, she would still call the child to her, and charge the nurse to be kind to it, and indulge it in every thing, until its father should return. The last day or two, she lay almost senseless and motionless—on one side—her head reclining on her arm—her eyes closed; and at eight in the evening, with one exclamation of distress in the Burman Language, she ceased to breathe.

A few days afterward Dr. Judson adds these further circumstances—

I have been on a visit to the Physician.



who attended my Wife in her illness. He has the character of a very kind, attentive, and skilful practitioner; and his communications to me have been rather consoling. I am now convinced, that every thing possible was done; and that had I been present myself, I could not have essentially contributed to avert the fatal termination of the disease. The Doctor was with her twice a-day, and frequently spent the greater part of the night by her side. He says, that, from the first attack of the fever, she was persuaded that she should not recover; but that her mind was uniformly tranquil and happy in prospect of death. She only expressed occasional regret at leaving her child, and the Native Christians and Schools, before her Husband or another Missionary Family could arrive. The last two days she was free from pain. On her attention being roused by reiterated questions, she replied, "I feel quite well, only very weak." These were her last words.

The Doctor is decidedly of opinion, that the fatal termination of the fever is not to be ascribed to the localities of the New Settlement; but chiefly to the weakness of her constitution, occasioned by the severe privations and long-protracted sufferings which she endured at Ava. Oh with what meekness, and patience, and magnanimity, and Christian fortitude, she bore those sufferings! And can I wish that they had been less? Can I sacrilegiously wish to rob her crown of a single gem? Much she saw and suffered of the evil of this evil world; and eminently was she qualified to relish and enjoy the pure and holy rest into which she has entered. True, she has been taken from a sphere, in which she was singularly qualified, by her natural disposition, her winning manners, her devoted zeal, and her perfect acquaintance with the language, to be extensively serviceable to the Cause of Christ: true she has been torn from her Husband and from her darling babe; but Infinite Wisdom and Love have presided, as ever, in this most afflicting dispensation. Faith decides that it is all right; and the decisions of Faith, Eternity will soon confirm.

We notice, in an American Publication, a remark on Mrs. Judson's death, which we think very exceptionable.

Mrs. Judson's life was preserved to the end of a scene of unparalleled suffering, in which she was made the instrument of

saving many valuable lives: the constancy of her affection to her husband during his imprisonment, and the ardour of her character under the most trying circumstances, have given her a name and praise in all the Churches. We ask, what pious female of our country would not go through the trials which awaited her short earthly course, to inherit her name, and the honour of leaving behind her such an example of Christian greatness!

To live in the memory of the servants of God may well gratify the Christian; but to labour for the purpose of obtaining a name among them, is not a motive becoming one who must ever feel himself an unprofitable servant, and whose high and holy aim must be the glory of Him in whose grace he lives, and in whose merits he will be accepted.

#### MRS. TEMPLE.

The death, at Malta, of Mrs. Temple, of the American Mission in the Mediterranean, on the 15th of January 1827, was stated at p. 182 of our Volume for that year. Of her last days it is said—

Her disease, which was consumption, did not assume a very threatening aspect until the 1st of January, when she suddenly apprehended herself to be dying. On reviving a little, she desired Mr. Temple to read the passage of Scripture in which our Lord promises to manifest Himself to His Disciples as He does not to the world. This request she made, because her mind, owing no doubt to the influence of disease, enjoyed not its usual light and consolation: but the reading of that promise afforded considerable relief. On the 3d of January she wept abundantly while speaking of the supposed hardness and insensibility of her heart. The next day she said, that her strongest evidences of piety consisted in the love which she had felt, for many years past, toward the children of God.

Mr. Temple thus speaks of her state on the day preceding her decease—

I spent the whole of this day with her, in prayer, in reciting the great and precious promises of the Gospel, and in such conversation as seemed to me to be best adapted to promote her edification. When I had been enlarging on the glorious perfections of God our Saviour, His ab-

horrence of sin, His love of holiness, His love of sinners, and the mediation of Christ at the right hand of the Father, where He ever lives to make intercession for us—she said, with emphasis and animation, “Speak to me concerning God as long as I live!”

The last scene he thus describes—

Early in the morning she expressed a desire to see Mr. Jowett: he had come yesterday afternoon, but she was not able to see him: he came again this morning as soon as I sent for him, and conversed with her some time, and then prayed. He spoke of Christ as the Good Shepherd, who says, *My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's hand.* This conversation had a soothing effect on her mind; for she then felt herself to be a poor wandering and lost sheep; and the thought of Christ as the Good Shepherd, and the assurance given by Himself that nothing should, or could, pluck one of His sheep from His hands, seemed to carry a thrill of serene joy into her heart.

About nine in the evening, the tokens of approaching dissolution became manifest. After a little time, I said to her, “My dear, I think you are dying.” She replied, “I know it.” I said, “Shall I pray with you once more?” She said, “Yes.” It was now near ten o'clock. I knelt; and, in the prayer, quoted the triumphant language of Paul to the Corinthians, *O Death! where is thy sting? O Grave! where is thy victory? The sting of death is sin, and the strength of sin is the Law; but thanks be unto God, which giveth us the victory through our Lord Jesus Christ;* and then added a petition, that she might be enabled to use this triumphant language now that she was passing through the valley of the shadow of death. I had no sooner uttered this petition than she said, with difficulty, but distinctly—“I thank Him, He does give me the victory!”—I then gave, I trust, hearty thanks to God for this great mercy.

It is added—

From this time, until all evidence of consciousness and of life ceased, which was not long after eleven o'clock, her mind was preserved in a state of great tranquillity, which rested manifestly on faith in her Lord and Saviour.

#### MRS. YUILLE.

Mrs. Yuille, who was Wife of the Rev. Robert Yuille, of the London Missionary Society's Station at Selenginsk in Siberia, died on the 2d of July 1827, of typhus fever, after an illness of three weeks. The following particulars are extracted from a Letter written by Mrs. Stallybrass, Wife of another of the Missionaries at the Station.

At the commencement of her illness, the symptoms were all so mild, that no one deemed it to be serious, and she herself thought it the effect of a cold. Her mind, which at all times was calm and placid, seemed peculiarly so as her disorder advanced. On the Sabbath of that week, I lamented to her that she was unable to be present with us as usual: she replied, “I am in good hands, and feel no anxiety.” From that period she became exceedingly deaf; and had such an inclination to drowsiness, that she could scarcely keep up her attention while any one was speaking to her. This was succeeded by fever and delirium, and now she only recognised us occasionally. On the 15th day a partial change took place; but, from that to the 18th, the fever and delirium heightened. On the next Sabbath she was, however, able to understand what we said to her; and to Mrs. Swan she said, that, like David, she felt her absence from the courts of the Lord. When I inquired of her, if her mind was happy, or could realize the promises of God, she looked with deep expression, but was unable to reply. On the afternoon of that day, I took her babe to her bed-side, which we had not thought prudent for several days preceding: she raised her arms to embrace it—received something at its tender hand—and again sunk away. At another time, after she had been in prayer, Mr. Yuille read a Chapter, and repeated a Hymn; some of the lines of which she anticipated, and then resumed the attitude of prayer: but this only formed a prelude to our anxiety; for, on the following day, her happy spirit, after a long struggle, took its flight to the bosom of her God.

Her amiable manners, and unaffected and unequivocal piety, have long since, in my estimation, marked her as one of those whom our Lord blessed: yea, she was an Israelite indeed, in whom was found no guile.

During my departed sister's indisposi-

tion, I experienced more bodily strength than for many months preceding; and was enabled, in turn, to watch her by night and by day: and this I felt but a small return for the kind and affectionate attention which we, as a family, have all experienced, but especially myself, ever since the hour when she first became acquainted with us. Her conduct as a friend, a mother, a wife, a guardian to the sick and poor, and, above all, a Missionary, will embalm her memory to all who knew her; and she was largely endowed with that *meek and quiet spirit, which is, in the sight of God, of great price.*

Her body is laid at the head of her three dear children, in an adjoining part of the garden, which her own hands, this summer, planted. It was followed to its last abode by all the most respectable inhabitants of the town, who were prompt to shew every token of respect for the departed; and no less were the poor Burials forward to shew every token of gratitude and esteem.

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MRS. LEONARD.

From the Serampore Periodical Accounts, we extract the following particulars of Mrs. C. Leonard, of the Mission at Dacca: she died on the 14th of August 1827, a few days after she had given birth to a daughter. Her father writes—

My consolation, however weak nature may have suffered, was not small; having witnessed an evident increase of devotedness to divine things—a solemn contemplative frame of mind—a delight in solitude and closet devotion—a placidity and humbleness of deportment which attracted the notice of our Christian Friends also; all strengthened by her own constant presages, that her confinement would end in her departure. This I looked upon as a peculiar mercy;

as I can have no doubt but that it led her to seek, with redoubled earnestness, a growth in grace and the knowledge and love of the Redeemer.

I could not induce her to speak much after the commencement of the inflammation, through her excessive agony, accompanied at times with delirium: but what did pass from her lips fully satisfied me, that her sole hope rested on the free and sovereign grace of God, through the blood and righteousness of Him, who came to seek and to save lost sinners; and such from, I believe, the bottom of her soul, she confessed herself to be.

The Female Schools will sustain a serious loss through her death; as I know not where I can find a female possessed of her abilities, and actuated with such ardent desires to forward their best interests. She laboured hard and successfully to acquire Bengalee, in order to make herself useful among the Hindoo Girls; and the manner in which she brought forward the Christian School, at which she laboured even to the last moment, till conflicting nature was compelled to yield, does her Christian Memory much credit.

A few days after her departure, I called the Christian Girls together; and, in hearing one of them with whom she took peculiar pains, I expressed my doubts as to her repeating her proper task, and hinted that she was imposing her old one upon me, when the Child informed me, that she was in the act of repeating the very same one to her beloved Mistress, and had got through some of the verses, when her illness, and, alas! the pangs of death, prevented her from proceeding further, and constrained her to quit the school-room for a death-bed. The Child asked her to whom she was to repeat the remainder, when she calmly replied, "After I am dead, say it to Mr. Leonard."

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## Proceedings and Intelligence.

### United Kingdom.

#### WESLEYAN MISSIONARY SOCIETY.

*Special Exortions in behalf of the Funds.*

THE prosperous state of the Society's Funds appears from our abstract of the Report at p. 145. This

prosperity will be perpetuated, if such exertions as have been recently made in some places should become general.

Of a Meeting of the Cheltenham Branch, held in December, it is said, in reference to the documents

printed at pp. 480, 481 of our last Volume—

The subjects of additional efforts and increased subscriptions being brought before the Meeting, in order, on the principle recommended in a Letter addressed to the Rev. G. Morley, and contained in the October Missionary Notices, to enlarge the sphere of their Missionary Operations in the great field of the world; it was unanimously

*Resolved*, That this Committee, deeply sensible of the moral destitution of by far the greater part of their fellow-creatures in Heathen and Mahomedan Countries—earnestly sympathizing with the arduous efforts of the Committee in London to afford suitable aid to the various nations who have so long cried *Come over, and help us*—and remembering with how comparatively small a sum nearly 200 Missionaries, with their Families and a multitude of Christian Schools and Teachers, are supported on our Foreign Missions—determine afresh to devote themselves to increased exertions in this Great Cause; and pledge themselves, under very promising prospects of realizing their hopes, to use every effort in order to DOUBLE the income of the preceding year from this place.

The same documents have had a powerful influence in a more distant quarter. Mr. Hyde, Missionary at Nevis, writes in December—

I lose no time in informing you of the effect which the "Address," in the October Missionary Notices, "to the Subscribers and Friends of Missions," has had upon my mind and conduct, and also to state to you the important results.

"Fifty thousand Heathens are daily dropping into eternity!"—"A wide and an effectual door has been opened for the propagation of the Gospel in regions the most barbarous, and among nations the most ignorant and savage!"—"God has so far done his part, and He now waits on us to do ours!"—I asked myself, "Have I done all that I could?" My conscience said, "No! while you have given, in various ways, and among others yourself, to the glorious Missionary Cause, you have not used your influence with others sufficiently. You have not yet begged for it as you ought. Look at the number of householders in Charles-Town, your present Station. Go through it. Go, in Christ's Name, and in the name of the perishing Six Hun-

dred Millions of Heathens, from house to house, and beg. Beg for Annual Subscriptions, and then the Committee will have something to calculate upon." Thus conscience spoke to me. I confess that I felt some little strugglings of heart at the idea of going to this begging work myself; but I dared not to resist.

It happened to be our Missionary Prayer-Meeting in the evening. At that Meeting I read your extract from "The Missionary Herald." All were delighted with the liberality of our American Brethren. I next read the Address, and it excited deep interest. I then spoke to the people, and told them what had passed in my own mind, and what I had determined on doing: I requested them to stand prepared for my visit, and also to make known my intentions through the town. This was on Wednesday; and, on Thursday, after praying to God for success, I set out, followed by the prayers of those whom I had left at home. All received me very kindly, and from no house was I sent away altogether unsuccessful. I told the people my errand. In many places I spoke of the horrors of Heathenism, of the love of Christ, of the awful responsibility of Christians. It was enough. My story carried conviction with it. As I left the houses, some welcome voice generally followed me, saying, "I wish you success, Sir!"

When I had finished my work I had the great joy of counting fifty-three new subscribers, whose joint subscriptions amounted to fifty-eight pounds ten shillings currency.

The Committee extract, from the Whitehaven and Carlisle Papers, the subjoined details of the exertions of a friend to Missions, as an honourable example of zeal and perseverance—

A Gentleman, resident in the neighbourhood, who is anxiously desirous of every opportunity to promote the advancement of the Wesleyan Foreign Missions, has, during the last six weeks, (besides attending to regular and extensive business of his own,) canvassed, in aid of the Funds of that Society, one considerable market-town, a borough, and twelve surrounding villages—has travelled on foot upward of 90 miles—waited in person on more than 1400 families—and visited a population of upward of 6000 souls. The kind re-

ception which he has everywhere met with, the liberal support which he has received, with the information circulated through this medium of these Christian Missions in various parts of the world, present to his mind a reward for his toil, infinitely surpassing in value any temporal good.

### Mediterranean.

#### BRITISH & FOREIGN SCHOOL SOCIETY.

The Rev. Dr. Korck, of the Church Missionary Society, receives assistance, in his endeavours to promote education among the Greeks, by the supply of school articles from the British and Foreign School Society. In a communication from Syra, of the 8th of December, he sends to that Institution the following account of the

#### *Progress of Education in Greece.*

I gave you, two months since, some account of my proceedings and prospects here: I have now to acknowledge the receipt of 500 slates, 10,000 pencils, 10 sets of lessons, and all the other useful school articles which were so kindly entrusted to my charge.

I will now endeavour to give some account of those animating circumstances, which cause me to praise the Lord for the situation that he has been pleased to place me in, and which will shew that the Christian Exertions of your Society can never find a more promising field than Greece.

The Governor of the Northern Cyclades, Count Metaxas, has requested me to take all the Schools of which he has charge under my protection, viz. Syra, Myconi, Tino, Andros, &c., and arrange them entirely as I wish: he allows me to appoint the Masters. Count Metaxas visited our School; and expressed his satisfaction with its general order, and particularly with the Girls' needle-work: he requested me to visit the School at Myconi, which he had established; and afterward to go with him to Tino and Andros, in order to arrange the Schools there. I thought this a great opening, that the Greeks themselves should desire us to establish our own Schools among them.

On my arrival at Myconi, I found one of the Magistrates and two of the Inspectors of the School waiting to re-

ceive me: they willingly complied with every thing that I desired. The School of Mutual Instruction I found in very bad order; the Master and the Room quite inadequate to the purpose: there was only one set of Kleobulus's Reading Lessons, and one sand desk, from which 110 children were to be instructed: I soon selected a large room, 26 feet broad and 70 feet long; and then tried to bring the School into order. I afterward went to the Hellenic School: even Young Men of twenty were willing to receive Tracts, as rewards for their correct answers. The intelligent little children, with a good Master and proper school implements, will not be behind any children in the world.

The School in Syra is a kind of Central School. The different Governments have sent Young Men from a distance to be instructed in the plan, and I have now a dozen under my care; whom, besides teaching them the system, I instruct in writing, arithmetic, a little grammar, and geography: they have also requested me to explain to them the Scriptures, in order that they may instruct the children. Thus a gracious God opens the way for my spreading the truths of the Gospel, while I am engaged in the Schools.

On Thursday Afternoons and Sunday Mornings I explain to my scholars, and many visitors, some of the Parables and the Ten Commandments; and, to the younger children, from the Spelling-book of the Rev. D. Temple. My object has always been, during these explanations, to keep in view the fundamental truths of the Gospel, without pointing to any particular errors of the Church; as I am persuaded this is not the time to do so: and I endeavour to impress upon them the love of God toward sinful man. In doing this, I have met with some opposition; though, generally, my plan is much approved. You would rejoice to see how the children ask, and answer one another, in their Scripture Lessons. There are some Young Men preparing for Masters in the Schools at Paros, Sparta, Tino, &c. and thus Scripture Knowledge is likely to be generally introduced: two or three times a-week I explain the Scriptures to these Young Men, after having asked a blessing upon my labours.

I look with earnest desires to my Christian Brethren in England, and elsewhere, for assistance, to make use of

these openings. Thus you see the Greeks are willing to receive the light, and ought we not to be willing to assist them? Now is the time to help them; and the favourable situation of public affairs in Greece presents an opening, with but little assistance, for much being effected.

I was much pleased with the Manual of Needle-work, which I have found useful in many families. I was anxious, as soon as I could, to introduce Girls' Schools into Greece, in order to raise the females out of their helpless state. I succeed exceedingly well with my School of 118 Girls, which gives great satisfaction.

#### BRITISH & FOREIGN BIBLE SOCIETY.

##### *Great Demand for Greek Psalters.*

THE Secretary of the Bible Society at Malta writes, on the 1st of January—

We have had a communication from Mr. Barker, at Smyrna; saying that he had four cases of Arabic and Syriac Scriptures at his depôt, which cannot at present be disposed of at Smyrna. According to our directions, he will most probably have already sent the Arabic Scriptures to our Mission and Bible Friends in Egypt; in which case the Missionaries in that country will be sufficiently supplied with the Sacred Volume for some time to come. However, our depôt still remains nearly exhausted; and we would beg that your Committee will not postpone sending us a fresh supply of Arabic Scriptures.

According to a Resolution passed in our last Committee Meeting, I am to request for our depôt, from the British and Foreign Bible Society, Greek Ancient and Modern Psalters, 5000 Copies; English Bibles, assorted, 300; Hebrew Bibles, 500; German Bibles, 50; Turkish Bibles, 100.

In respect to the request for Greek Psalters, our Committee were especially actuated by an Extract from a Letter of the Rev. Doctor Korck, which I am requested to communicate to you, as follows—

I have to acknowledge the receipt of your kind Letter, dated Sept. 30, 1828, as well as the Gospels and Psalters, which you sent hither to the address of Mr. Barker: of these, I retained five boxes here, and sent only one to Smyrna, which has since been acknowledged. Send, I entreat you, some thousands

more of the Psalters, by the first opportunity, if possible. This book meets with the highest applause, peculiarly with reference to language: the translation is admirably well done. My Agent disposed of, in Egina, within the space of two days, 140 copies; together with 50 copies of the Ancient and Modern-Greek New Testament. I addressed 50 copies to Count Capo d'Istria, for his Orphan-House, and he received them to his great gratification. In compliance with the desire of the Governor of Mycon, I inspected Schools in this place; and distributed two copies of the Psalters among the children, as rewards for application. Scarcely had these books appeared in sight, than I was solicited for them from all quarters: but I had only a few copies with me, destined for the Inspectors of the Schools.

Considering a demand of this nature, our Committee feel sure, that although they have made their petition large, yet it will not be too large for such a good and well-received part of the Sacred Volume. Above all, it must be recollected that this book will be used particularly as a school-book; and in this capacity it promises, beyond all calculation, to be valuable.

#### CHURCH MISSIONARY SOCIETY.

Dr. Korck has communicated to the Society many remarks relative to his situation and prospects, from which we collect the following view of the

##### STATE OF GREECE, WITH PLANS FOR ITS MELIORATION.

##### *Three chief Classes in Greece.*

My object is, to study, first, the ground on which I have to labour, and the means which exist or are wanted. There is no doubt that the greater part of the soil is gross Superstition; but this superstition, through its absurdity and the vices and ignorance of its supporters, is without strength, and will, by the operation of the political affairs of the country alone, hasten to certain destruction. The other part of the field consists of Infidelity, which, in mass, is comparatively small; but, by its greater intellectual energy, is ready to gain the ascendancy, favoured as it is by the general inquiring spirit of the people. There is a third body, and, I thank God, perhaps not much smaller than the former; which, feeling, in some degree, the evils of the two other parties, is, through its intellectual and moral virtues, the most respectable, and stands

ready to favour any wise attempt of Christian Friends to save their Nation from the two great dangers in which it might easily fall, if either of the other two parties should become the oracle of the people.

In this body may also be reckoned a few men, more or less attached to one of the two former classes: but whose minds are open to new impressions; and who, if properly treated, will be ready to support any enterprise directed to enlighten Greece.

Lastly, a virtue of all classes, except perhaps the ignorant leaders of the first, is a general, almost painful, feeling of backwardness in science and morals; and, therefore, a desire to learn, and a feeling that a change is necessary for them. This happy inclination of the Greeks renders their country the most promising field for Christian Exertions; and must awaken in the servants of Christ peculiar interest for this Nation, newly arising, like the phoenix, out of its ashes.

*Deficiency of the Means of Knowledge.*

The friendly assistance of the three Allies will soon accomplish the political regeneration of Greece; but, for its moral and spiritual renovation, it wants as much the assistance of its richly-endowed Christian Friends of Europe: as I know many of these want only to know how they can render the most effectual aid, I shall endeavour to point out this way. But, to shew them the way to help Greece forward toward a spiritual regeneration, it must first be considered what means Greece possesses, and what she wants.

There are, in Greece, for all the Islands, still some Elementary Schools, kept by old priests, in which reading, writing, and arithmetic are taught; but all this in a very imperfect manner, and still only accessible to a few individuals. If parents desire to give their children a better education, they are compelled to take private teachers at a high rate; and, after all, their children learn comparatively little. I have it from the mouth of one of the very best teachers, that he himself instructed for a long time, before he went into foreign countries, without understanding what he taught; and this is generally the case, with the exception of the former schools in Haivali, Athens, &c. The consequence is, that the children learn also without understanding: you will be, perhaps, astonished to hear children read Greek, French, Italian, and even German; but, ask them, and you will find that they only read their lessons,

which they know by heart like a parrot, and are ignorant of what a verb or noun means.

Still, Greece possesses men, who only want means, in order to change quickly the face of things: many Young Men have been sent, during the Revolution, to Europe, to gather knowledge of every kind; who have already tried to translate some few Elementary Works for the use of the Schools in this country, but who, with all their desire to help, have been of little use, because of their want of means, and through the difficulty of their political situation.

I have till now been occupied in investigating what books really exist; but with very little success, for generally none have books: if a work has been printed, it has been given up with a first edition, and thus copies are seldom to be found.

*Importance of Scriptural Education to Greece.*

A friend of the Gospel in Greece must be a supporter of general knowledge; for sound scientific knowledge cannot but promote the Gospel. In this, it will be easy to unite all parties, if his steady endeavour be to connect religion and science in a proper way, so that the Superstitious cannot say that religion is neglected, nor the Infidels that inquiry is neglected: and the third party will support them with all their influence; for if these are not yet happy enough to know Christ, still they highly esteem His Word. These Greeks had already established a Philanthropic Society; the object of which was, at first, relief of the poor, but has since changed to the establishment of Schools. I found it in this state; and my endeavour has been to recommend to them some regulations in harmony with the present object, in order to extend its influence and increase its means in Greece; and, at the same time, to give it such a form, as will procure to it, I hope, the confidence and the co-operation of all friends of Greece in Europe: for this reason I proposed it as a fundamental law of the Society, that the Holy Scriptures shall be introduced into all its Schools. This has hitherto gained the approbation of all to whom I have stated it.

It would be cruel and unwise, to expose the nakedness and absurdity of the Superstition which pervades the mass of the Nation, and is the only bridle to govern men who are still filled with the

vices of slaves; and thus, perhaps, become the cause of still more bloody commotions: for without commotions, a reformation could not for the present be attempted, because of the attachment of the people to their superstitions, which they consider as the only signs of Christianity. My principle is—Give good things, before you take away those which are bad: a child will never give up his tinsel, before you make him understand the value of real gold. Schools, in which the Scriptures are read, must first give the Greeks a general taste of real Christianity, before we can attempt to give them just views of what they think to be Christianity; and can we but obtain a general introduction of the Holy Word into all their Schools, the inherent power of it will, I am confident, soon give, with the blessing of God, the ascendancy to true Christianity, in the hands of such an inquiring and mentally-endowed people as the Greeks are.

I feel my mind peculiarly directed toward this sphere of usefulness; as I seem, by the providence of God, through the weakness of my lungs, which obliges me to avoid too much exercise of them, and also by other circumstances, called to this labour: and as this course will bring me into the way of conversing with people on the necessity of salvation through Christ, I hope the Committee will approve the design.

*Objects of more immediate Utility to Greece.*

The following objects recommend themselves to the co-operation of Christians in England—

1. The establishment of Schools of Mutual Instruction—2. The Preparation of Schoolmasters—3. The placing of the common Schools on a better footing—4. The support of Orphan Institutions—5. The providing for Young Men of talent and piety the means of obtaining a good education—6. The establishment, for this end, of an Academy in Greece—7. The formation of a Library, to consist of the best works on all branches of knowledge—8. The translation of such works as are best suited for the present and future wants of Greece.

If our friends would, out of their abundance, help this design with books, much might be done in a very easy way. All seems prepared for such a state: German, Italian, French, and English are at least known by the instructed Greeks, and these might easily be em-

ployed for purposes of translation. What must, above all, recommend this plan to the Christians of England, who seem, by the peculiar grace of God, to be the blessed instruments to support and spread the light of the Gospel, is, that when they have enabled us, by the means which they may put into our hands, to obtain some influence, we might procure the better sort of Theological Works to be translated; and we might thus, perhaps, be enabled to anticipate the pernicious books, which will find their way, sooner or later, into Greece, and will corrupt the Nation, if we do not in the mean time give them a taste for better knowledge. Greece might, in this way, reap now the fruits of the labours of their ancestors; and be recompensed for the benefits bestowed by them on other Nations.

The Prince of Darkness has very active agents. Translations of the Works of Voltaire and other Infidel Writers have already been made in Greece; and even petitions have been sent to the Government to cause them to be printed. I must here, by the way, mention a fact, which may well encourage the friends of Missions in Greece. The petition for the Works of Voltaire was brought to a man, who seems, with his whole family, through the reading of the New Testament, together with conversations with Mr. Hartley, to be really converted to God; and I rejoice to think, that this now very poor man, who knows not from whence to procure bread for the morrow for his family, though once among the richest in Haivali, declined to write the petition, and thus lost two dollars, besides incurring the ridicule of his friends: but he suffered all this willingly, because he knew that even to write the petition would make him an accomplice to the spiritual ruin of his nation. I was much touched, knowing his wants, at this tenderness of conscience, and have a strong conviction that the Lord will bless this man.

In this open and bold way the cause of Infidelity proceeds; so as even to apply to the Government for assistance to print books, when even for common Schools others find not yet time to do any thing. Let us never forget, that the evil is quick and constantly upon our heels: if we do not take care, it will find time to establish even strong-holds in Greece: let us, therefore, meet it with activity and wisdom.



Many infidel notions exist among those Greeks who have studied in Europe, and those who are in connection with them; but, so far I can observe, among them all there are few or none who have really employed their time in studying infidel books: the Greeks have, in general, a character of levity; and seem to employ their time in the Academies of Europe, not as they ought, knowing the wants of their country: there are few really instructed. Infidelity seems, therefore, not yet to have taken hold: this I find important, as we have the more hope for our exertions; for if we are enabled now to direct the minds of the people, who seek eagerly every thing which is called learning, without knowing whether it be or be not poison, we shall put a great stop to the evil. This, I judge, may best be done, by directing the mind to better things; and, with that view, translating for them the best works which our age possesses—putting these in circulation—and supplying Public Libraries in the different towns with such books. This is no doubt a great undertaking; but if we can accomplish it, we shall have built a strong column for the temple of God.

*Motives and Hopes in labouring in Greece.*

The welfare of Greece must depend, under God, on good Education: all the better-educated among them feel this deeply, and rejoice in the prospect of its accomplishment. They abhor as much the evils done by some of their nation, as the self-interested merchants of Smyrna can do; and powerful measures have already been taken to put a stop to them. We have much to hope for, and from, Greece: were it but once to become the receptacle of Vital Christianity, the East would soon arise, and bring about the extinction of Islamism.

Though we ought to shew kindness to the children of our benefactors, I, as a servant of the Lord and speaking to Christians, shall not need to appeal to former times and to benefits obtained: I will only direct your mind to the importance of Greece through its political situation, for the cause of the Kingdom of Christ. It lies between Rome and Turkey, in the very heart of the two Antichrists. Should we be enabled to kindle here a clear light, placed on a candlestick and not under a bushel, the nakedness and shame of the Apostate Church would be more exposed, and we

should have opportunity of attacking the very hearts of these great enemies to God: we should, in fact, have built a castle in the camp itself of the enemy. Besides, what if we could gain the Grecian Nation over to Christ—to Christ, who leaves ninety and nine sheep in order to seek only one! And we may here find thousands and thousands. Oh let our Christian Brethren look into their hearts, and remember that Christ died for them; and they will be ashamed to have done so little for the Lamb of God who was sacrificed for them: and though I hear with sorrow, that the Missionary Work in England has found less support this year than in former, I venture still to call our Brethren to new Exertions: and if they will only keep Gethsemane and Calvary in sight, whither they will willingly suffer me to guide them, I am sure to find open hearts, who will even rejoice to find a new occasion to shew that they knew God loved them when they were His enemies!

PROCEEDINGS OF REV. JOHN HARTLEY.

*His beneficial Intercourse with Greeks.*

To the instances of such intercourse, adduced at pp. 155—157 of our last Volume, we add the following.

—At my Second Public Lecture in the Church of the Panagia, upward of one hundred persons were present, many of them Members of the Legislative Body: I spoke for an hour and a quarter on the evidence of Christianity, deducible from the testimony of the Apostles to the miracles of Christ. In the evening, the Prior of a large Monastery in the Island of Naxos called upon me: he expressed his wish, that, when I have finished my Course of Lectures in Egina, I would accompany him to Naxos, to deliver similar Lectures there: he says, there are no less than Seventy Infidel Families at Naxos.

—In addition to my former acquaintance, I have now the pleasure of seeing A. O. seriously inquiring into the truth of the Gospel: he professes to have been a Sceptic, till he heard my First Lecture in the Church of the Panagia. Not having seen him for some days, I began to fear that his good impressions had been effaced; but have been delighted, in calling upon him to-day, to find him attentively studying the New Testament, and receiving from him such an account of his views and feelings as leads

me to hope that he is truly awakened. He said, that, for seven years, he had utterly disbelieved the Gospel; having considered it a fabrication, like the religion of Mahomet: the consequence was, that he found himself exceedingly miserable, having nothing to console him on earth, and looking for nothing but annihilation at death: but, from the first time he had heard me converse on religion, he had been powerfully affected; and, in consequence of what he had learned, he was now fully convinced of the Divine Authority of the New Testament. He found also release in the Gospel, from that distress in which he was before involved; since he found it pronouncing blessings on those who mourn and on those who are *poor in spirit*. He expressed deep conviction of sin; especially in having cast off the faith of Christ for seven years: but he found consolation in the declaration, that Christ came to *save sinners*. Another proof of the spiritual heat of his mind is, that, formerly, he could find no pleasure except in Coffee Houses and in company; he now avoids such methods of spending his time, and finds his greatest happiness in the study of the Scriptures.

—"I entreat that my delay in writing to you may not be imputed to neglect or indifference. You know the circumstances which at present assail us; but *the will of the Lord be done*. Sir, how happy we are, when we submit ourselves in every circumstance to His Divine Will; being certified that He governs the world for our advantage! Then, repinings, discontent, sorrowings, and all else cease: a peace which passeth all understanding takes possession of the mind: then we say with pleasure, 'As the Lord willed, so it happened! Blessed be the name of the Lord!' Temptations and distresses become tutors useful to the soul. Oh how merciful is He, and ready to receive returning sinners! He sent His only-begotten Son, and spilt His immaculate blood, to cleanse me from the infinite impurity of my sins. But how deceitful and fickle is my heart! How often the enemy severely injures it with a fatal dart, and opens a painful wound! But the all-good and all-powerful Physician is ready, not only to heal us, but also to protect us for the future, when we resort to Him in sincerity. Sir, when I examine myself, I find myself so corrupt, that, if Divine Grace assist me not, I certainly am lost;

but I trust in the promises of our most kind Saviour, that His strength will be made perfect in this my weakness; and I hope, that as it has been his pleasure that my mind should be enlightened, and that I should be delivered from superstition and prejudice, He will not leave me to be lost at the last." [*Letter from a Greek.*]

*Useful Labours of John Baptist, one of the Converted Jews.*

Mr. Hartley writes from Smyrna, early in January, that John Baptist, from Constantinople, had been with him for a few weeks; and thus speaks of his active and useful labours—

He has great zeal for the conversion of his countrymen and of others, and has already been rendered useful to several persons. There are from eight to twelve Jews at Constantinople, who thirst for an opportunity of being baptized. To one of them, in particular, I wish to direct your attention: he is a young man, 18 years old, of a very rich family, and related by marriage to a late distinguished Jew at Constantinople: after John Baptist's release from prison, he came to visit him, in order to hold controversies with him: the issue has been, that he has become a believer in Jesus Christ, and is exceedingly eager to be baptized: he professes himself willing to lose all the wealth of his family, and to part with father, mother, and friends, for the sake of Jesus Christ: nay, what is most extraordinary, undeterred by the sufferings from which our two young friends have so recently escaped, he expresses a willingness to prove all the horrors of the prison, and of death itself, if God should call him to that trial.

John Baptist has also been the means of bringing two Turks to an acknowledgment of the truth as it is in Jesus. One of them is a man of some consequence: having heard of the cause for which our friends were imprisoned, he sent for John Baptist, and laboured to convince him of the truth of the Mussulman Religion: day after day the controversy was renewed: the common Mahomedan arguments, of the corruption of the Sacred Writings by the Christians, were examined and exploded; and, after some time, John Baptist procured for his antagonist the Arabic Scriptures, both of the Old and New Testaments: he read them with much attention

may, appeared to abandon every other occupation: finally, he expressed himself, both to John Baptist and an Armenian Friend, fully persuaded of the truth of Christianity and of the necessity of baptism: soon afterwards, he was compelled to accompany one of the Pachas to the Russian War, in character of Secretary. After our friend's release from prison, another Turk sent for him, to converse on the subject of religion: this individual adhered obstinately to the creed of his nation; but one of his officers became convinced of the truth, and secretly confessed his faith to John Baptist.

Benefit has also been conferred on several Armenians by means of our friend's conversations. Not a few persons of this communion appear to be opening their eyes to the corruptions which have so long disfigured their Church. Here, at Smyrna, I have become acquainted with an interesting character, who is one of the chief Masters of the Armenian School: he rejects all doctrines not founded on the Scriptures; and is now on the point of introducing the reading of the New Testament into the School: he assures me that the Armenians have no law which authorises the use of pictures in Churches; and that the practice is merely a custom, which has gained ground without any authority. John Baptist has been treated with much kindness by the Armenians, nor am I aware that they have exacted from him any observance inconsistent with a good conscience: he partook daily of the table of the Armenian Bishop, and has also been furnished by him with lodgings. I feel myself much interested for the Armenian Church; and, as I am gradually laying hold of the Turkish Language, I hope daily to be better acquainted with them.

*Intended Journey by Mr. Hartley.*

Mr. Hartley writes, in the same Letter—

It is my wish, should Providence favour the design, to set out on a considerable Journey in Asia Minor, as soon as the season for travelling shall arrive, and I hope to direct much inquiry into the state of the Armenians. I have many very interesting objects in view in this journey; and, should it please God to bless my endeavours, I indulge the hope that it may be rendered useful: the route which I have proposed is—Kutah, Angouri, and Tokat. In this tour

I purpose visiting the grave of Martyn, and making inquiries into the circumstances of his death. Should the war not prevent, I hope to proceed from thence into Armenia, and to spend some time there. May I beg the prayers of my dear friends and brethren, in behalf of this journey. I hope to be accompanied by Mr. Hadja Dur, an Armenian Gentleman, who knew Martyn; and I think also of taking John Baptist along with me.

*Silent Progress of the Truth.*

**Mr. Hartley adds—**

I am more than ever convinced of the importance of cultivating the friendship of the Christians of the East, and it is with this disposition that I appear among them. It is also to me a ground of peculiar gratitude, that, almost everywhere, I find the Christians of these countries regard us as their friends; and I think that if a kind and conciliatory line of conduct be always adopted by Protestant Missionaries, there will, in the end, be most happy results. Obstacles, indeed, there are, in the Turkish Empire, of a gigantic description: but, should the truth continue to impart its leaven silently but effectually for many years, it will at last triumph over all. The instance of the two Turks above mentioned are not the only evidence which might be brought forward to prove that the religion of the Korân is not invincible, even in its strongest fortress. Mr. Hadja Dur, the Armenian, informs me that his Turkish Master weeps over the New Testament, and not a few Turks have shewn eagerness to become possessed of the Sacred Volume.

**VISIT OF REV. J. R. T. LIEDER TO UPPER EGYPT.**

The visit paid by Mr. Lieder to Upper Egypt, the Journal of which is now presented to our Readers, was mentioned, with some of its results, at p. 49 of the Survey. The references frequently made herein to Mr. Jowett, are to his Journal of a Voyage on the Nile in 1819, printed in his *Researches in the Mediterranean*: the two Journals may be compared with advantage to the Reader. We have extracted from Mr. Lieder's Journal the account of his intercourse with the Christians

at the places mentioned in the following

*Itinerary.*

In the Voyage up the Nile, left Cairo, Feb. 8, 1828—reached *Benisouef*, Feb. 17—*Bibbe*, Feb. 21—*Minia*, Feb. 27—*Manfouss*, March 5—and *Enne*, March 18.

In the Voyage downward, left Enne, March 21—arrived at *Luxor*, Mar. 22—*Negade*, Mar. 25—*Enne*, Mar. 29—*Takbi*, *Carr Saoud*, and *Hou*, Ap. 1—*Bahene*, Ap. 2—*Girge*, Ap. 4—*Moushieh*, Ap. 5—*Akmin*, Ap. 6—*Sohadi*, Ap. 8—*Abutig*, Ap. 10—*Catiah*, *Sious*, Ap. 13—*Melawi*, *Bayadich*, Ap. 20—*Minia*, Ap. 21—*Benisouef*, Ap. 23.

*Benisouef.*

Feb. 18, 1828—Last night we reached *Benisouef*. Here I first opened my invaluable treasure of Scriptures and Tracts; and, early this morning, sent my servant to the quarter of the Christians, in order to acquaint them with the object of my coming to them, and that I had to sell the Holy Bible and other Christian books. He returned with the common and discouraging answer, that they had no want of books. Still I gave not up the hope of doing something for the spiritual welfare of these ungrateful Christians; but took a number of Tracts and went to the School of the Copts: for to excite the attention of the children, and if possible interest some of them, is the readiest method of becoming soon known among the Christians.

I entered a miserable School-room; in which, in our country, we should scarcely place an ass. I found in it a poor, blind, decrepit Areef (Schoolmaster) sitting on the floor, in the midst of about 25 children: besides the Areef, there is a Shamma (Deacon), a boy of about ten years, who teaches the children to read. All the children stared at me when I entered; but when I told them that Christian Friends in England had sent me to provide poor children with School Books, all began to exult and to crowd round me. I had brought with me a small packet which contained just 25 of St. Peter's Epistle, and which I distributed among them. The poor Areef was exceedingly glad; and, wishing to become better acquainted with me, he dismissed the children, and took me to the house of Mällem Fenus, a Copt (Mällem commonly signifies Teacher; but here House-possessor), of whom he said that he was his best friend. The Mällem received me in a very friendly manner; and when he heard of the reason of my coming to *Benisouef*, said, "This day is blessed," namely, in which thou enterest my house—a fine salutation in use among the Orientals: we had together an important conversation; and I think that the Areef is not far from the kingdom of our Lord, though his faith is mixed and darkened with much superstition. The distribution of Tracts in the School produced the expected

success: as soon as I returned to my boat, a great number of young Copts assembled, to see me and my books: some of them, who could read, and of whom I ascertained that they were poor, I provided with books gratis; which they accepted gratefully.

In the afternoon, I was invited by a widow of the Copts to come to her house, in order to see her sick child; a boy about three years of age, who had lost his sight five months before. The afflicted widow received me like an angel sent to her, and implored me with tears to help her child: as I had some hope that sight might be restored to the boy, I gave her medicine. When I expressed some doubt with regard to the cure, she took my hand and said, "Do you not think, that if the Lord blesses your medicine, my child will recover his sight?" "Yes, if it is the will of God" (a phrase very much in use among the Orientals). "Well," said she joyfully, "if the Lord will, my child shall get again the use of his eyes!" This she repeated several times. Many people in this country lose the use of their eyes, partly through carelessness in the beginning of the complaint, and partly from want of proper advice and medicine.

Feb. 19—Many Copts, of every age, came to the shore; and several of them remained with me for some hours. With some I conversed on religious subjects: with others, who were desirous of being presented with a Tract or a Portion of the Scriptures, I had to expostulate on account of money, having heard by others that they were able to purchase; but, notwithstanding my demonstration of the justness of paying something, they were unwilling to comprehend it. I was estimated by the people very variously: in general, the poor considered me as a being of a better world than this; others, as a spy and seducer: *By honour and dishonour; by evil report and good report: as deceivers, and yet true.*

Towards evening, I paid a visit to Mällem Fenus; but he received me very indifferently. The Copts have now their Lent, in which they are bound to fast 55 days, until Easter Eve, and I think that he heard from my servant that I did not keep their Lent. I had brought with me a copy of the Dairyman's Daughter, which I presented to him, and which he accepted. A little after, he asked me, whether I kept the 55 days of fasting before Easter Day: answering him in the negative, he asked, "Why not?" I answered, that if such a Fast were necessary for our salvation, Christ and his Apostles would have commanded it; but nothing of this kind we find in the Scriptures. I did what I could to shew him that their observance was not essentially necessary to true piety; but he did not comprehend it. He rose at last, saying, "Take

your book—I will not have it—I must go out.”

Feb. 20, 1828—After sun-rise we set forward. I sold here only 71 piastres of the Scriptures, and 25 piastres of Tracts. I did what I could to ascertain the number of Christians in Benisouef, but in vain: all declined to tell me; and answered, generally, “God knows it.” I think that about 70 Christian Families live here. They have no Church at Benisouef, but go to Church in the Monastery of Deir Bayad, which lies on the eastern bank of the Nile, about two miles distant. There were formerly two Priests at Benisouef; but one died some years ago, and the other is gone to Cairo. I asked several Christians to tell me the names of the places where Christians live, between Benisouef and Minie, but in vain: Mâlem Fenus even declined to tell me his name, though I questioned him three times for it. Mr. Jowett met with the same repulse at several places, during his voyage on the Nile. May it please the Lord graciously to bless, by the Holy Scriptures and Tracts which I dispersed at Benisouef, many souls for salvation; that they may learn to leave their superstitious and human practices, and to flee to Christ, the only fountain of salvation!

#### Bibbe.

Feb. 21—In the afternoon we moored near Bibbe, a large village on the eastern bank. Hearing that many Christians live there, I sent the servant to inquire if there was a Priest of the Copts, in order to introduce myself to him: he returned, and told me, that there were, in Bibbe, about 50 Christian Families, who have a Church and a Kumus\*. I went immediately to pay a visit to the Kumus, taking with me some parts of the Scriptures and Tracts: he received me very indifferently, more so than it may be generally expected; and, as to my books which I had brought with me, he had no desire even to see them. For his excuse, he said, that, in Bibbe, like as in other villages in Egypt, the Christians are peasants, and do not learn to read and to write; and though they have here a School, yet the children learn only from the Areef the prayers and some Psalms by heart, which are necessary for the Services of the Church. I left the village sorrowfully. Poor Copts! how can you be raised from the darkness which has covered you for centuries, so that you are not able to see the bright light of the glorious Gospel of our Lord Jesus Christ? This is the question which engages my whole mind. Though it is my intention to visit every village where a considerable

number of Christians live, yet I believe, that, at present, our attention must chiefly be turned to the cities, in which generally the Christians learn to read, and where the Scriptures, which now are almost the only means of diffusing a new light over this benighted country, may be distributed.

#### Minie.

Feb. 28—Reached Minie last evening. This morning I sent the servant to inquire whether it was convenient to the Bishop to accept a visit from me; but he returned with the answer, that the Bishop is at present visiting the villages of his Diocese. I was not able to make any acquaintance during the day-time, for the Kumus was gone to a neighbouring Monastery, and the Copts remained the whole of the day in their church because of the Lent.

In the evening, being moon-light, I took a walk along the bank of the river, and saw four Copts sitting cross-legged on the sandy ground. I saluted them, and sat down with them. At first they were rather embarrassed, not knowing what to make of me; for they considered me as a Mahomedan, on account of my white turban. But hearing that I was a Priest from England, they took my right-hand, kissed it, and pressed it to their forehead respectfully, according to the custom of the Orientals. I acquainted them with the labours of the Bible Society, and with the object of my being sent to them from a number of Christians in England, from pure love to their Christian Brethren in the East. They were astonished at it, and could scarcely believe it. They said, “Such love you will not find among us! The Copts are far worse here than the Mahomedans.” These expressions I have heard several times in Cairo, as well as in the Faïoum: and this complaint is but too true; for many of the rich Copts, who are in the service of the Pacha, tyrannise over their poorer Christian Brethren, and practise all the abominations which are so common among the Turks, for the description of which I dare not lend my pen. I said, “Most true is it, that many of you are worse than the Mahomedans: yet think what obligations you have upon you! You have the Word of God; and you know that Christ, our Blessed Redeemer, died also for you, to redeem you from the fetters of Sin and Satan.” They felt the truth of my words, and kept silence for awhile. We sat together a little longer than an hour; and when I parted, one of them invited me to visit him the following day in his house.

Feb. 29—At half-past six this morning, I went to the Church of the Copts, to see the Kumus. My Letter of Introduction from the Patriarch, which I shewed him, he took very respectfully from my hands, and read it.

\* A “Kumus” is a kind of Vice-Bishop. See p. 341 of our last Volume; and p. 150 of Jowett's Researches in the Mediterranean.—*Editors.*

The Patriarch does not seal his Letters, but writes the introduction in the form of a seal; and so curiously, that only Copts are able to read it, and by this sign they know whether a Letter is or is not from their Patriarch. When the Kumus had shewn me the Church, which is very small and dark, we sat down near it to converse together. Afterward some other Christians came, with whom I read several portions in the Bible, which I had brought with me.

About nine o'clock I returned to my boat; and meeting in the way a young Copt, I asked him to lead me to their School, and promised to present him with a little book. He went with me to the boat, where I provided myself with a number of Tracts—"The Sermon on the Mount"—and went to the School. I found there a tolerably good Master, and about 40 children. The children, hearing of my intention to give every one of them a little book, became quite unmanageable; for the Copts have no discipline in their Schools, and neither my words nor the stick of the Schoolmaster could bring them into order. I took, therefore, my place under the door of the School, and every one who received a Tract was obliged to go out of the door into the street. I intended to address them; but, as soon as they had got the Tracts, all began to read, and every one in his own way, so that the Schoolmaster at last was obliged to dismiss them, in order to put an end to the noise. My Young Copt informed me, that a great many Christians formerly lived in Minie, which had some large and well-built Churches; but, at present, they have only one. On our way, he pointed out to me a fine Mosque, which was formerly a Christian Church, and which until now is called *Mar Girgis*.

At half-past ten, I went to the Divan, hearing that many Copts are employed there in the service of the Government; and found there about 40 or 50, sitting and writing in several apartments of the Divan. They received me very respectfully; and I perceived here a frankness which I entirely missed in the Divan at Benisouef, where the Christians scarcely ventured to pay any attention to me. I met here one of the Copts with whom I became acquainted yesterday evening; who introduced me to the Saruf (Banker) of the Government in Minie, a man of superior education, who received me very politely; he is, like all the Bankers of the Pacha, an Armenian. I remained there, going from one room to another, till twelve o'clock: all promised, when I left, to come in the afternoon on board my boat. Mällem Boulus, who is the head of the Copts in Minie, and who presides in the Divan, was not present at that time.

In the afternoon, from one till half-past five,

the boat was continually filled with people: we were scarcely able to keep them in order. One who has never been in such circumstances cannot well imagine what a difficult task it is to remain patient and kind, as a Minister of the Lord, toward the people, notwithstanding their rude behaviour. This afternoon I sold a great number of Scriptures and Tracts. Among others, a Priest came, who said that he had seen Mr. Jowett in Negade, during his travelling in Upper Egypt; and spoke of him with much respect.

At six o'clock in the evening, I went to visit Mällem Boulus, to whom I felt myself indebted for encouraging many Christians to purchase the Scriptures: he received me very courteously. Several of his friends were with him; and I had continually to answer questions respecting our Government, our King, and the honours which we bestow upon our Bishops.

At seven I returned to the boat, and met again my evening party on the bank of the river: this evening about 14 came together. They had much to question me about the labours of the Bible Society in England, and could scarcely believe that such enormous sums could be spent by a body of men for the spiritual welfare of their brethren. Afterward the conversation turned on the Rites of our Church. All expressed the wish, several times, that I would permanently stay with them.

At nine o'clock I returned, quite exhausted, to my cabin. It was indeed a day of many troubles, but also a blessed day with regard to the spread of the truth. My strength was entirely exhausted, for I fasted the whole day. I had found, that, particularly during this time of Lent, I offended many Christians exceedingly by not keeping it; and, as the Apostle Paul (2 Cor. vi. 5) includes also *watchings* and *fastings* among those things which a Christian Minister has to observe, my conscience constrained me to answer, what they expect from a Minister of the Gospel. I fast two days every week, in which I have nothing to taste but a pipe and a little black coffee: the Copts eat food in the evening prepared with oil, but I could not accustom myself to it.

March 1, 1828—Early in the morning I received an invitation to go to the Divan; and spent there, in consequence, more than two hours in conversation. Several, on hearing that I was determined to set off in the afternoon, entreated me to return to them again, and to stay with them; promising to do any thing which would be necessary for my comfort. I trust that this visit to Minie will not be in vain, but bear its fruit for eternal life. After my return to the boat, several

Copts came to speak with me, and to buy the Scriptures: many children, especially, bought copies of the Acts, which I sold for one piastre each: among others, a poor boy, seeing the copies which others had bought, asked me humbly, "O Abuna."—Father—"have you not a book of this kind for me, for 30 paras?" (40 paras make a piastre.) I asked him, "Are you indeed poor?" He kept silence, being ashamed to confess his poverty; but the other boys spoke for him, "O Abuna, give him a book: he is indeed a poor boy." I said, "Well, I will give you a copy of the Acts, and will take for it only 30 paras;" which he gave very willingly, but my heart did not allow me to put the money into my pocket. I therefore called for the boy: he came with some anxiety; thinking, probably, that I should take the book from him. I said to him, "I see you are, in truth, a poor boy: take again your money: I will have nothing from you. May the Lord bless this Holy Book, to your salvation!" The boy took the book, and hastened away joyfully to inform his parents: he had, perhaps, pressed out the money with many tears. This circumstance made a favourable impression, not only on the children, but on the boat's crew, who, as Mahomedans, look with jealousy on my doings: acts of this kind are almost unknown in these regions, and ought to be carefully attended to; for, insignificant as they may appear to many, they may lead to important consequences. The children remained near my boat till we set off: several went into the water up to the middle, to kiss my hand and take leave of me, and others ran along the shore, crying, "O Raïs,"—Captain of the boat—"return with the Abuna! O Raïs, furl your sails, that the Abuna may be obliged to stay with us!" This scene, I must confess, deeply moved my heart: the voices of these children were not a slight recompence for the troubles of these days.

I sold in Minie the Scriptures to the amount of 360 piastres, and Tracts for 55 piastres and 20 paras—a large sum for Egypt.

#### *Manfelout.*

*March 5, 1828.*—In the evening, we moored near Manfelout. I lost no time in visiting the Bishop: he received me in a very friendly manner: I had brought with me a Bible; and, after he had carefully examined it, he told me, that an English Priest had been with him about nine years ago, who had given him a Bible, and by whose request he had also sent one to the Bishop in Siout: but, he added that the Bible was far superior to that which he received nine years ago, entreating me to let him have it; which, of course, I did. When I told him that Mr.

Jowett, who was with him nine years ago, was my friend, and that we kept a correspondence with one another, he requested me to remember him most kindly to the Abuna Jowett. Besides the Bishop, there are twelve Priests in Manfelout, who all live in the house of the Bishop. There is no church here; but there are five in the neighbourhood, one on this side and four on the other side of the river. I asked the Bishop the number of Christians in Manfelout: he deliberated a little, and said, "Have you been in Minie?" On my saying that I had, he observed, "Here are as many as in Minie." I told him that I had heard that about 100 families live in Minie; on which he made no remark. This differs from Mr. Jowett's account; but, in fact, they do not like to say the truth respecting their number: and I think that even the Bishop may not know the true number of the Christians in his Diocese, for they have no books in their churches in which to enter their parishioners. They do not even register the names or baptisms of their children; and the consequence is, that scarcely any one knows how old he is.

*March 6*—In the afternoon, when the greatest heat was over, I visited the two Christian Schools in Manfelout. In the first I counted 30 scholars: I gave every one a Tract—"the Sermon on the Mount;" which they received very thankfully: I presented the Schoolmaster with the Four Gospels. Many neighbours came together, to see what the stranger was doing in their School. I requested the Schoolmaster to allow me to ask the children some questions: he placed before me some of his best scholars. Question:—"Do you know Jesus Christ?" None was able to answer: the question was perhaps too high for them. "Do you love Jesus Christ?" Ans. "Yes." Q. "Why do you love Jesus Christ?" No answer, till after a while one said, "Because he has redeemed us." (The Schoolmaster had whispered the answer into his ear.) Q. "From what has Jesus Christ redeemed you?" I waited in vain for an answer; and seeing that the Schoolmaster did not like it, I pushed the examination no farther. The Copts have no examinations in their Schools: if the children learn the Coptic and Arabic Prayers which they want for the Church, and the names of their Holy Days and Fast Days, and Saints, then they know all that they want. In the other School I found between 50 and 60 scholars, who surrounded, in the utmost disorder, two poor blind Areefs.

#### *Notice on the Breadth of the Nile.*

The higher we ascend the Nile, the larger is the river: its breadth is here, in several

places, at least a mile. With the Nile it is quite the contrary to our rivers, which grow larger and larger on account of smaller rivers and streams which flow into them, until they disembody themselves in the Ocean: but the Nile, besides its having no supply in its long course under a burning sun, is watering daily whole regions, which without this would be nothing but a barren and dreadful desert: and thus it supplies the wants of whole Nations which lie on or near its banks.

#### Esne.

March 18, 1828.—In the afternoon arrived at Esne, the limit of my voyage. As there are no places further up the country where Christians live, except a few at Edfou, of whom Mr. Jowett says that none among them was able to read, I felt myself not constrained to proceed further.

Toward evening I went to pay a visit to the Bishop. In the streets I saw only a very few people, because of the Ramadan of the Mahomedans, which began yesterday, during which month the Mahomedans fast; that is to say, during day-time: but, at night, almost all who can do it, eat and drink, and smoke, and play; and, to avoid the pain of fasting, sleep in the day-time. I went through the whole town before I met a single man. The first was a Christian wearing a black turban, whom I requested to guide me to the Bishop. He informed me, that the Christians here, who are very poor, wear a white woollen turban, like the poor among the Mahomedans. He brought me to the house of the Kumus: I need not say a word in regard to these dwellings of wretchedness, for Mr. Jowett has described them in few words with great accuracy. The Kumus told me that the Bishop was at Negade, which is his proper See, and that he only visits Esne in turn. He complained exceedingly of the Mahomedans: the Christians here have scarcely any books in their Churches: four years ago there was a rebellion here among the Mahomedans, when one party broke into the Churches, and tore or burnt their books, and even set fire to one of the Churches; on which occasion four Christians were murdered. I said, "It seems to me, that the Lord has something against you; and that you have reason to seek after His favour by a constant and fervent penitential prayer." He answered, "True! but how can this be done? The greatest number of us have no faith. This day is a Holy Day, the Festival of the Cross, and only four came into the Church to pray." I said, "I think the cause of this is the Christians' ignorance of the Word of God: in England even poor girls and boys are able to read it." When I mentioned to him the practice of pious families in England with regard to Family Prayer every

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morning and evening, he said, "You, Englishmen, may do this, having a Christian King on the throne; but we have only to care, every day, how to answer the demands of the Pacha, to avoid being beaten." I am sorry to say, that I have ascertained that even the name of Family Worship is not known among the Copts. Poor Copts! I went away with very melancholy feelings; and promised the Kumus to send him a Bible for his Church, which he accepted very gratefully. I learned from the Kumus that the Christians here have two Churches and two Monasteries; but the Monasteries are not in the town: one lies one hour and the other two hours' distant: in the first are three Priests, and in the other two. These, together with the Kumus, are the Six Priests which Mr. Jowett mentioned in his Journal.

March 19—Visited the Kumus early: he wanted me to take up my abode with him. Having sent word to the Divan that I had the Holy Scriptures to sell, several Copts came to the boat on my return: they soon grew so numerous and noisy, that I began to fear the interference of the Mahomedan Government. Toward evening the Kumus came, telling me that his wife had prepared for me alone a supper, consisting of meat and whatever she thought necessary. What greater consideration could be expected from a Coptic Priest than to prepare meat for a stranger, while he himself does not taste such food for the 55 days of their Lent! Being, however, quite exhausted, I declined the invitation; assuring him, at the same time, that I felt his kindness as much as if I had accepted the invitation: but he shook his head; and went away, saying, "No! this is not received: this is not 'oonoon:'" that is, "the proper manner"—a word in use among the Copts. A while after, his servant brought a supper of meat, onions, fowls, and bread, sufficient for at least ten persons; and, according to the custom here, I could not decline any part of this abundance. In the evening, several Christians came to the boat to speak with me: I went up and sat down with them, cross-legged, on the bank of the river; and smoking, or, to use the term of the East, drinking together a pipe, had an hour's conversation: in smoking, it is the custom, both among Christians and Mahomedans, that several drink out of one pipe, handing it to one another; and, without this, they do not feel themselves familiar.

March 20—The first hour of the day I spent with the Kumus: after this I remained in my boat till evening, being continually engaged with Christians who came to speak with me: many came, no doubt, from mere curiosity: I endeavoured, as it becomes a Minister of the Gospel, to prove useful to



every one. Among others, many Coptic Priests came from the neighbouring villages and Monasteries: all complained, that, four years ago, the Mahomedans had broken into their Churches and torn and burnt their books; and entreated me to present them with parts of the Scriptures: I felt myself authorised, knowing that they spoke the truth, to help them according to their wants. I heard from one of the Priests that they have not less than 15 Monasteries between Esne and Negade. I was also visited by three Greek Soldiers in the service of the Pacha, who wished to have the Greek New-Testament: as I was not provided with it, they went away much disappointed: for the future, a Missionary ought to take with him for a journey to Upper Egypt, about 30 Greek and 30 Armenian New-Testaments: of the Armenians he is sure to find, at least in every town, one or two, for all the bankers of the Pacha are of this Nation. I learned also to-day, from a Christian, that there are three Christian Schools here. Many children came to the boat, purchasing Tracts.

Several persons applied to me for medicine for their eyes, whom I helped as well as I could. Many Christian Women sent their servants, entreating me to present them with "kohl" for their eyes; and several were very importunate, as I could not satisfy their wishes: the Orientals consider it as a great beauty to have black eye-lashes and eye-brows; and, if they are not favoured by nature with this beauty, they supply it by art—using a collirium, which they call "kohl" (Ezek. xxxiii. 40); and not only the women, but also men, both among Christians and Mahomedans, make use of this art. Half the Mahomedan population at Esne consists of Barâbras, and the manners of this place are exceedingly corrupt.

The Mahomedans here prepare a very inebriating drink of the powdered leaves of hemp, which they call "hasheesh," and frequently use it instead of opium: opium is prepared by the Turks. They cultivate here also, in the fields, a poisonous plant, which is called *Datura*: the colour of its flowers is dirty white and violet: the fruit contains a white flower, of which by fraud they mix some among the flour of which they make bread: if a man eats a great quantity, he becomes for two or three days a fool, who does nothing but laugh and scrape with one of his fingers on the earth; and he will suffer every thing during that time, constantly laughing: I heard from several that it is used by robbers: given successively, in bread or any thing else, it produces death. The Mahomedan Women here paint not only their chins, as in other parts of Egypt, with a blue colour, but also the under lip; which gives them

a very uncouth appearance:—they wear here, in general, a ring in the left nostril; and the Christian Women follow the example of the Mahomedans, wearing rings above their ankles.

I sold the Scriptures in Esne, for 227 piastres, 20 paras; and Tracts; for 55 piastres and 10 paras.

#### Luxor.

March 22, 1828.—This morning I arrived at Luxor; and, in the afternoon, went to visit Mällem Jacob. I met several Christians in the street, who took me for a Mahomedan Sheikh because of my white turban and long beard. I asked the first to shew me the house of their Mällem: he said, "He lives not here, but in Ghous:" the second, who had not heard what the first said, answered, "He lives in Beyadich;" and the third, who saw me speaking with his brethren, said, "We have no Mällem." I looked at them with astonishment and indignation, and said—"You bear the name of Christians, and you are not ashamed to speak such falsehoods." My servant told them that I was a Christian, and a Priest; and took the part of his brethren, saying that they fear exceedingly the Mahomedans. I said, "Do you fear men more than the Lord? Do you not know, from the Scriptures, that Satan is the father of lies, and that no liar can enter the kingdom of God?" It might have been hoped that they would now be ashamed of their falsehoods, but they were not; and the only consequence of this exposure was, that they acquired more confidence in me. One of them invited me to his house for coffee: we went there, and now heard the truth respecting their Mällem.

It is known that the present Pacha prefers, as scribes, the Copts to the Mahomedans, because they best know the country, and are skilled in accounts: the Copts have, in consequence, to keep the accounts of the Government, and to collect the tribute. Mällem Jacob, not having been able to bring together the money which was at present demanded from him, has been imprisoned; and must continue so till the money is procured, having only permission to leave his prison in the day-time, to collect the money. I do not know the whole sum which has been demanded from him: I know only, that, at present, 10 purses are still wanting; which is a large sum in Egypt: a purse contains 500 piastres.

I record circumstances of this kind, because they serve to give our Society a deeper insight into the pitiful condition of the Christians in Egypt; for the statements of Travelers, with a few exceptions, are very incorrect: not knowing the language of the country, they generally hurry to the places where antiquities are to be found; and think a man

happy, when he is glad and thankful on receiving from them a few piastres.

I told the Christians the object of my visiting them; which they heard with great indifference; and, as I invited them to come to my boat, they said that they had no time at present.

There being no Church here, the Christians are obliged to go to a Monastery, which lies at least an hour's distance.

I met a Priest going to a Monastery, whom I addressed: he informed me, that, eight or nine years ago, an English Priest had been with him, who had also sold the Holy Scriptures, and with whom he became well acquainted; asking him the name of that English Priest, he said, "Gowett;" the common Egyptians, particularly in Upper Egypt, not pronouncing the English J. I was gratified to find that the Priest remembered the name of Mr. Jowett, for it shews that he had paid some attention to him.

March 24, 1828—I took a number of Tracts, and asked for the School of the Copts: I counted there only 11 children, but heard that all were not present: only six were able to read, but very incorrectly: the Master is blind, and is the same who was there when Mr. Jowett travelled in Upper Egypt. Leaving this miserable School, I went to see a Priest, when several Copts, from curiosity, followed me. I met the Priest before his house; and made known to him and those who were present the purpose of my coming, and that they could have from me the Holy Scriptures: none shewed the least interest: they heard me with the greatest indifference, and the Priest did not even invite me to enter his house. My servant, who is always disposed, as is natural, to take the part of his brethren, was highly incensed at their behaviour; and said, "Come, O Abuna, to thy boat. Thy toll is vain. These men here care for nothing but money and bread." But too true! Returning to the boat, and desiring to leave something behind me which might, by the blessing of the Lord, produce a heavenly fruit, I requested a boy to tell the children who could read to come to me. I presented some with the Acts, and some with the Four Gospels: they ran away with their gifts joyfully.

#### Negade.

March 25—During the night we passed Gemouly, a village on the western bank of the river, where a number of Christians live (according to Mr. Jowett, 40 families); but as there is scarcely a man in these villages who can read, I proceeded to Negade; where we moored early in the morning. I went instantly to pay my visit to the Bishop, taking with me a Bible: in one of the streets I met a number of Priests, to whom I made

myself known, and among whom was the Kumus, of whom Mr. Jowett speaks: he led me to the house of the Bishop, and up stairs into a large room. Soon after, the Bishop came; a man of very respectable appearance: he, as well as the Kumus, remembered Mr. Jowett, and asked about his welfare. During our conversation, a large crowd of people collected, who filled not only the room but the staircase. The principal subject of our conversation was Fasting, as is the case almost everywhere. Afterward they took me to one of their Churches, which was building when Mr. Jowett was in Negade. I presented the Church with a Bible.

As soon as I returned to the boat, a Priest and two other Christians came and sat with me. I took the Bible and read to them 1 John i. I endeavoured, in the course of conversation, to press particularly on their minds the contents of the 6th and 7th verses. When they left, the Kumus came, with some Priests, and a great number of people. Many of them took their place on the sand of the shore, as the boat could not contain all. We read together several Chapters; and afterward, the Kumus read with a loud voice the whole Tract, "Traveller and Yourself," to which all appeared very attentive. Several bought books.

Nothing appears more curious to the people in reading the title-page of the Scriptures, than the name of "Watts;" and I cannot forbear to smile at them: very often they read, five or six times, "Tabaschu el abd el fakeer Rikard Watts"—"Printed by the poor servant, Richard Watts"; and cannot conceive how this man can produce so many books.

When these left me, another party replaced them. In the afternoon, the Kumus came again, with some Priests and other friends of his, who all stayed with me till a little before sun-set: our conversation turned on various subjects; being often interrupted by persons who purchased Tracts and Scriptures. Opposite the boat, near the bank, the Roman Catholics have built a new Convent, of considerable size, with unburned bricks; the former having been destroyed by the French, when they were in Egypt: the Kumus told me, that only four persons were at present in it; and that their endeavours would be in vain. The Kumus, knowing that the Roman Catholics differ from the Copts in taking two natures in the person of Christ, questioned me of my opinion on this point: as this topic is a subject of the greatest controversy in their Church, I thought it not prudent to enter into it; but read to him these two passages of the Holy Volume—*In the beginning was the Word, and the Word was with God, and the Word was God; and, Behold the Lamb of God, which taketh away*

*the sin of the world!*—telling him, that it was quite enough for me to know that Christ is God, and that He bore also my sins as the Lamb of God.

I learned from the Kumus, that a Kumus who marries may become a Bishop afterward, as soon as his wife is dead, or under the agreement that he separate himself from his wife. I have, therefore, to recall what I stated in reference to this topic [see p. 341 of our last Volume] in my Journal in the Faoum, that “a Kumus who marries can never become a Bishop:” a Bishop, however, of this kind, who was married as Kumus, can never become a Patriarch.

Toward evening a very respectable Christian came, with whom I became acquainted in Cairo, inviting me to take a walk with him in a garden. I gladly accepted his offer, as I was quite exhausted with continual speaking and reading all the day, which, besides, was very hot. The Kumus also accompanied us. While walking in the garden, there came a man with a fine little girl, about two years of age, on his arm, and told me that her mother entreated me to bless her daughter. This brought to my mind the passage, Matt. xix. 13: little children were brought to the Saviour Himself, *that He should put His hands on them and pray.* This fine and pious custom is still in use among the Oriental Christians; and is meant, at the same time, as a kind of honour to the person, and therefore a sign that my presence in Negade has made a good impression on the mind of the mother. I placed my hands, with particularly tender feelings, upon her little head, blessing her in the Name of our Redeemer.

March 26, 1828—Several Copts came, with whom I conversed on various subjects of religion. A Priest of the Roman Convent in Negade coming in, the Copts who were then with me left the boat immediately, in order to avoid any communication with him. He proposed a great many mysterious questions; which I did not understand, until he asked me, in plain terms, whether I knew how to make gold or silver out of iron or other metals—telling me that he had some Latin Books which treat on alchymy; and that he had tried every thing to produce gold by the help of them, but in vain. Not conceiving how I was able to sell the Scriptures at so reduced a price, and to present the poor with them without money, he took me for an adept in the art; and pressed me to teach him this mystery. I told him that I did not understand it; and that I should not be willing even to learn it from him if he were able to teach me, thinking it unworthy of a true Christian, still more of a Minister of the Gospel, to occupy his mind with such worldly thoughts. He then said, “I am sure you

know it, but you will not tell me; for, in Cairo, there are many who know and practise this mystery.” This poor man loitered with me, to my great vexation, for more than an hour; and, as he hindered me in my work, I at last gave a sign to my servant, who told him to go away. He afterward sent his servant, desiring me to let him have two Bibles, which he purchased for the Convent.

A Coptic Priest called, inviting me to perform my prayers in their Church: he added, that two Syrian Bishops did the same at the Church of the Patriarch. I answered, that I would come to their Church, and read with them the Word of God, and pray with them; but that I was not disposed at all to make a show with the form of our Divine Service. He did not like my proposal, and said that this was not “canon” (right). The fact is, that they wished to witness the English Church-Service, and would have counted it as an honour to their Church. I pointed out to them the passage Matt. vi. 5, 6; the truth of which they seemed to feel, and kept silence.

Another Priest asked, whether I took the Holy Supper in my boat; and, on my answering in the affirmative, wished to see the holy vessels which I use for it: and was quite astonished when I pointed out to him my little water-glass which I use for the wine, and my bread-basket from which I take the bread for it; telling him, that, in our Churches, we have particular vessels for the Holy Supper, but that they are not unavoidably necessary, for the Lord does not look upon outward things, but upon the heart, and our faith in Christ. I mentioned to him, that I knew a country (Greenland) where the Christians, having no bread in their land, take, very often, dried fish instead of bread for the Holy Supper, and that they were faithful and true Christians. This he was not able to comprehend.

With matters of this kind my time very often passes away; and I do not think that time is thus lost; for, bye and by, their views, which are at present confined to their dead forms, will be raised, by the blessing of the Lord, and will be fixed more on the spirit than on outward things.

Negade is a well-built place, and the Christians are dominant in it. I sold here Scriptures for only 80 piastres 20 paras, and Tracts for 20 piastres and 15 paras: for money is scarce; as well as persons, except the Priests, who can read. There came also a Mahomedan Sheik to see my books, and purchased a copy of the “Dairyman’s Daughter.” One of the most-favourite books of the Scriptures with the Copts, is the Apocalypse; and, for the sake of this book, they purchase rather the whole of the New Testament than the Four Gospels.

*Kene.*

March 29, 1828—Kene lies about a mile from the river; but, during the inundation, is in connection with it. Early in the morning I went to the town; and, inquiring after Mällem Boulus, heard, to my astonishment, that this excellent man has been removed to Minie, and that I had therefore seen him already. It is, at present, the practice of the Government to transplant the Copts who are in the service of the Pacha from one place to another; partly, because they will do their duty more impartially and with more authority than at home, and partly to remove those who well understand their office to better stations: but this practice has a bad effect on the characters of many, who, being far from their parents and relations, fall into a sinful life. The present Mällem, named Gabriel, is from Cairo; but he is now absent: all the Scribes, about 30 or 40 in number, are from Siout and Abutige.

I went to the Divan, where I was heartily received by the Copts; for all the useful men among the Copts who read, write, and understand accounts, are in the service of the Government, and are to be found in the Divan, at salaries regulated by their abilities and stations: the Mällem in Kene has one purse and a half per month; that in Minie, two; that at Siout, three and a half; and that in Cairo, five purses: the salary of a common Scribe is not under 120 piastres per month; but some get 200, 300, and 400. When they heard that I had brought with me the Holy Scriptures, all were eager to purchase: I returned, therefore, to the boat, and sent my servant with a considerable number of the Sacred Volume and Tracts; but he returned with all the books, telling me that the Banker, an Armenian, firmly refused to pay the money for the books. The Government, for the last half year, seems to have been in great want of money; and, on this account, all who are in its service, Mahomedans as well as Christians, get only as much of their salary as is unavoidably necessary for their support. It seems, that, at present, all the money is in the hands of the Bankers; and, whenever I sell a book, a few only excepted, I get the money from a Banker: in Minie, the Banker told me that only from pure esteem for my office and my person, he paid me the money.

Several Christians came in the afternoon to my boat, and purchased Scriptures and Tracts: I felt constrained to present some of them with the Four Gospels or the New Testament. With others I conversed on different religious subjects.

March 30: *Sunday*—I went to the town in the morning, trying to assemble some Christians, to read with them the Word of God,

because there is no church in Kene; but I did not succeed. Toward evening, I was visited by some Christians: they complained very much at the ill-treatment which they often suffer from the Hadjees, or Mahomedan Pilgrims, who pass through Kene; who are then particularly extravagant. I admonished them to read more diligently, with a praying spirit, the Holy Scriptures, in order to arm themselves with the Word of God, which is the Sword of the Spirit.

March 31—This morning I left Kene. I sold there Scriptures for 92 piastres, and Tracts for 14 piastres and 10 paras. Several New Testaments, Gospels, and Acts I gave away to the poor, and the School; which is frequented by only 25 children, to whom I presented a number of Tracts.

*Tabbi.*

April 1—This morning we arrived at Tabbi, a village on the eastern bank. Having sent the servant to inquire if the Christians here have a Mällem, he returned and brought with him the Mällem and the Sheikh of the Mahomedans. When the Mällem heard of the purpose of my voyage in Upper Egypt, he informed me, that, in Tabbi, there are only 13 Christian Families, but that one at least in every family can read. He expressed his wish that I would present him with the New Testament, assuring me that he did not possess at present so much money as to purchase one: I granted his request, and he went away thankfully. Afterward there came about Ten Young Men from the village; all, perhaps, who can read; I gave to every one a copy of the Acts, and of that excellent Tract, "Traveller and Yourself." They go to Church to a Monastery, which lies between Tabbi and Casr Saeed (printed Casr in Mr. Jowett's Volume), and in which there are three Priests.

*Casr Saeed.*

At noon I arrived near Casr Saeed, a large village, also on the eastern side of the Nile; two-thirds of a mile inland, and about three miles from Tabbi. I met several Christians, whom I invited to come to the boat. One of them informed me, that about 150 Christians live here; who have no Church in the village, but go on Sunday to the Monastery just mentioned. Mr. Jowett was informed that there were 300 Christians in Casr Saeed; but I think it even doubtful whether 150 could be found here. They have here an excellent School; for almost all the children who came to the boat could read: all came, however, without money; and I could not send them away empty-handed, for they were poor indeed: to several I gave only Tracts: to others, who were better versed in reading, I gave the Acts, which they received with great joy and gratitude. There came

also an Old Man, who entreated me to shew him the Apocalypse, of which he said he had heard a great deal: when I shewed it him, he could not understand how it should be so small a book and at the end of the New Testament. Among others, a Young Man came, of 16 years of age, who was blind: he is Areef in the School of the Christians in Casr Saeed, and quite astonished me at his knowledge: he had perfectly by heart all the Psalms—all those parts of the Gospels which are read in their Church—all the Prayers, Coptic and Arabic, which are used in their Service—and seven little books, which treat of the Seven Sacraments of the Copts. I observed, several times, that many of the Areefs deserve far more respect in regard to their knowledge, than the common Priests.

Some Young Men came also from Salamieh, a village which lies about three miles inland and two from Casr Saeed, whom I presented with parts of the Scriptures: I heard from them that 50 Christian Families live in Salamieh; but they have no Church.

*Hou.*

At four o'clock in the afternoon I arrived at Hou, a village on the western bank of the river, which has two Mosques. I went to look for a Christian; but in vain: I returned, therefore, to the boat, and sent my servant, who came back, after a while, accompanied by a Christian, who came some days ago from Farshout, to collect the tribute in Hou. He informed me that only four Christians live in Hou, but that none can read: they go to the Church at Hour, a village near the mountains westward from Hou. About 25 Christian Families live at Hour, who have a Church and a Priest. In Mr. Jowett's Journal, Hour and Hou are, I think, confounded; which is very easily done. I presented this man with the New Testament and Tracts. Toward evening I set off from Hou.

Awhile after, I heard some young men crying behind us, and therefore ordered the Rais to row near the shore. Two Young Men came, and told me that they were from Casr Saeed, but that they were absent during my stay there: they entreated me to present them with the Word; which, of course, I did joyfully. I consider this as a happy end of this toilsome day; for it gives far greater satisfaction to see that the Word of our Lord is sought for with eagerness and thirst by the poor, than when a rich Copt indifferently pays the low price of the book. Even the crew of the boat was astonished at the eagerness with which these Young Men inquired after my books.

*Baliene.*

*April 2, 1828*—Toward noon I arrived at Baliene, a large and well-built village on the western bank of the river, containing about

60 Christian Families; who have a Church, a Kumus, and a common Priest. To this Church belong the Christians of several other villages, among which Bardis, a large village between Baliene and Girge, is the most considerable, containing about 50 Christian Families. I sent the servant to know whether I could visit the Kumus; but he brought me word that all the Christians, together with the Kumus, were in the Church. After a while, a Christian came, saying, that the Kumus was waiting for me: I was very respectfully received by him, and a large assembly of Christians. The Kumus is a young but uncommonly intelligent man. When I acquainted him with the object of my visiting them, he seemed to agree with it. I spent there two hours. The chief subject of our conversation was, as almost everywhere, Fasting; and I am very happy that their Lent will soon be over. I had brought with me several copies of the Scriptures, which I sold to them: the Kumus encouraged those who were present to purchase the Holy Volume; assuring them, that these books were sent by Christians, and that they were only sold so cheap from love to them: words like these I had not before heard from the lips of a Priest. There arrived during our conversation many Christians from other villages, who all were welcomed by the company.

In the afternoon, I visited several sick persons in the village; and remained till evening in the house of a Christian, whose wife was very sick.

This evening I was visited by a Priest, who is here besides the Kumus—a very unpleasant visit indeed, for he was quite intoxicated. In Egypt they prepare from dates a very strong liquor, of which the people are very fond: almost all the Priests drink it, particularly during night-time; and, by this brandy, they keep themselves up in their Lent. This Priest, who is a "Rahib," that is, a Monk who does not marry, told me that he liked me very much, considering me also as a Rahib, and as one of his party. When I told him that he commits a great sin by drinking so much brandy, and that drunkards cannot enter the kingdom of God, he swore by the life of the Virgin—an oath much in use among the Rahibs—that he had not taken brandy. Poor man!

*April 3*—Several Copts came early in the morning, entreating me to visit some of their patients; which I did joyfully, as this offers the best opportunity of speaking on the most important subjects of religion.

Afterward I went to the Church of the Copts, having been invited several times. It is a very old building, but in good condition: it is built under the earth, because of the persecutions which the Christians often suffered

at that time, and it is even at the present time serviceable as an asylum: notwithstanding its subterranean situation, it is not darker than other Churches of the Copts, for they generally obtain their light only by some openings in the roof. The Copts have Church Service to-day from sun-rise to three o'clock in the afternoon, and to-morrow until night. I stayed at the Church about three hours, during which time some Psalms in Coptic were sung by a Priest and two blind Areefs: a great number of Christians were present, but not the least attention was paid to the Service; and this is not to be wondered at. The Church is divided into three parts: in the first, which is particularly inclosed, sit the women: in the second, there played a number of children, whom even the Kumus was not able to silence; and in the third, in which the Service is performed, are the men. The poor women could hear nothing, and had of course nothing to enjoy except the permission to be in the Church: the men sat in groupes, talking together on their worldly affairs. Several came from other villages with their long sticks, which they did not place properly in a corner of the Church, but suffered to fall down on the floor. Some even came to me, entreating me to feel their pulse, and another to see whether his watch was right: I reproved their bad behaviour. Among others, there came an old man, asking me to feel his pulse, which gave opportunity to tell him the truth in such a manner as he perhaps never had heard it. I told him, "My friend, you are near the verge of the grave, and the only remedy for you is faith in Jesus Christ, our only Redeemer—fleeing from the wrath to come, and so to save your immortal soul." He, as well as those around us, were very attentive, and this afforded occasion for further useful remarks. I gave them at the same time an idea of the Divine Service of the Church of England, which they approved.

Toward evening several Christians came to the boat, to get some medicine, and to take leave of me; inviting me soon to come again. I sold Scriptures here, for 75 piastres, 30 paras; and Tracts, for 17 piastres.

#### *Girge.*

*April 4, 1828: Good Friday*—Arrived at noon at Girge, the famous Capital of Upper Egypt. It has six large and well-built minarets; and its outward appearance from the river side is uncommonly fine. I stayed the remainder of the day in my cabin; for the Copts stay the whole day, as I observed yesterday, at the Church.

*April 5: Easter Eve*—Sent my servant to see whether the Bishop is at home: he brought intelligence that the Bishop had taken flight from Girge two days ago, on ac-

count of extortions by the Mahomedans; but that there is a Kumus here, whom I could see a little later. To-day the Copts have Church Service only in the morning: but, in the evening, they assemble again; and remain at Church all night, till the time when they think the Saviour had risen from the dead. I learnt from the Kumus that the Government demands a great sum from Christians in Girge, which at present they are not able to pay; and, in that case, it is the mode of the Mahomedans to seize either the Bishop or the Kumus, or the Mällem, in order to force the Christians to pay the tribute. He informed me that there are in Girge 180 Christian Families, 2 Churches, with 5 Priests, besides himself; and some Schools: and that to the Episcopal See of Girge belong 24 Churches, with 50 Priests. When I asked him for the number of Roman Catholics in Girge, and whether he had any communication with their Convent, he replied that he had not the least communication with them, and that their number is scarcely worthy to be noticed. I remained with the Kumus some hours, and took breakfast with him. The Copts, like the Turks, here take their breakfast at twelve o'clock, and their chief meal at six or seven o'clock in the evening. This Kumus is an extraordinary man among the Copts; and I think I do not commit much of a mistake by styling him the Erasmus of the Copts: he resembles him, both in physiognomy and in character and learning, as much as could be expected in a Coptic Ecclesiastic—learned, polished, vain, and saint-hearted!

In the Divan here there are no Christians, except an Armenian Banker: all the others have been transplanted to Cairo. To some young Christians, with whom I became acquainted in the house of the Kumus, I presented Scriptures and Tracts. The Kumus purchased some parts of the Scriptures for 23 piastres, and Tracts for 4 piastres.

#### *Menshieh.*

*April 6: Easter Sunday*—Last night we arrived near Menshieh, a town on the western bank. I kept silent in the cabin, during the forenoon; joining, in spirit, my Brethren and Sisters in the west, in their hymns and prayers. The Copts have, like many Europeans, three Holy Days for the commemoration of the Resurrection of our Lord; and as they have no church to-day, having had it early in the morning, I did not hesitate to see whether I could not do something among them. I sent my servant, therefore, to ascertain whether any Christians lived there, and if they had a Mällem: staying out several hours, I grew a little anxious: at last he returned, and stated, that the Christians in Menshieh have as good a Mällem as he had

ever seen. My servant having made the pilgrimage to Jerusalem, is exceedingly honoured in Egypt: they usually call him "Makkadis" (Saint). The Mällem had kept him to breakfast, intending to honour both him, and myself in him. I went instantly, and was received in a very honourable manner. He told me that the number of Christian Families living here was about 50. They have a Kumus, a very old man, and a Vice-Kumus, both of whom I saw in the house of the Mällem: they have under their controul six other Priests, two Churches, and a School. To these Churches belong many Christians, who live dispersed in other villages in the vicinity. The Mällem, whose name is Grace, told me, that, four years ago, some English Priests had been with him, by whom they had been provided with the Word of God. I saw a New Testament from the Bible Society lying on his Divan, which I observed was much handled. It is extremely gratifying to me to trace the labours of former Missionaries. I sold here, to the Priests, Scriptures for 33 piastres, and Tracts for 3 piastres.

#### Akmim.

*April 7, 1828*—Last night I arrived at Akmim, a town on the eastern bank. As people of the East rise very early, I sent my servant, at day-break, to inform the Kumus of my arrival, and to go to the Divan to announce there to the Copts that I had the Holy Scriptures to sell: he returned very soon, with some Christians, who desired to see my books: these being gone, others arrived; and so it continued till afternoon; but, notwithstanding those frequent visitors, I sold only a few books. I endeavoured, by the grace of the Lord, to press upon the mind of every one a fruitful thought to reflect upon on his way.

To-day the "Chamseen," or fifty-days' wind, began to blow. The heat was almost insupportable. The thermometer in my cabin rose to 105°, though I had opened all the windows to get air.

At noon the Kumus came to the boat, to honour me with a visit, and he sat with me for more than an hour; smoking a pipe, and silently beholding how I managed with the people, and I think not without jealousy. What could we more desire, than that they might be inspired with a holy jealousy, in order to make foreign interposition unnecessary? I formed acquaintance with a few interesting Young Men, to whom I particularly directed my attention: some sent in the morning, entreating me to send them some books, not being able to come to the boat: I sent the servant with a number of Scriptures and Tracts; but he did not return, though evening approached: fearing that he might

be involved in difficulty, I went to the town: I found him in a street surrounded by a noisy crowd of people, and not knowing what to do—many cheapeners, but no money! At my appearance the scene was soon changed, and all brought into tolerable order. The Kumus came, with some other Priests: I sold, in a short time, a great number of the Scriptures and Tracts.

I learned from the Kumus, that Akmim contains between 500 and 600 Christian Families, two Churches, and five Schools, and four Priests besides the Kumus: two Monasteries lie not far from it; in one of which live two, and in the other five Priests, with their Superiors. The number of Roman Catholics, likewise, is not small; but the Copts have not the least apparent connection with them. There belong also to the Churches of Akmim many Christians, who live in two villages not far from it: one is called Soama, and the other Dissakotu. The Kumus shewed me one of their Churches, which is considered as the finest Church of the Copts: it is under the patronage of St. George, with whose images the walls are covered: this Church may be called a fine one among the Copts, but it will scarcely bear comparison with a Village Church in England. Near this Church is another little one, built for the women, who are here entirely excluded from the men.

*April 8*—Many Copts, old and young, came to my boat: and, among them, many poor. I felt authorised to answer their wants. About 15 Roman-Catholic Copts also came, and purchased Scriptures and Tracts. At two in the afternoon I set off: several Christians went along the shore, bidding me repeatedly farewell: it gave me particular pleasure to observe this attachment. I sold here the Scriptures for 204 piastres 20 paras, and Tracts for 44 piastres and 5 paras.

#### Sohadj.

Toward evening we arrived at Sohadj, a town on the western bank. It is honoured with the residence of a Bey, to whose Government belongs Akmim, Menshieh, and Girge. He has a great Divan, and many soldiers.

*April 9*—I sent my servant, early, to the Divan, to make known my arrival and object. The message was received with joy; and many visited me during the forenoon. A few Young Men, of superior education and character, stayed with me some hours. I read with them, among other things, that excellent Tract, "Traveller and Yourself:" in Arabic it is entitled, "The Nominal Christian and the True Christian:" to the contents of this Tract they gave their full approbation. I made, on several occasions, the most gratifying observation, that there are those, particularly among the younger Copts, who

know the difference between a Nominal and a True Christian, and feel their own spiritual wants: but their Priests feel nothing of this kind: one who keeps close to the forms and walls of their Church is considered a perfect Christian in their eyes. But few Christians live in Sohadj: they have a Priest, who lives in a Convent, two hours from Sohadj, in the Mountains, to which they go to Church. In the Divan about 20 Christians are employed. I sold in Sohadj the Scriptures for 71 piastres, and Tracts for 5 piastres and 10 paras.

#### Abutig.

*April 11, 1828* — Last night I arrived at Abutig, a town on the western bank of the Nile. Went, early in the morning, to visit the Bishop, but heard that he died eight years ago; and that the Bishopric has since been under the care of the Bishop of Siout.

In the School, I found an Areef, with another Schoolmaster, and about 80 boys: a multitude of people collected: the boys could not be kept in order, and the noise was so great that I could not hear my own words: in order to put them to silence, I sat down in the midst of the place, saying nothing for a while, and gravely looking round me: as I was the object of their curiosity, they soon felt that I was grieved by their ill-behaviour; and became silent, in order to hear something from me: I then acquainted them with the object of my coming to them, telling them that I had the Holy Scriptures to sell; and that I had brought with me little Christian Books, with which I should present them, if they would behave themselves as it became Christians; which, of course, they agreed to. Leaving the School, I was invited to the house of a Christian: many came together there, with whom I conversed on several religious subjects. Many Young Men, particularly those in the Divan, are inclined to Catholicism; the chief cause of which is, the low condition of their Priests, whom they do not respect. Many Christians came to-day to the boat. I ascertained the number of Christians in Abutig to be about 100 Families: Mr. Jowett was told 150, but this number includes those who live in the neighbouring villages. They have a Kumus, and another Priest, but no Church in the town: they go to Church in a Monastery, which is consecrated to the Virgin, and is not far from Abutig.

*April 12* — I was obliged, on account of contrary wind, to remain this day in Abutig; and spent my time in visiting Christians in the town. I sold here Scriptures for only 34 piastres, and Tracts for 5 piastres. The Christians here are principally employed by Government as Linen Weavers and Dyers, and are too poor to purchase the Scriptures:

I therefore provided them with the Word of Life gratuitously.

#### Catieh.

*April 13: Sunday* — Arrived in the morning at Catieh, a large village on the western bank, surrounded by a multitude of palms. As soon as I thought that the Church of the Christians had ended, I went to visit the Kumus; but he was not at home, and I was obliged to wait for him about an hour. During that time, my arrival became known among the Christians; and several, with their Mällem, came to see me. The Sheikh of the Mahomedans, driven by curiosity, came also; and when I communicated to him, in a very simple and frank manner, the purpose of my voyage in Upper Egypt, he seemed to approve it. I heard, in the course of the conversation, that about 50 Christian Families live in Catieh, who have a Church, a School, and a Priest, besides the Kumus. When the Kumus came, I delivered him the Letter of the Patriarch; and having read it, which he did with great respect, he treated me very honourably. We all afterwards went to the Church, which I found very small: and containing only two little temples, each consecrated to a particular Saint, and thus put under his protection.

Almost everywhere I gave offence to the Copts in their Church, by not paying respect to their images. I was questioned here, whether we pray to the Virgin and call upon the Saints. Questions of this nature I avoid as much as possible, in order not to shut the open door for the diffusion of the Holy Scriptures; but, on this occasion, I felt obliged to answer it. I pointed out to them the passage, *There is ONE God, and ONE Mediator between God and men, the Man Christ Jesus*: and added, that we rest our whole faith on the Holy Scriptures, and do not acknowledge any human authority which is in contradiction with them; and that therefore we consider images in Churches as sinful idolatry, being prohibited in the Scriptures. An answer like this they had not expected, and perhaps never heard. I told them, that if they could prove by the Word of God that I was in the wrong, I would readily retract; but they kept silence.

In the afternoon, several Christians came to my boat, to converse with me, and to purchase Scriptures. Toward evening, I went to a grove of lemon, pomegranate, orange, and palm trees, which is behind the village. Retiring to the boat, I found some Copts waiting for me, who took leave, and bade me soon to come again. I sold Scriptures for 37 piastres, and Tracts for 7 piastres 10 paras. Several poor people I provided without money.



*Siout.*

*April 14, 1828*—Last night I arrived at Siout. This large town, the capital of Upper Egypt, is situate on the west side of the river, about a mile-and-a-half inland. In the afternoon, I took an ass, and rode to Siout, to pay a visit to the Bishop. Siout is a large and well-built city, adorned with several fine buildings and eleven minarets, two of which are quite new and beautiful. Without the city there are several large groves of olive, fig, lemon, orange, and pomegranate trees. The Orientals do not call these Groves, but Gardens; for they generally have no idea of the plan and order of the European Gardens.

I was introduced into a large and well-built house, the habitation of the Bishop: the Bishop, surrounded by some servants and many Priests, received me with great respect. We sat down cross-legged on the Divan, and coffee and pipes were immediately served up. We discussed several topics. The Bishop was very inquisitive to know by whom our Bishops are consecrated for their holy office, and from whence we receive His Highness our Lord Bishop, whom he calls, according to his custom, the English Patriarch: he had been informed, that though we were in some measure free from the hierarchy of the Pope, yet we would not receive our Patriarch but from the Pope. As the Orientals, in general, know little or nothing about the Reformation which has taken place in several parts of Europe, I gave him a little idea of it: the Bishop was very attentive, and expressed his surprise that we had only 300 years since thrown off the tyrannical yoke of Popery. He also asked, who, in England, bears the expenses of the Scriptures and Tracts, that they can be sold at so low a price: he had some suspicion that the King of England sent these books to Egypt, in order, first, to win the hearts of the inhabitants, and then to take the country; but when I informed him that a large Society of pious Christians in England affords the expense, from pure Christian Love, which are incurred by sending the Bible at a low price to their Christian Brethren in Egypt and other parts of the world, he turned with seriousness to his Priests, and gave them to understand that the Christians in England were better Christians than they themselves. When I took leave, the Bishop invited me to abide with him in his house, as long as I should like to stay in Siout; and when I told him that I could not leave the boat alone during the night, he requested me to send him, the following day, a number of the Scriptures; promising that he would cause his Priests to go round to the Christians, to sell them for me. I did not expect a proposal like this; but, though I did not like to commit the sale of

the Scriptures to the hands of the Priests, because even they are the most careless in respect to the spiritual welfare of the people, yet I felt myself obliged, in prudence, to accept his offer. It was quite dark when I reached the boat.

*April 17*—Yesterday, as well as before, I was able to do scarcely any thing with regard to the diffusion of the Scriptures; because the Mahomedans during these days, the Ramadan being ended, had their greatest feast of the year. The Divans were shut up, and many of the Christians were gone into the country. To-day I went, early, to visit Mällem Fenns; but felt not a little disappointed, to find that he had been sick some days: for this Mällem is a man of excellent character; and very much depends on the example of the Mällem, in regard to the sale of the Scriptures.

From thence I went to visit the Divans, of which there are two in Siout; one for the Inner, and the other for the outward affairs: about 30 Scribes are employed in the first, and about 120 in the second. In the Divan of the affairs of the town, men of superior talents are engaged, and tolerable order is kept: several purchased Scriptures and Tracts. In the other Divan, there is the greatest disorder: the 120 Scribes sit, in two rooms, on the ground, in the greatest confusion: there was much noise, and scarcely any attention was paid to me. These Scribes are all strangers, brought together from different parts of the country; and being here from under the watchful eye of their parents and relatives, they scarcely appear in the Church, and care nothing about religion.

Leaving the Divans, I went to the Bishop's, where I met with many Priests, and where I stayed till the afternoon. I had sent to the Bishop, according to promise, a number of Scriptures and Tracts: but the Priests had done little or nothing for the sale of them, just as I expected: and every one seemed only to care to get a part of the Scriptures, or the whole Bible, for himself, without payment: but only to a few I granted their wishes, treating the others with firmness. In the course of conversation, I heard that there are in Siout between 400 and 500 Christian Families. They have here only one Church, which is large: above this, is another small one, which is only used during Lent, during which the Christians feel themselves more urged to go to Church. I have heard from Priests in Cairo, as well as in Upper Egypt, that many of the Copts, especially the more wealthy, are not to be seen at Church the whole year, except during Lent.

There are four Christian Schools here; but a Priest assured me that perhaps only one among the Boys learns to read. When I

expressed my astonishment that there should not be better Schools in a town like Siout, where there is a Bishop and many Priests, he said that the Priests only take care that there is an Areef in every School, who knows well by heart all that it is needful for the children to know in Church; but that the attainment of reading depends on the free choice and diligence of every single boy, or on the care of the parents. I then gave him an idea of our Schools in England; and pressed upon him the necessity that every Christian of both sexes should be able to read the Word of God.

Besides the Bishop, there are 11 Priests in Siout. The Bishop is a man of considerable learning and authority among the Copts; and seems to keep up good discipline among the Priests of his Diocese. I was treated by him with great kindness and respect.

I sold in Siout the Scriptures for 222 piastres 20 paras, and Tracts for 38 piastres 10 paras: I expected to sell more, but the indifference of the Christians in Siout with regard to the Holy Scriptures is lamentable: yet we may hope, that, by the diffusion<sup>o</sup> of the Holy Volume and other pious books, a revival, under the blessing of the Lord, will take place in the Oriental Church.

As it was the special desire of Mr. Jowett that I should endeavour to find some one who might be entrusted with a number of the Scriptures, I did herelh what I could; but in vain. I had in view two Christians; but when I spoke with them, neither was inclined to undertake it on the terms which I proposed. We must avoid hasty steps. The way to Upper Egypt, and particularly to Siout, ought now to be more frequented by Missionaries, and should become to us a much-trodden way; and by and bye, we shall find out proper men, who, from love to the truth, will undertake the sale and distribution of the Holy Scriptures.

#### *Melawi.*

*April 20, 1828 : Sunday*—This morning we arrived at Melawi, a middling town on the western bank, about a mile from the shore. It is a residence of the Chucheff, who has there a Divan. The Mahomedans have four Mosques, but the Christians only one Church, though their number is about 200 families; who have a Bishop, a Kumus, and a common Priest. Hearing the Bishop was absent, I sent my servant to the Kumus, to inform him of the object of my visit; and gave him a copy of the New Testament and some Tracts, as a present for the Kumus; and told him to inform the Kumus of my intention to pay him a visit, and that I would bring with me a number of the Scriptures,

which I would sell to those of his flock who were able to read, at a moderate price. The servant very soon returned; bringing back the present, with the following answer of the Kumus—"We have no money to purchase books, and want none; for we are richly provided with them. Take back your present—I do not want it." An answer like this I received from Priests at several places; and if I had been richly provided with the Scriptures, I should now have gone to the Kumus to inquire into the truth of his haughty words.

#### *Beyadich.*

In the afternoon I arrived near Beyadich, a village on the western bank of the river; and I think the only village in Egypt which is entirely inhabited by Christians. I sent the servant to the village, to inquire if there was any Priest or Mällem of the Christians: he returned, after a long while, bringing with him a Priest; and told me, before the Priest, that all the villagers are liars—that he had been obliged to go three times through the village before he met one who was willing to shew him the house of the Priest—and that only one, beside the Priest, can read. The Priest confirmed the truth of this account. I gave him a salutary lesson with regard to the bad behaviour of his people; who, from fear of man, do not fear to sin by lying against God, their future Judge. He seemed to feel the truth of this. I presented him with two Testaments and some Tracts, which he received thankfully. The Christians have here no Church, and go to Church at a Monastery. I think it would not be advantageous to the spiritual welfare of the Christians in Egypt, if they could live alone in particular villages and towns: this would not render them better, in respect of religion; but rather worse: living among the Mahomedans, they are compelled to have some guard on their conduct; but if alone, this restraint would be removed.

#### *Minie.*

*April 22*—Yesterday evening we arrived at Minie. Some of my young friends here observed my boat very soon in the morning, and made my arrival known. Several respectable Christians came to welcome me: but a great number of children, especially, flocked together; and, as I was not able to leave the boat on account of an attack in my eyes, I gave them full allowance to come to me. I was a little depressed in my mind; for nothing is more calculated to dishearten in a solitary journey than the loss of the sight: but these little friends revived my spirits. Every one kissed my right hand very respectfully, when I dismissed them; and bade me the peace and blessing of the

Lord. I presented several of the poorer with Tracts and parts of the Scriptures. In the afternoon I left Minie, under the blessings of many, who remained with me till my departure. I remember Minie with joy, for there I spent the best hours of this voyage.

#### *Benisouef.*

*April 24, 1828*—Arrived about midnight in Benisouef. In the morning I sent my servant to the Divan, to see whether he could sell some Scriptures; but all excused themselves, pleading want of money: some came to the boat, whom I presented with parts of the Scriptures. A multitude of children came to my boat, as soon as my arrival was known in the town: some of them I provided with Tracts; and others, who were better versed in reading, with Gospels. The noise was so great as to attract many Mahomedans, who mixed themselves among the Christians. The Priest, a very respectable man, who was absent when I was first here, called on me: he wanted to make me a present of a sheep and bread; and, as it is offensive in the East to refuse an offer of this nature, I accepted the bread, which I wanted. I learned by him, that formerly Faioum, Benisouef, and Attfeh, were three Bishoprics; but at present form only one, on account of the small number of Christians. At noon, I set off from Benisouef.

#### *Coptic Bishops in Upper Egypt.*

I feel myself now enabled to give you an accurate list of the Bishops of the Copts in Upper Egypt; and have to correct that which I gave in my Journal in the Faioum.

One Bishop travels between Cairo and Benisouef: a second resides in Melawi; and to his diocese Minie belongs: a third resides in Senabot, a fourth in Manselout, and a fifth in Siout; and under the direction of this last, Abutig has been now for eight years: in Girge, the sixth Bishop resides, and has Akmira under his jurisdiction; the seventh at Ghous, and has charge of Kene; and the eighth at Negade, and in charge of Esne. Besides these Bishops, there is one in the Faioum; and two or three reside in Cairo, as Counsellors to the Patriarch.

#### *Concluding Remarks.*

I kept it constantly in view in this Journey, as an important object, to enter into friendship with any promising Copts, and to maintain a correspondence with them. All my inquiries, however, after suitable persons were unsuccessful. I could not, indeed, well expect that it should be otherwise. The first appearance of a Messenger of Christ among these dead Christians excites suspicion rather than confidence. They consider the most affectionate conduct of a Missionary as cunning and subtlety. For cen-

turies, that Spirit which tries the spirits has disappeared from among them. On such a Journey, moreover, the residence at each spot cannot but be very short, and our time is almost wholly occupied in selling and distributing the Scriptures and Tracts. On a second or third visit, however, and with a longer stay at each place, when the character of the Messengers of Christ shall have been established, channels may be opened for more secure and enlarged plans, to disperse the knowledge of Jesus Christ in these regions of bondage.

#### GERMAN MISSIONARY SOCIETY.

##### *Proceedings and Prospects in reference to the Armenians.*

THE kindness with which the Missionaries at Shusha had been received by the Armenians was noticed at p. 55 of the Survey: the following view is given in their last Report.

Among the Armenians of these countries, we have to contend with great ignorance of the Word of God, and indifference for the things which might save their souls: they are easily satisfied, as every natural man is, with the outward ceremonies, and have but little concern to make their peace with God. Yet we ought to mention it with thankfulness to God, that their hearts are so far opening to us, as to lead them to acknowledge us sincerely engaged in seeking their growth in the knowledge of the Gospel, and their thus becoming vital members of the body of Christ. This has been particularly manifest in the attendance at our School, from the beginning.

Being led, by all our experience, to think Schools the most effectual means of obtaining our end, we intend to make them an especial object of attention. Though the establishment of them will lead, in the beginning, to great expense, and their effects be slow, yet their fruit will be certain and extensive. We are compiling such School-books as may become, by their method as well as by their contents, preparatives for the Kingdom of God.

Next to this, we consider it an important duty to publish plain Tracts in the vulgar tongue of the Armenians.

Though we should delight to lend a helping hand to other numerous Congregations of Oriental Christians—the Jacobites and Nestorians—living at no great distance from us, we dare not yet think of this, on account of our limited means.

It cannot indeed be expected that we should be allowed to do any thing for these Armenian Christians by means of preaching; but, by the establishment of Schools, and the distribution of Tracts and New Testaments, we see a wide door of usefulness opening before us.

Our School had, in its commencement, to encounter many difficulties. No regular School had before existed among the inhabitants: and our Schoolmaster, brought up in Europe, did not suit their taste; besides that it was erected by foreigners, who could not yet expect to enjoy the confidence of the people. At the same time, a learned Armenian, Boghos, opened a School; and his sustenance depending on its success, he was, of course, very anxious to collect a large number of scholars. Our School, however, was attended, on an average, by from 30 to 36 scholars. Still, there was wanting a man, who should not only possess the love and respect of the inhabitants, but should also have had sufficient experience to conduct a School. We therefore cheerfully resolved to avail ourselves of the services of Mr. Boghos, when he proposed to unite his School with ours. Not only was the number of scholars under our immediate influence more than doubled by this measure, but the Institution has been raised in the opinion of the people. Mr. Boghos is, at the same time, just the man to assist us in the compilation, correction, and publication of useful books.

There is another consideration which led us to adopt this plan. If our School should ever become, as we hope it will in due time, an Institution for the preparation of Schoolmasters and higher Scholars, Mr. Boghos's connection with us would facilitate this object. In fact, there are already some Young Men, among the Scholars, who are preparing for classical studies, and others are about to come to Shusha for the same purpose.

The Committee add—

As the Modern-Armenian New-Testaments sent by the British and Foreign Bible Society are in that dialect of the Armenians which is in use in Turkey, and which differs from that of Armenia itself, Mr. Dittich has been authorised by that Society to prepare a Translation of the Gospel of St. Matthew into the Vernacular Armenian.

## India within the Ganges.

### CALCUTTA.

#### CHURCH MISSIONARY SOCIETY.

##### *Careful Estimate of the State of Schools.*

It was noticed, at p. 73 of the Survey, that the Committee of the Calcutta Association had endeavoured to give a just and faithful estimate of the state of the Schools: the subjoined extracts from their Report will shew the truth of the remark.

In the School Department, your Committee feel it their duty and privilege to pursue their labours, as other kindred Societies are doing; in the well-grounded hope, that, as hindrances are removed and greater experience in the Missionary Cause is gained, corresponding encouragements will not be wanting to reward their efforts in due season.

It appears to your Committee reasonable to suppose, that if Schools on a great scale are to effect what is generally anticipated; viz. an acquaintance with the Christian System, and the circulation of General Knowledge; they must be content to proceed in their work with patience and increased activity. They would here beg leave to remark, that it should by no means be supposed that all the children in their Schools are necessarily under Christian Instruction; since a large proportion of them are below the proper age for receiving correct impressions on this important subject; and, being so situated, they merely attend to the first principles of common writing and spelling, until they are sufficiently advanced to take their stand in the higher classes.

It will be remembered, that the advantages in India are far below those which are afforded in Europe for facilitating the same great objects of education; and that, consequently, the junior classes in Native Schools must be inferior to such as we might reasonably expect to find in our own country.

The habits of the Natives, their prejudices, and domestic engagements, should be well considered, in order to gain a proper view of the causes which greatly retard the progress of Education in India.

Among the Higher Classes of Natives there is a desire to cultivate English Studies; and a preference is given to

general science, as far at least as their own interest or pleasure is likely to be affected thereby. It is also natural to suppose, that the same feeling will actuate them in reference to the acquirements of their children and their choice of Schools. It has been found, by experience, that this class of boys do not usually attend Schools such as your Committee support; nor indeed can it be reasonably expected that they will ever attend the Charity Schools of Religious Societies generally, as it is contrary to their own feelings and family distinctions.

On the other hand, children of the Poor are frequently employed in earning a scanty livelihood, for themselves, or their numerous and dependent relatives; or if they attend Christian Schools to acquire a limited knowledge of reading and arithmetic, the only way for securing their attendance is to encourage them by presents equal to what they could obtain by their own industry elsewhere. Hence it is, that the Schools present, generally, the same results: only a limited number of books are read; and these are by no means sufficiently studied to produce the effects which are anticipated by those who cheerfully aid the cause to the utmost of their power.

The number of Schools which your Committee support is twelve, containing about seven hundred boys in actual attendance; of which two hundred are capable of reading easy books—the Catechism, Geography, and the Gospels.

To your Committee it has been painful to consider, that, notwithstanding the means offered to the Boys in the Schools under their direction, no individual case has yet occurred, of any of them manifesting the least desire for Christian Instruction beyond the common helps afforded them during school hours.

This, however, is certain, that an increase of knowledge, both of the Scriptures and other useful books, is gradually advancing, through the medium of Schools generally; and especially where those Schools have the advantage of laborious and minute superintendence of Europeans. The expense of keeping up a large School Establishment, even on the most economical scale, is somewhat considerable: and if labour be extended so far beyond the daily inspection of the Missionary, as to render it necessary to employ superintending

Sircars, the possible advantages which may result from such a measure do not appear adequate to justify the risk of public funds to any extent beyond that which necessity requires.

Your Committee have, therefore, been anticipating the discontinuance of some of their most distant Schools; both for want of superintendence, and also because the expense is so heavy: at all events some alteration seems desirable; either to collect several Schools into one, or to adopt such measures as seem best calculated to secure to the children the advantages of education upon a reduced scale.

### SERAMPORE.

#### SERAMPORE MISSIONARIES.

##### *Notice relative to a European Series of Periodical Accounts.*

To the First Number of this Series, mentioned at p. 78 of the Survey, is prefixed the following notice, explanatory of its object:—

In the month of September 1827, the Serampore Missionaries commenced a Third Series of their Periodical Accounts, consisting of from eight to twelve pages monthly; intending, at the close of each year, to give a Supplementary Number, which should embrace a review of their progress during that period, in each department of their exertions. Besides this, they continue to publish the Monthly Friend of India, of which the Eleventh Volume is now issuing from the press: at the close of these Numbers, a variety of particulars, for which they could not find a place in the Periodical Accounts, are inserted; while the Letters of the Missionaries themselves, to their friends at home, furnish additional information. In their Quarterly Friend of India also, begun in September 1820, articles are to be found, occasionally, which involve the best interests of the country.

From these sources the Periodical Accounts, here begun, will, in general, be taken. The arrangement adopted, being that of simple narrative in chronological order, will admit of easy reference at any future period; and the close of each Volume will be accompanied with an Index and Table of Contents. If it be desirable that the European Reader should become acquainted with the grace or wisdom bestowed on these Asiatic Labourers, as

they speak for themselves and utter their own reflections; if it be most satisfactory to hear the Native Heathen, as well as the Converts from Idolatry, express themselves in their own terms; the method here adopted will furnish the means; while the Review of each Department, at the close of the year, will enable the reader to keep pace with the course of events, and to retain a more distinct impression of the actual progress made. Should intelligence at any time be received of an interesting nature, it will be immediately communicated: but, as nothing more will be published than what appears to be worthy of being preserved from oblivion as well as necessary to maintain the thread of the narrative, it is probable that the reader, thus becoming more intimately acquainted with these distant lands and the work going on there, will take yet a deeper interest both in it and them.

#### BURDWAN.

##### CHURCH MISSIONARY SOCIETY.

*Details of an Attempt, by Natives, at Imposition, with respect to Baptism.*

AT p. 502 of our last Volume, an instance of deception, attempted on a large scale, was quoted from a communication by Archdeacon Corrie. The particulars have since been furnished by Mr. Deerr; and are here subjoined, as information of this nature is necessary to the forming of a true estimate of the difficulties which Missionaries have to encounter among such a people.

A number of Brahmins asked to be baptized. Christmas Day was settled for the day of Baptism. I was inclined to believe that their desire was true; because if such a number of the first people, learned and of high caste, would come forth at once, it would not be so difficult for them: they themselves say, that the reproach falls not upon any individual, but upon the company in general. They were daily coming to me, and I had them several times all together at once with me: they settled a day for baptism among themselves, and rejoiced together and exhorted one another. For several weeks I scarcely got time to eat; for, from morning to night, they came, when I conversed and explained the things belonging to the kingdom of God: sometimes I prayed with them; and they

asked to have an interest in my private prayers, that they might not fall into the snare of the Wicked One. The pious expressions which they are capable of making I need not mention.

Thus no doubt was entertained; and I begged them several times not to impose upon me, but rather to mention it if their desire should not be sincere. They said, "Sir! what benefit could it be to us if we should tell an untruth?" Christmas Day was at hand, nor could I see a reason for their making pretensions. They also had mentioned it to our Christians on the premises that they would be baptized, who spread the report abroad, so that it was no longer a secret; and they had already to bear the reproach, as if it were true. Still no wavering seemed to take place: till four days before Christmas Day, they said, "Our friends will not let us go out of our houses on that day; and if we should come by force, our friends would follow us: let the day be changed, either before or after." I proposed before; but they chose a few days after Christmas. Then two of them begged to keep their string, the badge of their Heathen Religion, only three or four days after Baptism; but I told them that I could not baptize them unless they gave me first their string. The two Brahmins employed in Culna, who had come for the purpose of being baptized, said, "The day being unsettled, why should we sit here idle? we will go in the mean time to our work: the day you settle for the baptism let us know, and we will come that very day." Two others said, "We are sorry: the people will now say, that we are baptized for the sake of getting work:" and none would settle the day. I did not think it proper for me to press the point: for if the work is of God, it will come to pass; and if not, I shall be happy if it does not take place, for no good would follow.

Whether this circumstance is altogether an imposition, or whether there is truth in it, I cannot say at present; but they express themselves as positive as before: it may be that the present intention was, merely to shuffle off the fixing of the day, and to keep up my good opinion of them by making promises as before. However, one of them took his string with his two hands, and said, "If you order it, I will now tear it, and not leave your house till I am baptized."

It may be that we are too suspicious towards these poor Natives; but how can we be too careful, as their cunning and subtlety are so very deep? One of them said, "Please, Sir, to lay your hand upon our breasts, and feel how our hearts do beat." It is true, to become an outcast is no small matter for a respectable man. The fear, however, is greater than the abuses are in fact; but this fear we cannot remove.

Thus stand matters at present: whether my proceedings be in the right or wrong, the event will shew all those who have to do with the same kind of people, whose words are smoother than honey, and consequently capable of leading a person about for the sake of getting one favour or other; and therefore I have been rather minute in communicating it.

The report, which is now spread among the Natives here, is, that no more Brahmins will be baptized; but that they have made "phakee" again to the Padre, i. e. imposed upon me again. I am, however, no loser by it; and am determined not to believe the words of any one, but facts only.

I forgot to mention that these people said, "Let the first rage pass over till we get a little injured to it, and the second fire will not be so great." I told them that they would never escape reproaches. The abuses which the Heathen chiefly vent are not on account of religion; but they tell them that they want to eat beef—the keenest abuse which a Native knows—more so than if any person should be called a cannibal. They do not abuse them for eating with Christians, but use the word "Hârie:" we scarcely know the extent of that term, but the natives ascribe to the people so stigmatized the eating of men and reptiles.

In May, Mr. Deerr thus resumes the subject—

Christmas Day, on which day they had settled to be baptized, having passed away, their application appeared to be mere pretence: in consequence, they renewed their manœuvres with increased activity, to convince me of their unaffected piety and readiness to embrace Christianity. Once, on a Sunday afternoon, 14 Brahmins, all decently dressed, came, with the Duloll Pundit at their head: at first, I could not make out the meaning of this, and said to them, "I was almost afraid at the sight of you."

Apparently serene and joyful, they said, "There is no occasion to fear. Here you see how the grace of God is multiplied! All our hearts have been engaged to search after the True God;" and they desired me to pray with them, and to unfold the glories which the Gospel contains. I gladly complied with their last-mentioned request; after which every one, in turn, expressed his delight at so excellent a religion, and his readiness to embrace it. Visits of this kind were frequently renewed; until they saw that they could not gain their end: for they had very significantly pointed out to me, how advantageous it would be to the extension of the kingdom of God, if the Gospel were no longer to be taught by "devils," but by people who reverence it, and themselves practise what they teach; meaning, that they should be put in the place of the present School Teachers. I shewed them, in reply, that the devil sometimes appears in different forms, and very often in that of an angel of light; and that it would, therefore, be necessary to know first, by evident proofs, whether the Wicked One had not hid himself in them under such a garb. Most of them fell off, by degrees, from this time; and gave up all pretence of a wish for baptism.

These people form one division of the number who formerly unitedly asked for baptism: they afterward separated; one party under Duloll, and the other under Harrish and Mohesh of Ryan. The reason of this separation was, that, after the day fixed for baptism had been suffered to pass, they were suspected of being hypocrites; and, in order to clear themselves, each laid the blame upon the other: both claimed innocence. The proofs they gave were in these terms—"We now wish to be baptized, without waiting any longer for any one: for what reason, then, should we be suspected?" The increase of Duloll's converts I have mentioned above; and Mohesh, with Harrish his associate, did not fail to raise a number of Candidates in Ryan, seven of whom were the leading men of the place; and thus I was again told of grace working effectually in Ryan: they had already agreed to send me their tree upon which the deluded persons are swung at the Churruck Poojah. I have often been delighted to hear the leaders of the Ryan party, who are best acquainted with Christian Truth, speak in the most animating manner: as, for in-

stance, on sorrow for sin—the desire for holiness produced by the Holy Spirit—rejoicing under sufferings on account of the joy which is set before us, &c. Any one who should hear them speak, could hardly refrain from believing them to be true Christians. I wish not to pass judgment upon either of them: it is, however, my duty to state what they say of each other.

The Ryan party informed me privately, while their united applications were still going on, that they could no longer bear that I should be imposed on in the manner which Duloll was attempting: they said—"Duloll has advised us that we should by all means persuade you that we will all be baptized of a certainty;" adding, "When we have got him in our power, he must go on with us, if he himself will not lose his reputation:" and when Mohesh asked, "Why, then, do you bring such a number with you, if you do not intend to be baptized?" Duloll replied: "When all are as we, he cannot afterward send any one away for such conduct; for by whose means could he carry on his work?" When I accused Duloll of these intrigues, he laid the blame on the Ryan people. The following conversation between them, which is worth reporting, took place on the 11th of May.

After Divine Service was ended, the Pundits having exchanged some sharp words, Harriah said to Duloll, "Brother Duloll, to speak plainly, you know how often we met together to settle our baptism. You know, that its not having taken place is the ground of a report, that we impose on the Sahib; and you know that even a 'Decima' (Farce) has been performed in Culna in reference to the Sahib and us; and as long as we continue unbaptized, so long we must pass as deceivers: it is incumbent on you, therefore, to remove that disgrace." Duloll answered, "Brethren, this is incumbent on you, as well as upon me." Mohesh: "We have agreed to do so; and we are even now ready for it, whenever the Sahib will permit it." Duloll, standing up and stretching out both his hands, said, "If you feel inclined to be baptized, I gladly will join you this day, and before all the people." Mohesh: "Brethren, you know that it is difficult to sell needles to the maker of them (meaning, it is difficult to impose upon a cheat); for we Bengalees are all deceivers: but we are determined not to carry our imposition

*April, 1829.*

any further, or leave any room for it. If baptism should be performed here, instead of our respective villages, it would be but the case of another Kinay Mullick." (The people in Coligram, when receiving Kinay Mullick back to his caste, branded every professed testimony to his baptism, even that of a European, as a falsehood.) Duloll said, "That is not according to the rules of the Church. Baptism should be performed before the Congregation;" referring to me to decide upon it; and adding, "Here are some people from my village; and here are all the School-people, the Congregation, and the Sahib: let it be done before them all—I am ready." Mohesh: "This is not enough to remove all doubts; for those of your village who are here would not confess being your relatives, and no proof would be accepted by your neighbours from any one else who is here present. It must be done before your neighbours." Duloll: "I shall bring a number of them here, and the Congregation shall be called together." Mohesh: "That is a good proposal; but you must allow us to choose who of your neighbours shall come, and you may choose in our village whom you please; for if you bring your relatives only, they would not testify to the fact." Duloll: "This is an unfair proposal; for what have I to do with other castes?" Mohesh: "Then let the baptism take place in our villages, and the Christians may go thither to attend." Duloll: "Be it so." Mohesh: "But then you must give your string there to the Sahib, before the people of your village." Duloll: "You have wicked intentions."

From the whole conversation, I saw clearly that Duloll was in no case willing to be so baptized, as that the baptism could be proved in his village. He evidently felt much ashamed; and said, "They have now proved me to be a deceiver: well, let them be true!" It seems that the case with our Brahmins is this. They are, in a measure, tired of Idolatry: at least, they are convinced of its folly; and of the *reasonable service* which the Gospel offers they are also aware. If any one of high caste and respectability would take the lead, as a shelter against reproach, many would embrace the profession of Christianity, whether true converts or not.

In July, Mr. Deerr thus speaks of the issue of this painful but instructive affair—



You will expect to hear more of the Brahmins whose manœuvring pretences I have before stated. I am sorry to have to use these terms, but I am afraid that all has been pretence on their part. After Moesh and Harriah had proved the assertions of Duloll and his associates to be unfounded, they themselves met again, and agreed to give their opinion in writing, settling a day for baptism, and make arrangements for it. Mudden, a high Coolin Brahmin, set off without delay to fetch his wife to Burdwan, and asked three months' wages in advance for that purpose: the next Sunday after his return was to be the day for the baptism of the Pundits Harriah, Moesh, Mudden, and Ramherree, and of Doorgadash and Hurree, who are all Brahmins. Mudden brought his wife home; but not to our premises, to live there as he had agreed. Moesh did not bring his wife. They go on as before; but I shall now no longer listen to their pretences. I have waited hitherto patiently, in order to ascertain whether or not there be truth in their professions. It seems that the declaration of the Apostle is verified in the work of Missions in Hindoostan—*Not many wise men after the flesh, not many mighty, not many noble are called.* We should naturally rejoice if we could carry on the work with a high hand, by getting high Coolin Brahmins and the first of the people to take the lead; but if our gracious Lord does not take away the heart of stone from them, we have no power to do it. It pleases Him to choose the foolish things of the world to confound the wise, the weak, the base, and the despised things, and things which are not, *that no flesh should glory in his presence.* This is actually the case in our present work.

*Consistent Character of some Low-Caste Converts.*

In the midst of the duplicity of the higher classes among the Natives, and the general prevalence of deceit, God does not leave Himself without witness, nor His servants without encouragement. Mr. Deerr, in the same communication, thus speaks of some Converts from the lower classes of the people—

Five persons of the caste of the Hāree have been baptized. Despised as this class of people are, and in many respects, as to their manners and habits, not unjustly, the other Natives cannot help ad-

miring these Converts on account of the change which has taken place in them. They had been long acquainted with the truth of the Gospel; and they seem to have embraced it, not only in the outward form, but with heartfelt pleasure: another relative of theirs bears every mark of a pious character. Although the Native Christians living in Burdwan were all of low caste, Mannick and his Wife excepted, they have nevertheless gained more confidence in the eyes of the Natives than the highest among them. One instance of this will suffice. When I left Burdwan, last month, to visit Culna, I collected all our School-people together, and warned them not to be negligent during my absence; adding, that I should make arrangements to obtain information of their proceedings: on which they all, with one voice, begged of me to send no one to their Schools but Christians—"Else," said they, "we, beaten, fall"—that is, "We shall have to suffer unjustly."

Mr. Deerr adds the following judicious remarks on the usual course of the Divine Procedure with reference to the hearers of the Gospel—

And thus we hope, that, although the lower class of the people, as has been the case in every age, first embrace Christianity; yet, by shewing the improving influence of the Gospel upon themselves, they will attract the notice of the higher classes, and thus, by the blessing of God, the work may at length prosper. Though I speak thus, I nevertheless cannot but hope that we shall ourselves see converts from the higher castes, nothing being impossible with God. It has always, indeed, served as a reproach to the Gospel, that its converts have been chiefly from the lower classes; yet experience has shewn that even this has redounded to the glory of God. That close reasoner, Archdeacon Paley, reats frequently, in his "Evidences of Christianity," the strength of his argument upon this—that the propagators of Christianity were poor and illiterate men. Even a Native of Bengal lately made this reasonable remark—that it does honour to the Gospel, that, by it, low and despised persons are raised and improved.

Mr. Deerr speaks thus feelingly of the allowance to be made for the difficult circumstances of Native Converts from the low moral condition of the whole body of the people—

By this, however, I do not mean to say that our Native Christians are already what they ought to be: to raise a man in the moral scale is not the work of a day. It cannot be reasonably expected, that Natives should at once rise to an equal standard in morality with those who have been brought up in the bosom of Christianity, for we have been taught from our childhood, at home and in society, to abhor falsehood. Native Christians are taught, I might almost say systematically, to practise deceit, which the people consider to be making their children knowing and shrewd; and the children hear imposition and cheating admired, if it has not been detected. Now if we expect that a Heathen, thus circumstanced, should, on embracing Christianity, abandon at once those habits which had become as it were his second nature, and assume a moral deportment equal to that of established Christians, he must either have received a greater measure of grace than we, or must be by nature a better man, neither of which suppositions are we authorised to believe. I think it my duty to go on patiently, and to deal with them according to their state, so as not to break the bruised reed nor quench the smoking flax.

Whoever duly reflects on the moral state of this people, cannot but pity them. Their forms of Worship are a disgrace to mankind: I dare not particularise some of their daily practices, nor did I know them till lately. Many of the people are sensible of their degraded condition, and apply to it many satirical expressions: but the poor Brahmains see no means of escaping starvation, if they give up their system. When examining the Boys one day at one of the Schools, I stopped at the words, *Yet know, that the kingdom of heaven is come nigh unto you.* I rose, and looked on the bystanders, and said, "Take this to yourselves." They replied, "Sir! you know our condition. We have no means of escape."

#### *Baptism of a Native.*

Of Sunday, the 30th of March, Mr. Deerr says—

I baptized an Adult, an inhabitant of Goottipalla, of the mercantile class. The Young Christians in Goala wished very much that the Baptismal Service should be performed in their village. I also thought it a very good thing to let the Heathens there have an opportunity to witness it, in order to prove to them

that it is not by eating beef that any one becomes a Christian, which is commonly reported among the people. There being no proper house in the place, we chose a spacious mangoe-garden. A chair and a table were placed under the shade of the trees: with a marble bason presented to the Mission by a Gentleman of the Station, for the purpose of a font for baptisms. The Christians sat on one side, and a number of our School-people on the other. I preached from the passage, *Hallowed be thy Name.* During Service, the number of people increased to about 150. All listened with great attention. No sound was heard but the whistling of the wind among the trees.

No sooner was the baptism over, than an elderly woman stepped forward, as if she had to bring forth a matter of much consequence, and said: "Sir! one of your Christians owes me money: please to order him to pay me." On asking her why she came for money on such an occasion, she replied: "This is just the place: for if I find no hearing at such a holy performance, where shall I be heard?"

In returning home, I heard the people who were following telling one another that baptism is a very religious performance. On occasion of another baptism at that place, a great number of people would probably collect, for the curiosity to know how a person is made a Christian is very general.

#### GORRUCKPORE.

##### CHURCH MISSIONARY SOCIETY.

##### *Baptism of an Aged Native.*

THE Rev. Michael Wilkinson, in a Letter of the 8d of August, relates the circumstances attending the recent Baptism of a Native, which furnish a striking contrast to the duplicity and fear of man manifested in the case reported by Mr. Deerr. Mr. Wilkinson thus speaks of the New Convert—

He is a respectable Mussulman, and has been sometime earnestly inquiring after truth: he is the Headman of a village; and has drawn over a great portion of his people, by his conduct, to forbear persecuting him, and I do hope that a good feeling prevails among them. He is anxious to have a Church and School erected to Christ in his village. His age I take to be a little more than fifty—old for this country. He is quite patri-

archai in his appearance, and really so in character—a very reverend good-looking man—a person of great respectability; and, what is more than all, so far as he can be judged of, in earnest about his salvation.

The baptism took place on Sunday the 10th of August. In reference to this solemnity Mr. Wilkinson remarks—

It is extraordinary to observe the effect of this Sacred Ordinance on the mind in this country, compared with what we witness in England, even at the baptism of adults: here it is really a translation from the kingdom of Satan into the kingdom of God's dear Son; and the subjects of the Ordinance, so far as they are under right influence, seem really to feel it such. It was remarkably so in the case of the person in question. His own expressions of what his views and feelings were can alone convey a proper idea. The mind carried back—then resting on the present—connections to be broken—old habits given up—new connections to be formed—new habits to be acquired—and a hundred circumstances connected with the past and the present and the future, do not operate slightly on a sensitive mind. My text was Gal. i. 15, 16—which was perhaps as appropriate as any that I could have chosen—*When it pleased God to reveal His Son in me, immediately I conferred not with flesh and blood.* Faithfulness to convictions, a ready reception of Divine Truth, an implicit determination to renounce all for Christ, were, in him, remarkably exemplified: no consulting of flesh and blood, so almost universally seen in most cases, when the mind is enlightened and the judgment convinced, but the heart unaffected, or at least but slightly. His determined but steady conduct seems to have operated well on the minds of most of his relations.

*The Firmness of the New Convert under severe Persecutions.*

The faith of this venerable Convert was, however, soon put to severe trial. Mr. Wilkinson writes on Wednesday, the 13th—

He came to me, this morning, in great distress of mind. He returned to his people on Monday, and was well received by them all: but, on Tuesday night, a brother-in-law broke in upon their peace; and, being a man of some consequence and influence among them,

turned their hearts from the dear Old Man by the most false statements and misrepresentations; such as, his having been fed with swine's flesh, &c., every thing that was obnoxious and offensive to the Mussulman's mind: all this was accompanied with threats and violent gestures. I have advised him what to do; and he is now returned to see what can be done toward a reconciliation: but will have to endure, I fear, a fresh *fight of affliction*. My going would only do harm, otherwise I feel greatly inclined: a person unacquainted with the habits and temper of this people might, in such a case, by precipitancy do much mischief. I am learning every day experience, which it would be impossible to bequeath to my dearest son: things must be seen and learned from actual observation.

Kader Bukah and Daniel went, this evening, to see the good old persecuted disciple, and to comfort and strengthen him. They found him quite solitary. He had just been beset by a number of men, about fifty or sixty, sent to him by the Mufti, a Law Officer of the Court and High Priest of the Mussulmans: the disgraceful manner in which they had treated him had a good deal depressed his feelings: this is not to be wondered at, considering the great veneration in which he had always been held: he was, however, blessed be God! firm and unmoved; asserting his determination, in the strength of Divine Grace, to continue steadfast in his profession of Christ. May the Lord strengthen him, and confirm him unto the end!

The next day the plan of attack was, at first, changed. Mr. Wilkinson writes—

The Mufti sent a second despatch of men; not to insult, but to allure him back to their faith: all manner of entreaties were used; and having got all his own people to mourn and lament with them, the trial was very great to him. On finding him steadfast and resolved in his profession, and determined not to renounce his new faith, they set on to abuse and vilify him, and were preparing to practise a vile Mahomedan trick upon him; but the wiser among them desired they would desist on the Old Man's remonstrance—that they had better let that alone. They left him late at night; and returned to their haunts, like a flock of wolves greedy but disappointed of their prey. The Lord stood by and strengthened His Servant. How strikingly do we witness the fulfilment of the

promise in such instances—*Because he hath set his love upon me, therefore will I deliver him!*

Other attempts were made to induce the Old Man to recant, but he was preserved in his integrity: of his feelings on these occasions it is stated—

He says that he is always astonished at himself after they are gone—he cannot think how it is—he seems, he says, not to be like himself—he feels to have quite another heart—“how wonderful it is!”

Of a visit paid to him on the 16th, Mr. Wilkinson says—

I found him alone, but happy. From his appearance, he had evidently been much tried: but the state of his mind evinced that his tribulation had wrought in him patience; and patience such an experience, support, and consolation as filled him with a hope that maketh not ashamed. In the presence of several who had assembled around us, he related what had happened—the treatment which he had experienced—and his own feelings under it. This afforded me an opportunity of contrasting the conduct of the persecutors with that of the persecuted, and of exhorting on the principles which actuated the one and the other; exhorting to a continuance in well-doing, as the best way of *putting to silence the ignorance of foolish men.*

Went, after breakfast, to measure out the ground which the good Cornelius (by this name he is in future to be known) wished to appropriate to the purposes of the Mission. Having signified this intention in the morning, arrangements had been made for the purpose, and the old man was present to receive us, which he did joyfully. Being a little delayed by the servants not having arrived with the chain, we were informed that the Mufti had sent to him immediately after our departure, and desired his immediate attendance at his palace. The old man stedfastly refused; and received, in return, more than usual abuse. A vast concourse of people were assembled to witness the appropriation of the said landed property to the cause of Christ. The sight occasioned feelings which I cannot express, and which I ever hope to recall to my recollection. The measuring of the land being finished, we took our leave; commending the venerable old man to the protection and grace of God, in words

which might be heard by those that were standing near us.

We add two other notices from Mr. Wilkinson's communications: they will awaken hope that this Mussulman Convert may tread in the steps of the venerable Abdool Meseeh, now with God; and thus add to the proofs already afforded, that the fetters which the Impostor, under Satanic Influence, forged for the Human Mind, cannot withstand the power of the Gospel when brought into action.

Aug. 19, 1828—The good old patriarch's trials are not all over. I went, this morning, to see him at his house, and found him a solitary being: his family had all been torn from him, and carried he knew not whither. I have employed persons to find them out, and hope they have succeeded. Who would have thought to see him resigned even to this?—yet, so ~~he~~ ~~was~~ ~~was~~! I found him with Martyn's Testament in his hand, and the Psalms and Prophet Isaiah by his side—good companions in tribulation!

Aug. 20—Returned from a visit to the dear old patriarch. I was astonished to find him composed, peaceful, and happy. Having learned from him, the day before, that his people &c. had been seduced and taken away by some of his relations (a Brother-in-law), the purpose of my visit was to see what step he intended taking. The parties had taken with them 85 rupees, and other valuables to a considerable amount: they were, in consequence, actionable; and he had been advised to proceed against them. On asking him about it, he said, “No: I have sent to them to let them know that I am aware of their doings, and requested that they would acknowledge the possession of the money &c.,” stating, that, as to the rest, he should leave them to God and their own consciences, not doubting that they would soon see their error.

#### *Candidates for Baptism.*

Mr. Wilkinson writes—

Two other persons have proposed themselves for Baptism—a Hindoo; and the Wife of Daniel, about 18 years of age. I shall not delay their baptism, as both are of long standing as inquirers.

A Devotee, also, is inquiring, I hope earnestly, the way to Zion. He is a daily attendant on our worship, and has

received instruction by conversation and reading. His attention, of late, while the Word was preached, has called forth the observation of all who witnessed it. From the first, he seemed to be concerned about sin: and the way of Salvation through Christ is now, I trust, his only hope. He has been a Devotee for many years: for twelve years, he says, he stood with his arm uplifted; but, finding sin still reigning within him, he took a vow of standing for an

other period of twelve years. The time of this vow would be completed in about three months; but this morning, I hope, is to witness his casting it off, instead of completing it. The poor man has found this a great struggle. For a long time he could not endure the thought of all that he had done being lost labour. At length he tried hard to comfort himself by the thought that it had led to his seeing me; which meeting has been, he says, the salvation of his soul.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. A. N. Brown and his companions, appointed (see p. 158) to New Zealand, embarked at Gravesend, on the 25th of April, on board the Elizabeth, Captain Macdonald, for New South Wales—Mr. Kitto, employed in the Printing Office at Malta, has returned home in the Maria, Captain Tregarthen.

*Episcopal Floating Church*—On the Morning of Good Friday, Divine Service was performed, for the first time: and will be continued every Sunday; in the morning at half-past ten, and in the afternoon at three. The vessel is moored opposite to Rotherhithe Church: a person, appointed by Government, has charge of it: he lives on board, with his family; and will always be ready to shew it to visitors. The Chaplain is the Rev. James Hough, late Chaplain on the Madras Establishment. The appointment is in Five Trustees: the present Trustees are, the Marquis of Cholmondeley, Lord Calthorpe, Lord Bexley, Edward H. Locker, Esq., and W. Williams, Esq. The vessel being moored on the Surrey side of the River, the Chaplain has been licensed by the Bishop of Winchester, the Bishop of London having first countersigned the nomination. A debt of 400*l.* has been contracted, and an income adequate to the maintenance of the establishment is not yet secured; but as the work has been entered on under the highest sanction, the public will doubtless afford liberal support to a design so excellent.

### WESTERN AFRICA.

*Church Miss. Soc.*—The Missionaries have latterly enjoyed better health than at many former periods. We regret, however, to state; that they have sustained another loss, in the death of Mrs. Gerber, wife of the Rev. John Gerber. After confinement on the 28th of November, she recovered gradually till the 11th of December, when a change for the worse took place, which ended, in her death on the 16th. She was a Native of Germany. Divine Grace had prepared her for her departure, and her end was peace. Her remains were interred, the same evening, at Wellington.

### MEDITERRANEAN.

*American Board*—The Rev. Rufus Anderson, one of the Assistant Secretaries of the Board, has arrived at Malta, in pursuance of the design stated at pp. 41, 154, 155. He was about to embark for Greece, with the

Rev. Eli Smith, one of the Missionaries of the Board.

*American Episc. Miss.*—The Rev. Mr. Robertson, sent to the Mediterranean by the Missionary Society of the American Episcopal Church, was about to accompany Messrs. Anderson and Smith from Malta to Greece. His first object will be to report to the Society what has already been done for Greece in respect of Missionary Labours, and his views of the method in which the Society may most beneficially exert itself in behalf of that country.

*Church Miss. Soc.*—The labours of Mr. Jowett, in respect of Maltese Translation, have been deprived of the able aid of Signior Vassalli, who died on the 12th of January.

*Wesleyan Miss. Soc.*—Mr. Keeling has obtained the sanction of the Governor for the establishment of a Charity School at Malta, and authority to print a Maltese and English Spelling-book.

### JAPAN.

*Morrison's Chinese Dict.*—It is a curious fact, stated in a Journal published at Canton, that Japanese Translators are rendering Dr. Morrison's Chinese Dictionary into the Japanese vernacular dialect. The arrangement of the alphabetical part of the Dictionary pleases the Natives so much, that it has become fashionable, at Nangasacki, to write a column of characters, with their definitions, on fans, and present them to friends.

### INDIA BEYOND THE GANGES.

*American Bapt. Miss.*—The death of Dr. Price at Ava (see p. 158) took place on the 12th of February of last year: his disease was pulmonary consumption—Dr. Judson writes, on the 3d of May, from Maulhaming, that he had baptized Six Burmese since the beginning of the year, and hoped that as many more had cordially embraced Christianity: the inquiry and excitement were evidently increasing. A New Station had been formed at Tavoy, and was occupied by Mr. Boardman.

### INDIA WITHIN THE GANGES.

*Calcutta*—We regret to learn, that the Rev. T. T. Thomason, having resumed the charge of the Old Church on his return to Calcutta, was attacked by severe indisposition. The Rev. Henry Goode, who had been in charge of the Old Church during Mr. Thomason's visit home, had proceeded to the Cape for the recovery of his own health. The Rev. Deocar Schmid, Chaplain of the

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Female Orphan Asylum, and assiduously engaged in the furthering of Missionary Objects, departed from his labours on the 3d of December.

*Deaths at Bombay*—The Chief Justice, Sir Edward West, died on the 18th of August, and Lady West on the 15th of October. To these deaths are to be added those of Sir C. H. Chambers, one of the Puisne Judges; and of Mrs. Hawtayne, Lady of the Archdeacon: she departed in much peace, casting herself wholly on the Saviour of Sinners. The death of the Judges is a great public loss: they were able and upright men, and favoured the plans which are in progress for the benefit of the Natives. Sir C. H. Chambers, in particular, was the decided and steady friend to every Institution for propagating the know-

ledge of the Gospel: he had always presided at the Annual Church Missionary Meetings, and took the chair at the last Bible Society Meeting previous to his death: his departure was so sudden, that no one saw him except his own family and his medical attendants: his eloquent Address in reference to the labours and death of Bishop Heber, printed at pp. 587—589 of our Volume for 1826, may be re-perused with melancholy pleasure.

## POLYNESIA.

*London Miss. Soc.*—Mr. Buzacott, after remaining (see p. 128) at Otaheite upward of five months, writes, on the 1st of April of last year, from Rarotonga, that he had reached his Station; and had found Mr. Williams and his family in good health; but Mr. and Mrs. Pitman indisposed, though recovering.

## CONTRIBUTIONS TO CHURCH MISS. SOC. BY ASSOCIATIONS & COLLECTORS,

From Dec. 16, 1828, to April 20, 1829.

[Totals and Grand Totals appear in our pages: particulars, with Benevolences, are given in the Society's Monthly Paper.]

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Aberdare, Glamorganshire.....	6	0	0	6	0	0
Atherstone.....	31	0	0	578	14	8
Aylesbury.....	9	15	0	58	11	7
Barnard Castle.....	20	1	6	180	16	2
Bath.....	220	0	0	6020	17	5
Bedfordshire.....	59	2	3	2044	12	7
Bendish Chapel.....	6	13	6	6805	6	6
Berkshire.....	80	0	0	6813	9	11
Bewdley.....	39	5	0	1488	16	8
Birmingham.....	245	17	4	5993	6	7
Biret and Batley, Yorkshire.....	74	0	0	656	19	6
Blackford Chapelry.....	30	9	0	87	7	5
Blanford.....	80	0	0	1016	14	1
Blenheim.....	5	0	0	66	8	8
Boston.....	47	5	10	1290	5	3
Bradford, Yorkshire.....	71	10	10	2039	18	0
Brails, Warwickshire.....	10	18	8	77	12	6
Brewham, Somersetshire.....	24	10	0	103	8	4
Bridewell Chapel.....	69	15	0	816	11	4
Bridgewater and Vicinity.....	28	1	4	363	7	9
Brighton and East-Sussex.....	100	0	0	1346	9	10
Bristol.....	1102	18	1	33,334	17	9
Broadway Church.....	45	3	4	994	7	10
Bucks, South.....	53	10	8	4437	8	4
Burton-on-Trent.....	84	16	7	479	4	4
Bushey.....	18	13	2	134	3	5
Calverley, Yorkshire.....	6	11	10	31	16	6
Cambervell, Focham, Dulwich, and Brixton.....	100	12	0	492	0	3
Camborne, Cornwall.....	1	3	4	91	10	2
Cambridge, Town, County, and University.....	225	0	0	9100	0	11
Cardiff &c.....	27	17	0	27	17	0
Carlisle.....	180	11	10	2619	19	10
Carmarthen.....	26	14	4	202	15	4
Cardinal and Croydon.....	3	6	0	1641	8	1
Cheshamford and West-Sussex.....	207	10	0	771	8	2
Chester and Cheshire.....	262	4	7	3890	15	0
Chichester and West-Sussex.....	50	0	0	1901	4	6
Christ Church, Newgate Street, Clapham.....	31	3	7	1060	14	0
Clare, Suffolk.....	224	8	3	4828	6	3
Clerkenwell.....	28	10	6	108	7	4
Clifton-on-Dunmore.....	127	1	6	2764	8	10
Colchester and East-Sussex.....	20	12	0	369	5	0
Colchester and East-Sussex.....	214	9	7	6345	6	2
Colehill.....	58	6	0	317	4	6
Cornwall, East.....	90	15	9	243	10	2
Cotswold.....	88	18	3	1763	6	0
Cricklade.....	30	6	5	100	6	5
Curry Rivell, Somersetshire.....	10	0	0	116	0	0
Darlington.....	80	0	0	563	7	3
Darton, Yorkshire.....	9	5	3	135	15	9
Demerara.....	50	0	0	50	0	0
Donnington and Flintshire.....	183	11	6	725	15	1
Dorchester.....	814	0	0	12,757	5	7
Devon and Exeter.....	416	3	2	9131	0	0
Devonport.....	22	5	9	1745	0	1
Dewsbury.....	54	3	7	1176	13	0
Dorchester.....	74	10	0	1609	17	9
Dudley.....	47	15	0	705	5	8
Durham.....	41	8	8	315	9	2
East-Retford.....	180	0	0	1886	18	0
Edinburgh Auxiliary.....	110	0	0	3574	10	9
Edmonton.....	40	0	0	1366	4	10
Embsay.....	11	0	0	71	5	0
Epsom.....	76	10	9	692	8	8
Evesham.....	38	3	2	342	13	2
Faringdon.....	20	7	0	708	3	1
Folkestone, Kent.....	12	0	0	74	15	2
Fovey.....	4	12	0	75	8	2
Glasbury, Brecon.....	27	14	9	1646	18	9
Glenworth, Lancashire.....	7	15	0	163	7	4
Gloucestershire.....	863	3	1	11,314	14	2
Greatborough.....	9	0	0	49	12	5
Grittleton, Wiltshire.....	6	9	0	17	6	0
Guernsey.....	56	10	0	4475	7	5
Guildford and Vicinity.....	109	12	3	2084	9	6
Hampshire, North.....	223	0	0	2047	0	0
Hampshire, South.....	270	10	4	3669	16	10
Hampstead.....	10	2	0	921	19	5
Harrow.....	112	14	10	1146	5	1
Hay, Brecon.....	10	5	0	96	2	0
Heapy, Lancashire.....	23	1	0	23	1	0
Helston.....	124	12	3	1039	16	4
Hereford, Town and County.....	210	14	8	5123	15	9
Hertfordshire.....	12	8	0	1280	1	1
High Harrogate.....	3002	3	2	32,062	7	2
Huddersfield.....	18	1	7	143	6	3
Hull and East-Riding.....	218	1	10	4626	14	6
Ipsington.....	284	12	11	9337	8	4
Jersey.....	211	14	7	1331	19	8
Kenilworth.....	25	14	0	1058	0	0
Kennington Ladies.....	33	10	1	218	18	2
Kendal.....	24	16	8	1093	8	8
Kirkby Lonsdale.....	12	3	0	878	12	9
Knarborough.....	308	11	0	5625	14	0
Lamphey and Pembrokeshire.....	68	0	0	1254	3	10
Lancaster and North-Lancashire.....	55	19	1	1821	13	7
Lancaster and North-Lancashire.....	36	16	3	78	8	2
Lancaster and North-Lancashire.....	75	0	0	3142	8	8
Lancaster and North-Lancashire.....	25	11	4	76	14	10
Lancaster and North-Lancashire.....	264	0	0	8116	19	6
Lancaster and North-Lancashire.....	411	10	10	11,266	10	14
Liddington-cum-Caldicot.....	22	15	0	514	0	8
Liskeard.....	19	10	0	92	0	4
Little Stukeley, Hunts.....	8	1	8	5	1	8
Liverpool & West-Lancashire.....	484	0	0	11,433	8	4
Louth.....	170	1	1	1228	11	7
Lyme Regis and Charmouth.....	32	3	0	237	13	6
Lymington.....	21	19	4	268	0	2
Malmesbury.....	40	16	6	371	11	7
Manchester & East-Lancashire.....	300	0	0	9068	10	0

	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Mark .....	16	10	0	299	1	3
Marleek, <i>Somersetshire</i> .....	37	6	6	106	14	10
Melcombe Horsey & Chaceilbourne, .....	8	0	0	100	0	0
Melkham .....	11	6	6	61	6	0
Milford, <i>Pembrokeshire</i> .....	10	9	9	131	18	2
Monmouth and Vicinity .....	29	17	6	265	5	11
Montgomeryshire .....	92	6	4	557	13	6
Morcott, <i>Rutlandshire</i> .....	7	7	9	39	3	3
Morden, <i>Surrey</i> .....	6	10	2	207	6	6
Nazing and Royden, <i>Essex</i> .....	2	0	0	96	12	2
Newark and Vicinity .....	43	1	6	330	10	3
Newcastle-upon-Tyne .....	417	8	10	2162	18	0
Norfolk and Norwich .....	420	8	5	12,324	2	7
Northamptonshire .....	236	1	7	6736	10	7
North-East London .....	233	11	2	4252	11	1
North-West London .....	191	13	6	852	0	10
Nottingham .....	173	10	9	4133	14	8
Oakham and Manton .....	30	0	0	88	11	11
Olney .....	20	6	0	646	3	3
Ossett, <i>Yorkshire</i> .....	68	0	0	480	9	7
Oxford and Vicinity .....	191	5	0	2306	7	7
Oxfordshire, North .....	22	8	0	523	6	10
Penrith .....	46	4	10	552	19	0
Penryn .....	9	11	8	411	15	6
Percy Chapel .....	112	7	7	4761	9	1
Plymouth and Stonehouse .....	15	0	0	483	4	0
Pontefract .....	20	0	0	677	12	7
Pontypool and Vicinity .....	55	3	8	518	15	5
Poplar .....	18	7	0	183	11	4
Preston .....	121	6	2	2070	17	11
Queen-Square Chapel .....	11	0	0	1162	14	0
Rampham & Vicinity, <i>Dorset</i> .....	20	0	0	20	0	0
Redruth .....	26	0	0	310	16	2
Ripon .....	20	0	0	160	0	0
Rugby .....	49	4	10	545	8	4
St. Antholin's, Watling Street .....	2	11	8	517	10	2
St. Arvan's and Vicinity .....	52	16	6	1010	6	7
St. Barnabas' Chapel .....	54	10	0	81	5	0
St. Ive, <i>Cornwall</i> .....	16	14	9	46	1	3
St. John's, Bedford Row .....	175	7	11	6521	8	2
St. Neot's .....	26	0	0	356	4	0
St. Stephen's, Coleman Street .....	116	1	8	412	14	8
Salisbury and South-Wilts .....	132	4	11	421	5	4
Seaton .....	3	16	4	371	8	8
Serby, <i>Notts</i> .....	16	16	10	718	16	4
Sheffield .....	190	11	11	4238	18	4
Shropshire .....	224	8	9	9239	9	10
Skipton, <i>Yorkshire</i> .....	32	10	6	33	10	6
Southwark .....	65	0	0	2871	3	6
Staffordshire, North .....	296	4	11	5331	1	11
Staines and Vicinity .....	22	7	8	1213	1	8
Stanbridge, <i>Dorset</i> .....	5	4	0	5	4	0
Stokewake, <i>Dorsetshire</i> .....	3	0	0	8	0	0
Stratford-on-Avon .....	9	17	6	301	8	10
Suffolk .....	244	0	0	8263	19	0
Sunderland, Bp. Wearmouth, &c. .....	64	0	0	1808	19	0
Swansea, <i>Dorset</i> .....	5	6	0	92	2	6
Tamworth .....	50	13	4	2316	0	7
Taunton and West-Somerset .....	50	0	0	900	0	0
Tavistock Chapel .....	22	1	5	228	16	2
Tenby, <i>Pembrokeshire</i> .....	7	3	3	189	2	8
Tisbury .....	27	0	0	383	11	6
Tuxford, <i>Notts</i> .....	8	0	0	44	7	5
Tydd St. Mary, <i>Lincolnshire</i> .....	18	10	0	112	15	8
Uppingham .....	3	11	6	10	15	10
Wakefield .....	41	0	4	674	16	2
Walsal and Vicinity .....	66	16	0	539	12	3
Waltham Abbey .....	130	0	4	564	17	3
Walthamstow .....	60	4	10	1125	16	11
Wargham .....	20	0	0	114	6	0
Warrington .....	100	17	0	1139	12	8
Whitby .....	42	8	0	42	8	0
Whire, <i>Somersetshire</i> .....	5	13	4	5	12	4
Widmore, ditto .....	4	9	4	4	9	4
Wellington, ditto .....	70	0	0	1214	5	5
Wells .....	18	6	0	426	10	6
West Bromwich .....	20	15	6	742	18	4
Westbury .....	60	13	4	360	17	1
Wheeler Chapel .....	10	10	0	786	14	6
Whitehaven .....	5	10	0	50	12	8
White Rootings, <i>Essex</i> .....	7	11	6	63	2	2
Winkfield and Road, <i>Wills</i> .....	18	4	0	201	4	9
Worcester .....	44	13	1	2767	16	6
Workington .....	8	13	2	103	9	2
Yeovil .....	46	12	0	2086	6	8
York .....	525	6	4	11,381	9	0
Yoxall and Hamstall .....	16	16	2	1139	12	8

## COLLECTIONS.

	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Allis', Mrs R. W., Mission Box, .....	2	12	0	13	2	0
Great Warley .....	7	12	0	22	7	1
Anthony, Miss A., Haverfordwest .....	2	10	0	23	7	1
Bell, Miss, Cheesham .....	9	5	0	121	0	9
Hell, Miss L., Wandsworth .....	10	0	0	55	1	6
Bencraft, Miss, Chelsea .....	0	16	2	1	16	2
Betts, Mrs John, King's Langley .....	9	9	0	70	15	6
Bingham, Miss, Hale Magna .....	12	0	0	35	9	0
Bird, Mrs, Keadworth .....	4	16	0	25	0	6
Bowen, Mrs James, Bridell .....	4	7	10	4	7	10
Bristow, Mrs, Thame .....	2	13	0	48	11	0
Burrows, Mrs F., Hadley .....	1	0	0	14	6	0
Burton, Mrs, Aylesbury Street .....	6	1	6	6	1	6
C., Miss, Putney .....	2	2	0	3	8	0
Carrington, Mrs, (Contents of Mission Box) .....	8	9	0	90	18	10
Carter, Mr R., Aldersgate St. ....	10	0	0	25	0	0
City Sunday-School .....	2	3	0	13	5	0
Davis, Miss, King Swinford .....	2	3	0	13	5	0
Dell, Miss, Kibbarn .....	2	3	0	4	4	0
Drury, Miss, Bow .....	4	9	6	4	9	6
Eccles, Mr John, Blackburn .....	2	17	0	42	13	10
Elwell, Mr R. Jun., Hammersmith .....	2	0	0	18	2	0
Everard, Mrs, Spalding .....	8	0	0	47	5	2
Evens, Mr D., Broadwinzor .....	12	1	0	115	10	0
Friends at Chesham .....	4	0	0	61	14	9
Gates, Mr, Spalding .....	12	10	0	184	5	6
Gled, Miss, Donington .....	4	10	0	45	8	2
Graham, Mrs, Newbury .....	65	18	10	126	14	2
Griffiths, Rev. D., from Clerical Meetings in Pembrokeshire .....	0	13	0	2	12	0
Head, Miss, Stratford .....	4	0	0	38	2	0
Heather, Mrs, Bishop's Waltham .....	5	0	0	5	0	0
Holghway, Miss, Lichfield .....	3	2	6	36	16	2
Hoppe, Mrs, Goswell Street .....	0	14	0	1	1	6
Hope, Master, ditto .....	1	18	6	49	0	2
Kennett, Misses, Chelsea .....	4	0	0	4	0	0
Kesteven, Miss, Milk Street .....	1	5	6	4	16	0
Ladies at Bow .....	2	0	0	2	0	0
Ladies, Young, at Miss Ken- nion's School, Mecklenburgh sq. ....	14	0	0	416	16	7
Lake, Rev. Edward, Worcester .....	1	0	0	21	9	2
Lamb, Mrs, Streton .....	2	19	0	26	12	4
London, Miss, Aberford .....	6	2	8	18	2	0
Malpas, Mrs & Miss, Knightbridge .....	1	4	0	11	16	6
McLauchlan, Mr, Blackfriars .....	2	0	0	14	14	3
M. F. S., Apothecaries' Hall .....	1	1	0	1	1	0
Mountain, Miss, Snowhill .....	1	1	0	22	17	1
Murrell, Miss, Bentworth .....	0	0	0	116	16	0
Parker, Mr John, Islington .....	0	12	0	1	4	0
Phelps, Miss, Wilton .....	3	6	8	8	13	10
Phillips, Miss, New Ormond St. ....	12	0	0	216	2	0
Pownall, Masters, Russell Sq. ....	7	1	0	48	19	3
Prichard, Miss, Kidderminster .....	8	6	6	12	16	2
Proctor, Mr F. Jun., Bishopgate St. ....	4	1	0	99	3	2
Rippling, Miss, Stepney .....	3	10	6	2	10	6
St. Swithin's Sunday-School .....	15	0	0	141	9	6
Sanders, Mr S., Lower Islington Ter. ....	2	14	0	14	3	0
Savage, Mrs, Kingston .....	10	0	0	59	0	0
Serie, Mrs, Ongar .....	2	8	6	2	8	6
Sincere, Walter Fisher, Wigan .....	3	4	0	7	9	10
Stanwix, rev. S., Airewas .....	23	0	0	294	11	1
Stent, Mrs, Dorking .....	4	0	0	11	2	0
Sutton, Miss S., Rowde .....	1	2	0	1	2	0
Turner, Miss, Harleyford Place .....	50	10	0	639	7	7
Walker, Mrs, Buntingford .....	0	17	0	5	5	8
Williams, Mrs, Grosvener Sq. ....						
Winmill, Miss, Cannon Street .....						

\* Vol. 1828: Contents, under American Board of Missions, for Prospects of Unghabusa in Greece, read Prospects of Unghabusa in Greece—p. 141, l. 20 from the bottom, for *Unghabusa*—p. 143, l. 2, for 21,152 as the total of slaves, read 21,552—p. 508, col. 2, the passage quoted as from Mr. Robertson was from Mr. Burton—p. 420, Mr. Ashmun died Aug. 23, 1828; not Aug. 10.

# Missionary Register.

MAY, 1829.

## Biography.

### THREE YOUNG NATIVE CONVERTS.

#### OBITUARY OF KANYA, A HINDOO.

THE following account of the happy death of this Youth is extracted from a communication, dated on the 3d of April of last year, relative to the proceedings of Anund Messeeh, a Native Teacher, under the Church Missionary Society, at Kurnaul, in the vicinity of Delhi.

The first fruit of Anund's labour, I believe I have not yet communicated.

A young lad named Kanya, about 17 years of age, the son of a Naïck, became one of Anund's scholars; and eagerly received the doctrines of the Christian Religion. He was taken seriously ill, and ultimately died. In the course of his trying sickness, Anund was continually with him; and, at the youth's own earnest request, used to pray for him and with him to the Blessed Saviour of sinners' souls.

On the day of his death he was listening, with intense delight, to Anund's conversation, respecting the pardon of sin and the Lamb of God. His weeping mother entreated him, now that death was near, to pray to Devi Bowanee: with apparent disgust and indignation, he replied, in his native language, "I want not Devi Bowanee! Eessa! Eessa! Anund," said he, turning faintly towards him, "Pray! Ah! Eessa, Eessa: from Him I shall receive salvation." With such expressions as these upon his dying lips, he closed his eyes and expired.

The parents came up to Anund when they found that he was dead; and, with the tears streaming down their cheeks, exclaimed—"Our boy was not willing that we should burn him. Our boy has died in your faith, and it is better that he should be buried by Christian hands."

May, 1829.

Anund replied, that he would bury him after the form of our Church; but, as Kanya had not been baptized, he would not take him to the Christian Burial-ground. He was at once requested to do so, and the parents and crowds of their friends attended the funeral, while Anund committed his body to the earth in sure and certain hope of the resurrection to eternal Life, through Jesus Christ our Lord.

#### OBITUARY OF RURE, A NEW ZEALANDER.

Mr. John King, of the Church Missionary Society, in a Letter of October 1827, from New Zealand, gives the following particulars—

Rure lived with Mr. Hall until he removed to Port Jackson; and then with me until his death, which took place on the 14th of August. I believe that his soul is gone to rest. Formerly he used, he said, to disbelieve all that was said about Jesus Christ, and believed Jehovah to be a very angry God; but, about five months before his death, the Word of God came with power, and made him tremble and be much afraid. From that time he began to pray, and seek the Lord in earnest; and has given satisfactory evidence of his being a brand plucked out of the burning: he prayed, as our Natives observed, night and day to God for the pardon of his sins, and to wash his soul in the blood of Christ, and to prepare his soul for heaven, and for a new and good heart, and not to permit him to go to hell, but to take his soul to heaven. He had peace and joy, at times, in believing, as well as fears and doubts at others. Our Natives were surprised to see him so calm and cheerful in the prospect of death and labouring under bodily pain, and say that he is gone to heaven, for they remarked that his end was peace.



MEMOIR OF JOHN ARCH, A CHEROKEE.

The death of this Young Man, with a few particulars, will be found noticed at p. 549 of our Volume for 1825. The American Board of Missions have lately published a Memoir, the substance of which we shall here lay before our Readers.

John Arch was born about the year 1797. His mother died when he was very young; and his father taught him scarcely any thing, except to hunt deer and other wild animals of the forest.

When he had become fully instructed in the art of hunting, and old enough to travel all day through the woods with a gun on his back, his father bought him a good rifle, and bade him seek his own support. He was remarkably successful in hunting, always killing more game than his companion, and received a great deal of praise whenever he returned to the village: it was customary for two to hunt in company, though each retained without division whatever game he had himself acquired. The last year which he spent as a hunter, however, he had a poor gun, and then his companion succeeded better than himself; which so mortified him, that he was ashamed to return home, and resolved to hunt no more. In speaking of this period of his life, five years afterward, he said, the world then appeared empty and vain—life seemed a burden. A deep melancholy seized upon his spirits, and nothing could afford him relief. This was in the year 1818, when he was about twenty-one years of age.

Going, soon after, with several of his countrymen, to Knoxville, in East Tennessee, he there met one of the Assistant Missionaries among the Cherokees. The Missionary soon perceived that John was desirous of learning to read, and advised him to apply for admission to the school at Brainerd. He was so much interested in the prospects thus opened before him, that he could not wait to revisit his home; but travelled through the woods, nearly a hundred miles, to the late Mr. Hicks's—well known to the patrons of the Cherokee Mission, as an excellent Christian Chief; and there inquired the way to the Missionary School.

His dress and appearance, when he came to Brainerd, shewed at once that he belonged to the most uncultivated portion of his tribe: he had spent so

many years in savage life, that the Missionaries received his application with reluctance; but, having heard his story, and noticed the marks of intelligence which his countenance exhibited, they consented to take him on trial. He informed them, that, having lived on the borders of North Carolina, and near the white people, he had attended school a short time when quite young, and had learned the letters of the alphabet. After his removal from school, he studied his spelling-book till it was worn out, and had ever since desired to learn to read; but, being too poor to support himself at school, and having worn out his book, he had relinquished the hope of learning, and nearly forgotten all that he had known. He once travelled to Washington, where he received some tokens of kindness from Mr. Madison, then President of the United States: but it was the state of despondency, into which he had been thrown by his unprosperous pursuit of the chase during one whole hunting season, which was the principal cause of his looking for enjoyment beyond the confines of his native forests; and it was his interview with the Missionary at Knoxville, which had led him to determine on cultivating his mind at school.

His views on religious subjects, before and after his coming to Brainerd, as he subsequently described them to one of the Missionaries, were as follows—

He always believed, that there was a "Great Being above," but supposed that He took little or no notice of His creatures here below. With regard to man, his prevailing impression was, that when he died he ceased to exist, and that there was no future state. He had heard it said, however, that men lived after death, and that the good went to a place of happiness, and the bad to a place of misery; and he sometimes thought this might be true: but he was persuaded, he said, if this was true, he must go to the place of misery; for he was bad, and had no idea that his character could be changed.

Not long after his coming to Brainerd, he was convinced that there was a future state of rewards and punishments; but he saw not how any, who had been once sinners, could be pardoned and saved. On this account, he became very much distressed: and the more he saw of his own sinfulness, the more distressed he was; until he began to wish that he had never known any of these things. He had, indeed, heard the Missionaries say that the greatest of sinners could be saved through the blood of Christ; but he did not believe it: in his apprehension it seemed plain, that the sinner could not become holy, and thus gain

admittance to heaven. When, however, the method of salvation, as revealed in the Gospel and exemplified in the experience of good men, was more fully explained to him, he saw his error. But, perceiving in himself a repugnance to this method, that repugnance seemed to him more criminal than all his other sins, and his distress became almost insupportable. One whole night he lay awake, as he said, expecting sudden destruction; and such was his terror, that he trembled all the while, to use his own comparison, like one in an ague. But, in the morning, a new scene opened: then the way of salvation through the Lord Jesus appeared perfectly reasonable, and exactly suited to his case; and the thought of being saved in that way, and in no other, gave him unspeakable joy.

"From that time," says one of the Missionaries, who knew him well, "John Arch lived a consistent Christian."

Near the close of the year 1819, ten months after John entered the school, his father came to take him home; and was not easily diverted from his purpose: he was unwilling that his son should be so far from him. This was a season of severe trial to John: he loved his father, and was desirous to please him: he loved his Saviour, also, and was willing to leave all for his sake. Anxiety to be qualified for usefulness among his countrymen, was his ruling passion. Happily, the Old Man, after spending several days with the Missionaries, was so wrought upon by kindness and persuasion, that he consented to leave his son in the school.

About this time there was an occurrence which strongly developed the character of this Young Man. One of his schoolmates wrongfully accused him of doing an improper act: conscious of innocence, and yet not having the means of exculpation at command, he could not well brook the charge: that evening and night he was missing, and it was supposed he had absconded; but, in the course of the forenoon, he made his appearance. On being questioned respecting his absence, he made this reply—"I felt angry, and knew that it was wicked: but I could not suppress it. I, therefore, went to the Saviour, that he might reconcile my heart." He had spent the night in devotion.

Being now able to read and write with tolerable correctness, and possessing naturally a good judgment, John was employed, with another Young Cherokee, to assist one of the Missionaries in preparing an Elementary School-book in

Cherokee, which was afterwards printed. About the same time, he was examined as to his religious attainments, and was admitted a Candidate for Christian Baptism. In February 1820, he passed through a second examination, particularly with respect to the nature and design of baptism; and the members of the Church being fully satisfied, as to his knowledge of the doctrines of the Gospel and the genuineness of his piety, he was baptized on the 20th. On that occasion, the Missionaries made these remarks—

When we consider the manner of his coming among us, but little more than a year ago, from the most distant and most ignorant part of his tribe; having no one to encourage him, and having barely heard that there were people here who would teach him—and when we think, also, of his diligence in study, the progress which he has made, and his apparent devotedness to God—we are led to hope, that, in due time, he will prove a blessing to his people.

John was not received into full communion till some time had elapsed after his baptism; as the Missionaries at Brainerd, in imitation of the Moravians, or, perhaps, of the ancient customs of the Christian Church, had interposed a time for further probation and instruction, between baptism and admission to the Lord's Supper.

It having been resolved to establish a School at Creekpath, about 100 miles west of Brainerd, Mr. Butrick was appointed to that service, and was permitted to take John Arch with him as an assistant. On the 18th of March, they arrived at the place of their destination. The Cherokees commenced the preparations which they had engaged to make for a school with promptness, and conducted them with zeal; and a school was soon opened with the fairest prospects: the people of all ages seemed anxious to learn; and some were disposed to serious inquiry as to their spiritual interests. John was wholly devoted to his work; and pursued it with judgment, intelligence, and delightful animation.

In the autumn, John visited his father and other relatives. The sight of their moral degradation called up the tenderest feelings of his heart; and he warned them of the scenes and events of a future world. At first, he was listened to with a silent amazement—then, with uneasiness—and, at length, some left the house. He then proposed prayer; and,

while he was praying, others retired, till he was left almost alone. These things greatly discouraged him; and, for a time, he knew not what to do: but he finally resolved to be familiar and cheerful in his address, whenever he went among his people: and to converse respecting their hunting and other customary avocations, until he had secured their confidence, and then to introduce divine subjects as they were able to bear them.

About this time, he had the satisfaction of witnessing an important step taken by his people in the career of improvement. The National Council divided their country into Eight Districts—appointed four Circuit Judges—laid a general tax to build a Court House in each district—and took such other measures as were deemed necessary to facilitate and secure the administration of justice: this incipient jurisprudence secured the respect of the people. The Council also engaged to furnish such of the young men of the Nation as should learn any trade with a set of appropriate tools, as soon as they were qualified to commence business.

When Mr. Potter took charge of the station of Creekpath, in January 1821, John Arch appears to have returned to Brainerd with Mr. Butrick, and there to have pursued his studies, and discharged the duties of an interpreter, until October, when he again went to Creekpath at the request of Mr. Potter.

In January 1822, he accompanied Mr. Butrick on a tour of two months to some of the most important places in the Nation. The distance travelled in this tour was above 500 miles.

John was now brought into close connection with the Missionaries as interpreter; an employment for which he was well qualified, by his good sense, his sound judgment, his acquaintance with the Gospel, his familiarity with English and Cherokee, and the deep interest which he felt in the present and eternal welfare of his countrymen.

In the autumn of this year, John accompanied one of the Assistant Missionaries to a place called Willstown, near the western limits of the state of Georgia, to aid in forming a Missionary Station there. The year had not expired, before he was engaged in active measures with a view to another Station further east, near the E-tow-ee or Hightower River, and about 75 miles from Brainerd:

he made one or two journeys to the place, in order to consult with the chiefs and other leading men: wicked white men had taken much pains to prejudice and mislead the minds of these people, and to some extent had succeeded; but John finally made them understand and pursue their best interests.

During the winter, he accompanied Mr. Chamberlain in several tours. On this occasion, he said, he distinctly perceived a gradual increase of religious light among the people, as he approached a Missionary Station, and a gradual diminution as he receded; until, at considerable distances, he often seemed to have come into total darkness: but he added, that the people everywhere have a disposition to hear the preaching of the Gospel, and he greatly desired to spend his days in proclaiming it to them. He was willing to devote his life to the employment of Interpreter, if that was best; but he would do any thing in his power to become qualified to be himself a Minister of the Gospel.

In the spring of 1823, a Missionary Station was commenced in the neighbourhood of Samuel J. Mills, and called Haweis. The agency of John Arch was employed, though to a less extent than in respect to the Stations above mentioned, the previous agency of Mills having rendered it unnecessary.

There is no doubt but he was active and useful during all the following summer, but nothing worthy of notice is recorded.

In October, he made a circuit through the eastern part of the Nation, on a visit to his relatives and the friends of his early years. He was delighted to see the change which had taken place among them, since his visit a year before. He no longer found them averse to instruction: the inmates of almost every cabin were disposed to serious inquiry. He declared that the Cherokees in all that part of the Nation were ready to receive the Gospel; and so animated was he by the discovery, that he desired to go and spend a year among his countrymen in the wilderness of the Arkansas, to assist in making them ready also.

He returned to Brainerd by way of Newtown, or New Echota, the seat of the Cherokee Government, and where the Cherokee Printing-establishment now is, and spent a Sabbath with the National Council; which had ordered, that no

business should be done in the Council, and no secular work in the neighbourhood of the Council, on the Sabbath. He said he found every one cleanly dressed on that day; and that the observance was apparently strict and solemn.

In the spring of 1824, John accompanied the Corresponding Secretary of the Board to several places in the Cherokee Nation; and, through a part of Alabama and Mississippi, to Mayhew, in the Choctaw Nation. During this journey of 400 miles or more, in the course of which visits were made to a considerable number of families in the White Settlements, to several Missionary Stations, and to many of his own people, he was everywhere treated with respect, and everywhere left a favourable impression of his character. He was a pattern of mildness and amiableness, in his whole conduct.

At the close of the year, John went to Willstown, to travel as Interpreter with Mr. Chamberlain, who resided at that Station. This connection subsisted till his fatal illness left him no longer the ability to labour for the good of his beloved people.

The disease of which he died, which was the dropsy, began to assume a serious aspect in March 1824; when he found himself unable to render Mr. Chamberlain the usual assistance. He employed himself, however, in translating the Third Chapter of John into Cherokee: he wrote it in the syllabic alphabet invented by George Guess: the translation, thus written, was received with wonderful avidity; and was soon copied, as was supposed, some hundreds of times, and read by multitudes: all who understood both languages, strongly approved of it.

In April, his health was better, and he resumed his usual labours. He rode with Mr. Chamberlain to Brainerd, 50 miles distant; having considerable intercourse with Natives by the way: but the exertion was too great. At Brainerd he was afflicted with a hæmorrhage, which constrained him to relinquish, in great measure, the hope of life; and he expressed the wish, that he might spend the residue of his days at that place. He said, he came first to Brainerd—there he received his education—there he was brought to the knowledge of the Saviour—and there he desired to die. He was not left in doubt, as to the disposition of his Missionary Friends at that

Station to render him every attention in their power.

He had not been long there, before he received a kind invitation from Dr. Stout, of Athens, in Tennessee, about 60 miles distant, to spend some time under his care: he was accordingly taken to Athens, and received temporary relief from a surgical operation; but the physician was soon convinced that his case was hopeless; and no sooner did John learn this fact, than he determined, if possible, to return to Brainerd. He commenced the journey on horseback, hoping to be able in that way to travel 14 miles, to the Cherokee Agency: the motion of the horse, however, was too violent for his enfeebled frame; and, after going six miles, he was obliged to stop. The family, in which his lot was now cast for a week, knew his character, and treated him with the utmost kindness: at the end of the week, one of his brethren came for him from Brainerd, and conducted him, by easy stages, to that beloved spot.

In June, two days before his death, he was visited by Mr. Chamberlain, and was greatly animated by the interview. He told Mr. Chamberlain that he had often heard about Ministers visiting the sick and dying; but he never knew before what a comfort it was to receive such a visit. He declared repeatedly that he was entirely willing to trust himself, in life and death, to the disposal of his Almighty Saviour. Indeed, his peace of mind was uninterrupted to the last.

He died calmly, on the 18th of June 1825. When told, just before his decease, that the pains which he felt were those of dissolution, and that in a few minutes more he would be in eternity, his countenance indicated great pleasure; and, raising his hand, he said, "Well, it is good!" These were the last words which he was heard to utter.

Mr. Chamberlain speaks of him in the following manner:—

He, indeed, sleeps in the dust; but his memory will ever be dear to all his Missionary Brethren. He has been a warm friend to us, and to the Cause in which we are engaged; and his loss will be severely felt. We feel ourselves admonished by this stroke. Perhaps we relied too much upon him; for we almost felt that the work could not go on without him.

Mr. Butrick gives the following testimony—

This dear brother, from his conversion till his death, was a general example of piety.

Though he was not perfect, yet I cannot now look back upon his life, and point out any particular stain in his Christian Character. He appeared sensible of his obligations to do what he could for the salvation of his people; but, having less confidence in his own judgment than in that of those who had more experience than himself, he chose to be directed in his labours by the proper authority of the Mission; and, when thus directed, he did not complain, nor seem to suppose that his opinion would have been preferable. In this he was a reproof to many of his Missionary Brethren.

He was not inaccessible to pride and vani-

ty; yet these passions no sooner gained admittance into his heart, than they became the occasion of his humiliation before God. For this reason, I think none of his brethren ever found it necessary to reprove him for self-sufficiency or stubbornness.

He was peculiarly anxious to maintain the honour of the Missionary Character among his people, and to shield the Christian Name from reproach. Wherever he went, by answering objections, exposing calumnies, and exhibiting the excellencies of the religion of Christ, he left a sweet savour, to the honour of his God, and the great benefit of his Christian Brethren.

## Proceedings and Intelligence.

### United Kingdom.

#### ANNIVERSARIES.

THE practice, to which we referred in the remarks at p. 221 of our last Volume, of opening the Annual Meetings of Societies with PRAYER, is happily become very general: in various instances, also, the most active friends of the respective Institutions have previously assembled, in considerable numbers; and, after breakfasting together, have united in humbly invoking the Divine Blessing on the various Meetings and Societies. An improvement in the spirit of the Meetings appears to us to be manifestly in progress, and may be reasonably expected where such a course of preparation is pursued.

#### SUNDAY-SCHOOL SOCIETY.

##### FORTY-THIRD ANNIVERSARY.

THE Meeting was held, on Wednesday Evening the 29th of April, at the London Coffee House, Ludgate Hill; the President, the Marquis of Cholmondeley, in the Chair. Collection, 4l. 15s.

#### Movers and Seconders.

Rev. Dr. Thorpe; and Rev. Dr. Bennett—  
Rev. R. Roberts; and W. B. Garney, Esq.—  
Mr. W. F. Lloyd; and Mr. W. Wilson, Sunday-School Missionary—  
and Joseph Maitland, Esq.; and Dr. Rennie.

#### Resolution.

—That, while this Meeting rejoices that not less than a Million of Children are now instructed in Sunday Schools in the United Kingdom, they are deeply convinced that the means at present employed are still very inadequate to the exigencies of the case; and that much remains to be done, in the establishment of New Schools and in supporting and encouraging those which already exist, before Religious Instruction can be brought within the reach of every child in the British Dominions; an object this Society would ever keep in view.

#### State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions .....	99	0	6
Donations and Collections .....	42	9	0
Legacy .....	10	0	0
Dividends and Interest .....	206	14	8
	£358	4	2

#### Payments of the Year.

Bibles and Testaments .....	523	17	4
Elementary Books .....	254	11	0
Salaries, Rent, and Incidentals ..	108	12	6
Total .....	£887	0	10

#### Summary of the Year.

New Schools established, 264; containing 30,000 Scholars—additional aid given to 89 Schools, containing 11,000 Scholars—Books, distributed: Spelling-Books, Alphabets, and Primers; 39,828 English, and 11,916 Welsh—Bibles; 720 English, and 115 Welsh—Testaments; 3852 English and 1040 Welsh.

#### Summary View of the Society.

Total Schools assisted, 7597—Total Scholars, 672,624—Total Books distributed: Spelling-Books, Alphabets, and Primers, 774,608; Bibles, 10,289; Testaments, 129,441.

## IRISH SOCIETY.

## SEVENTH ANNIVERSARY.

ON Wednesday Morning, the 29th of April, a Sermon was preached at St. John's Chapel, Bedford Row, by the Rev. J. H. Stewart, M.A.; and another on the Evening of the 30th, at St. Clement Danes, by Rev. H. Budd, M.A. On Friday, the 1st of May, at Twelve o'Clock, the President, the Lord Bishop of Lichfield and Coventry, took the Chair at the Annual Meeting, held in Freemasons' Hall.

*Movers and Seconders.*

Bishop of Chester; and Rev. G. Hazlewood, from Dublin—Earl of Harrowby; and Rev. Jones Alcock, of Bantry—Hon. and Rev. Gerard T. Noel; and Rev. Daniel Wilson—Rev. Dr. Singer, from Dublin; and Rev. Hugh McNeile—H. Drummond, Esq.; and Dr. Stepford, of Letterkenney—and Captain Gambier, R.N.; and Rev. Mr. Evans.

*Resolution.*

—That the Irish Society of London has, at this time, peculiar claims on the Protestant Community, to enable it to diffuse Protestant Principles, in the circulation of the Bible throughout Ireland.

*Summary View of the Society.*

Receipts of the Year, 4327*l.*; Payments, 4767*l.* 15*s.* — Schools, 326; Pupils, 19,312; Adults, 14,709—Books distributed: Bibles, 847; Testaments, 2040; Portions of the Old Testament, 223; Portions of the New, 6777; Prayer-Books, 48; Primers, 10,997; Vocabularies, 315.

WESLEYAN MISSIONARY SOCIETY.  
ANNIVERSARY.

SERMONS were preached before the Society—by Rev. Robert Newton, of Liverpool, from Psalm cxlii. 4, at the City-Road Chapel, on Thursday Evening, April 30th—by Rev. James Parsons, of York, from Psalm lxxii. 19, on Friday Morning, at Great-Queen-Street Chapel—and, in the Evening of that day, at Hinde Street Chapel, by Rev. John Storry, from Ps. lxxii. 17, 18.

On Sunday, the 3d of May, 108 Sermons were preached for the Society, in 52 Chapels of the Wesleyan Methodists in and near London.

The Annual Meeting of the Auxiliary Society for London was held in Great-Queen-Street Chapel on

the Evening of the 29th of April, Lancelot Haslope, Esq. in the Chair; and that of the Society, in the City-Road Chapel, on Monday the 4th of May, the Earl of Mountcashel in the Chair.

*Movers and Seconders.*

Right Hon. Sir G. H. Rose, K.G.H., M.P.; and Rev. James Parsons, of York—Rev. Elijah Hoole, from Madras; and W. Wilberforce, Esq.—James Heald, Esq. of Stockport; and Rev. Robert Newton—Rev. Jabez Bunting, President of Conference; and Rev. Theodore Dury—Rev. T.H. Squance, formerly of Ceylon; and Rev. Richard Reece—and Lancelot Haslope, Esq.; and T. Allan, Esq.

*Resolutions.*

—That this Meeting acknowledges, with gratitude to God, from whom alone proceedeth all good, the extensive success with which the Wesleyan Missionaries have been favoured, in their numerous and widely-extended spheres of action.

—That this Meeting is anxiously desirous, that opportunities of instruction should be afforded to the Adult and Juvenile Slave Population of all the British Colonies: and is, therefore, gratified by learning that the Wesleyan Missionaries, in the West Indies and other Colonial Settlements, direct their special attention to the children of Slaves, by sedulously endeavouring to teach them to read; and, by a regular perusal of the Holy Scriptures in every School, imbuing their minds with sacred and moral principles.

—That this Meeting, deeply affected with the moral degradation and ignorance of a vast proportion of the Population of the Globe, and recognising the immediate interposition of Divine Providence in the importunate and repeated entreaties for Missionaries, both from countries hitherto unvisited by them and from Stations already occupied, regards it as an imperative duty to become co-workers with God in the extension of the Gospel to destitute myriads of Pagan Idolaters, by contributing the pecuniary means of sending forth those zealous and self-denying men whom God hath raised up and prepared for Missionary Labour and Enterprise.

Sales of Ladies' Work, at the City-of-London Tavern, on the 28th and 29th of April, produced nearly 300*l.* The total Collections, including this sum, amounted to about 1450*l.*

## HIBERNIAN SOCIETY.

## TWENTY-THIRD ANNIVERSARY.

A SERMON was preached for the Society, at St. Bride's, Fleet Street, on Tuesday Morning, the 28th of April, by the Hon. and Rev. B. W. Noel

M.A. from 2 Cor. ix. 7. Collection 54l. 10s. including 31l. 10s. Donations.

The Annual Meeting was held, at Twelve o'Clock on Monday the 4th of May, in Freemasons' Hall; Lord Bexley in the Chair. Collection, 248l. 9s. 3d.

#### *Movers and Seconders.*

Viscount Lorton; and Rev. J. W. Cunningham—Lord Mount Sandford; and Rev. Lundy Foot, of Dublin—James Cummings, Esq. of Cork; and Rev. Chambre Townsend, of Clonakilty, near Cork—Hon. C. J. Shore; and Hon. and Rev. Gerard T. Noel—Rev. G. Clayton; and Rev. Dr. Stopford, of Letterkenny—Rev. Dr. Singer; and Rev. H. Lyte, of Brixham—Rev. Dr. Thorpe; and W. Wilberforce, Esq.—and Rev. Hugh McNeile; and Hon. James King.

#### *Resolutions.*

—That this Meeting gratefully acknowledge the goodness of God in crowning the labours of this Society with such encouraging success; and pledges itself to renewed exertions to extend the Society's present System to those parts of Ireland where it is still comparatively unknown.

—That the present circumstances of Ireland especially call for an increasing number of Adult Schools and Scripture Readers, in both the English and Irish Languages; and that it is highly important to improve the openings which now offer.

#### *Summary of the Year.*

Day Schools, 630; containing 47,916 Scholars—Sunday Schools, 408; with 16,740 Scholars—Adult Schools, 261; with 10,364 Scholars—Irish Classes: Schools, 53; with 924 Scholars. Total, 1352 Schools and 76,444 Scholars; being an increase (see p. 599 of our last Volume) of 306 Schools and 9118 Scholars—Of the 630 Day Schools, 316 are under the superintendence of Clergymen of the Established Church, 15 under that of other Ministers, 215 in connection with Noblemen and Gentlemen, and 84 have no regular Patrons or Visitors, being remote from resident Gentlemen or Clergy—Inspectors, 16—Scripture Readers, 50—English or Irish Bibles distributed, 4552; Testaments, 18,414: Total, from the beginning, 209,390 copies.

#### *State of the Funds.*

Receipts of the Year.	£.	s.	d.
Collection at 22d Anniversary ...	153	19	8
Annual Subscriptions .....	704	5	9
Donations and Life Subscriptions, ..	1160	10	0
Auxiliaries and Collections .....	3770	7	6
Legacies .....	19	19	0
Dividends .....	16	16	0
Contributions in Ireland .....	1685	18	9
	7511	16	8
Sale of Books .....	86	8	8
Total .....	£.7598	5	4

#### *Payments of the Year.*

Salaries of Schoolmasters, Readers, Inspectors, and Agents .....	5799	7	1
Rent and Repairs of School-Houses, ..	186	19	3
Printing and Stationery .....	773	11	6
Travelling Expenses .....	469	8	2
School Expenses .....	202	19	9
Salaries and Poundage .....	881	12	5
Sundries .....	603	17	6
Total .....	£.8917	15	8

#### *CHURCH MISSIONARY SOCIETY. TWENTY-NINTH ANNIVERSARY.*

The Annual Sermon was preached at St. Bride's Church, Fleet Street, on Monday Evening, the 4th of May, by the Rev. Joseph Henderson Singer, D.D. Fellow of Trinity College, Dublin, from Ezek. xlvii. 8.

The Annual Meeting was held at Eleven o'Clock on Tuesday, the 5th of May, in Freemasons' Hall. The President, Admiral Lord Gambier, G.C.B. in the Chair.

#### *Movers and Seconders.*

Bp. of Chester; and Rev. T. Mortimer—Bp. of Calcutta; and Rev. G. Hazlewood, Assistant Secretary of the Hibernian Auxiliary—Bp. of Winchester; and Rev. R. W. Sibthorp—W. Wilberforce, Esq.; and Matthew Gibson, Esq. from Calcutta—and Rev. Joseph Fenn; and the Hon. and Rev. G. T. Neel.

The Meeting was addressed, also, by the Rev. W. Jowett, who detailed the state and prospects of the Mediterranean Mission; and by the Rev. Dr. Singer.

#### *Resolutions.*

—That the Meeting desires to ascribe to the gracious Providence and Blessing of God, that success which has attended the Society's Foreign Operations, as well as the large increase to its Income which marked the close of the year just terminated.

—That the Society desires to render its special acknowledgments to Almighty God, for the signal blessing vouchsafed to the labours of the Society's Missionaries in Tinian, and for the encouraging indications in the New-Zealand and North-West-America Missions.

—That the trials encountered from year to year in carrying on the operations of the Society in its different Missions, and particularly during the last year in Northern India and in the Island of Antigua, should impress on the minds of its friends our entire dependence on Almighty God, who, while He exercises our faith and patience, encourages us to hope that even adverse occurrences shall be overruled for the ultimate good of His Church.

—That the encouragements which it pleases God to vouchsafe to His Church in the present day, and the trials with which he per-

mits it to be exercised, call on this Meeting again to urge on the friends of the Society the duty of earnest and unceasing Prayer for those gracious influences of the Holy Spirit whereby alone the object of this and every Christian Society can be attained.

*State of the Funds.*

*Receipts of the Year:*

Paid direct to the Society:	£.	s.	d.
Congregational Collections,	633	19	3
Benefactions.....	2388	9	11
Annual Subscriptions.....	1328	6	0
Legacies.....	2558	0	1
Cingalese School-Fund....	15	0	0
Native-Fem.Schools in India,	499	2	4
Allepie Schools, India.....	46	0	0
Contrib.through Associations, 45,184	18	10	0
Interest on Gov. Securities,	453	17	8
	53,107	14	1
Sale of Publications.....	68	5	3
	53,175	19	4
On Account of Institution..	499	8	8
Gross Total....	£53,675	8	0

Deduct—			
Cost of Publications for Collectors and Contributors.....	2202	11	7
Institution Fund. 499	8	8	
	2702	0	3

Net Total for Gen. Purposes, £50,973 7 9

*Payments of the Year:*

Missions—	£.	s.	d.
West-Africa.....	3276	15	8
Mediterranean.....	2640	18	8
North-India.....	8435	14	2
South-India.....	8486	3	9
West-India.....	1212	13	11
Ceylon.....	5069	2	2
Australasia.....	6440	13	11
West-Indies.....	1166	17	0
North-West-America.....	617	12	9
Missionaries and Students—			
Maintenance, Clothes, Books, Stationery, Travelling-Expenses of Candidates and Students, with Taxes, Coals, and Incidentals.....	2316	2	8
Salaries of Principal, and Oriental and Classical Tutors.....	900	0	0
Sick and Disabled Missionaries, Widows, Families, &c.	3077	4	0
Books for Libraries.....	151	4	0
Publications—			
Printing 11,750 Copies of the 28th Ann Publication.....	675	0	0
Miscellaneous Printing.....	116	1	9
Sundries—			
Association Expenses, Salaries, Poundage, Rent, Taxes, Postage, and Incidentals.....	4088	19	3
Total Payments in the Year, £48,671	3	8	

The Collection at the Church, including the usual Benefaction of 50*l.*, was 204*l.* 2*s.* 10*d.*; and that May, 1829.

at the Hall, 154*l.* 9*s.* 9*d.*—making a total of 358*l.* 12*s.* 7*d.*

*BRITISH & FOREIGN BIBLE SOCIETY.  
TWENTY-FIFTH ANNIVERSARY.*

THE Meeting was held on Wednesday the 6th of May, at Eleven o'Clock, in Freemasons' Hall; the President, Lord Teignmouth, in the Chair.

*Movers and Seconders.*

Bp. of Lichfield and Coventry; and Bp. of Chester— Bp. of Winchester; and Bp. of Calcutta—Rev. Dr. Singer, Secretary of the Hibernian Auxiliary; and W. Wilberforce, Esq.— Rev. Wm. Jowett; and Rev. J. C. Reichardt, Missionary to the Jews—Rev. Dr. Townley; and T. Fowell Buxton, Esq. M.P.—Rev. John Burnet, of Cork; and Rev. Andrew Brandram—and Rev. T.S. Grimshawe; and Bp. of Winchester.

The Meeting was also addressed by the Rev. John Hands, Missionary from Bellary.

*Resolution.*

—That, upon a review of the Proceedings of this Institution during the past Year, this Meeting would devoutly acknowledge the Gracious Hand of Almighty God, as manifested in the blessings which have attended them; and commends to his merciful direction and favour the future labours of the Society.

*State of the Funds.*

*Receipts of the Year:*

	£.	s.	d.
Annual Subscriptions.....	1912	14	0
Donations and Life Subscriptions, 2582	17	7	
Legacies.....	5413	1	9
Dividends and Interest.....	1601	17	11
Auxiliary Societies.....	38,183	7	1
	44,693	18	4
Sale of Scriptures, &c. ....	41,565	12	2
Total....	£86,259	10	6

*Payments of the Year:*

Printing the Scriptures:	£.	s.	d.
English, Irish, Welsh, and Gaelic.....	59,661	2	10
Other European Languages, 17,926	15	0	
Languages of Asia, Africa, and America.....	4263	10	3
Printing Paper, for Bibles and Testaments in Foreign Languages, and for Miscellaneous Printing.....	10,716	11	4
Stipends and Expenses of Agents for Foreign Parts...	3325	14	6
Travelling Expenses.....	913	16	0
Sundries—Including Salaries, Poundage, Insurance, Freight, Taxes, Depository, Postage, and Incidentals.....	7324	17	0
Total....	£104,132	6	11

The Society is under Engagements to the amount of 28,532*l.* 3*s.* 3*d.*



**PRAYER-BOOK AND HOMILY SOCIETY.**  
SEVENTEENTH ANNIVERSARY.

THE Annual Sermon was preached, at Christ Church, Newgate Street, on Wednesday Evening, May the 6th, by the Bishop of Lichfield and Coventry, from 2 Tim. i. 13. Collection, 27l. 3s. 7d.

The Meeting was held on the 7th, in Freemasons' Hall, at Twelve o'Clock; the President, Lord Bexley, in the Chair. Collection and Donations, 81l. 3s. 9d.

*Movers and Seconders.*

Rev. R. P. Beachcroft; and Rev. J. H. Stewart—Rev. Edwin Sidney; and Rev. Dr. Singer—Rev. Edward Bickersteth; and Hon. and Rev. Gerard T. Noel—Rev. C. J. Hoare; and Rev. W. Jowett—Rev. W. Marsh; and Rev. John Hatchard—and Rev. C. C. Townsend; and Rev. Daniel Wilson.

*State of the Funds.*

Receipts of the Year:	£.	s.	d.
Annual Subscriptions.....	801	19	6
Donations.....	140	5	8
Associations:			
Free Contributions, 103	5	8	
Payment for Books, 131	12	3	
	234	17	11
Congregational Collections.....	188	2	5
For Supply of Ireland.....	31	11	2
For Supply of Seamen.....	108	18	6
For Foreign Objects.....	60	5	7
	1566	0	9

Sale of Prayer-Books & Homilies, 622	19	9	
Total.....	£.2189	0	6

Payments of the Year:	£.	s.	d.
Eng. Prayer-Books & Homilies, 1121	3	7	
Printing Reports and Circulars, Stationery, Advertisements, &c.	177	5	1
Travelling Expenses.....	83	9	4
Salaries.....	322	0	0
Rent, Taxes, and Sundries.....	165	12	5
On Acct. of Books sent to Ireland,	26	9	8
Supply of Seamen.....	66	7	10
Foreign Objects.....	337	11	11
Total.....	£.2299	19	10

The Society is indebted 61l. 16s. 6d. and is under Engagements to the amount of 925l. 8s. 2d.

**UNITED BRETHREN.**  
LONDON ASSOCIATION.

ON Thursday Morning, the 7th of May, a Sermon was preached at St. Clement Danes, by the Hon. and Rev. Gerard T. Noel, M.A. from Rom. viii. 35. *Who shall separate us from the love of Christ?* Col. 23l. 12s. 9d On the Evening of the

8th, another was preached at Spaffields Chapel, by the Rev. Rowland Hill, from Is. xi. 9. Col. 26l. 10s. 7d.

*State of the Funds.*

Receipts of the Year:	£.	s.	d.
Annual Subscriptions.....	286	11	6
Donat. and Individual Collections, 237	0	11	
Collections on Journeys.....	1333	11	1
Auxiliaries.....	1172	3	10
Legacy.....	90	0	0
For West-Indies Separate Fund, 103	6	2	
For New Station, Irwin, Jamaica, 1031	4	9	
For W.-Indies School-Houses, &c. 247	16	9	
Sundries.....	35	10	4
Total.....	£.4537	5	4

*Payments of the Year:*

Brethren's Society for the Furtherance of the Gospel.....	3719	5	0
Travelling Expenses, and Supplies for Churches & Chapels..	286	14	10
Reports and other Publications...	171	7	4
Rent, Salaries, and Sundries....	359	18	2
Total....	£.4537	5	4

**JEWS' SOCIETY.**

TWENTY-FIRST ANNIVERSARY.

A SALE of Ladies' Useful Work, held in Freemasons' Hall, on the 29th of April, produced the net sum of upward of 40l.

On Thursday Evening, the 7th of May, the Annual Sermon was preached, at St. Paul's, Covent Garden, by the Rev. Charles Jerram, M.A. from Neh. vi. 3. Col. 20l. 8s.

On Friday, the 8th, at Twelve o'Clock, the Annual Meeting was held in Freemasons' Hall; the President, Sir Thomas Baring, Bart. M.P. in the Chair. Col. 104l. 7s.

*Movers and Seconders.*

Bishop of Lichfield and Coventry; and Rev. William Jowett, from Malta—Hon. and Rev. Gerard T. Noel; and Rev. J. C. Reichardt, one of the Society's Missionaries—Rev. C. Simeon; and Rev. J. W. Cunningham—Rt. Hon. Sir G. H. Rose, K.G.H. M.P.; and Rev. Daniel Wilson—and H. Drummond, Esq.; and Rev. W. Marsh.

*Resolutions.*

—That this Meeting rejoice to learn that the Circulation of the Scriptures in various languages among the Jews continues to increase throughout the sphere of the Society's labours; and they desire to promote, to the utmost of their power, a full and free distribution of the Sacred Volume among this people, with earnest prayer that it may have free course and be glorified.

—That the Jews resident within this kingdom have a peculiar claim on the sympathies, prayers, and exertions of British Christians; that this Meeting hear with pleasure of the

increasing efforts of this Society in their behalf; and trust that the faith, and zeal, and Christian love of all the professed friends of Israel will yet be called into much more lively exercise.

—That, while this Meeting acknowledge the Christian Obligation and Privilege of using with zeal and activity the means placed by the great Lord of All at the disposal of His servants for promoting the spiritual welfare of the House of Israel, they would seriously consider that the best means are only effectual by His appointment, who has said that He will be inquired of by His people to do these things for them.

—That, in acknowledging the kind services of all persons who have aided this cause by their influence or their exertions, this Meeting desire to give all the glory to God, who has made them willing to seek His people's good, and in their work gives them an abundant reward.

#### State of the Funds.

Receipts of the Year:	£.	s.	d.
Annual Subscriptions.....	841	3	0
Donations and Life Subscriptions, 571	8	8	
Auxiliary Associations, &c. ....	10,468	11	8
Legacies.....	230	8	8
Hebrew-Scripture Fund.....	503	0	1
Foreign-Mission & School Fund, 184	12	3	
Palestine-Mission Fund.....	31	2	3
Interest, &c.....	190	4	6
	13,020	11	1
Sale of Books.....	109	4	1
<b>Total...£.</b>	<b>13,129</b>	<b>15</b>	<b>2</b>
Payments of the Year:			
Jewish Children.....	1824	3	8
Adult Jews, aged or infirm.....	111	1	0
Foreign Missions and Schools..	5553	16	10
Seminary .....	1229	9	10
Hebrew Scriptures.....	1127	13	7
Tracts, Reports, Expositors, &c.	985	3	6
Episcopal Chapel.....	170	12	5
Salaries, Travelling Expenses,			
Rent, Taxes, and Incidentals. 2317	5	7	
<b>Total...£.</b>	<b>13,319</b>	<b>6</b>	<b>5</b>

#### BRITISH & FOREIGN SEAMEN'S & SOLDIERS' FRIEND SOCIETY.

##### ANNIVERSARY.

THE Annual Meeting was held on Friday Evening, the 8th of May, at the City-of-London Tavern; Hon. Captain Frederick Noel, R. N. in the Chair.

##### Movers and Seconders.

Rev. Richard Marks; and Rev. J. B. Shennstone—Rev. Horace Montague; and Rev. Mr. Wake—Rev. R. Kemp; and Rev. C. Wollacott—Capt. E. Smith, R.N.; and Rev. John Clementson—T. Thompson, Esq.; and Rev. Joseph Irons—Capt. G. Gambier, R.N.; and Lieut. Brown, R.N.—H. Thompson, Esq.; and Mr. T. Phillips— and Rev. G. C. Smith; and Lieut. Justice, R. N.

##### Resolutions.

—The numerous disasters through which

Sailors perish by famine, by fire, by foundering, by pirates at sea, by shipwreck, by climate, and by a thousand horrid temptations on the sea-coast—should produce the deepest sympathy in the heart of every British Christian, and excite the most ardent desires and energies to communicate religious instruction among them, that they may be prepared, through faith in the atonement of Jesus Christ, for the violent deaths to which they are thus exposed.

—Mariners are of the utmost importance in the Navy of this kingdom; to guard our shores, protect our merchant shipping, defend our extensive colonial possessions, and command the respect (through Divine Goodness) of all the nations of the earth. Seamen are, also, of the greatest consequence to this country, to facilitate and maintain our intercourse daily with all nations; and to promote the unparalleled extent of the imports and exports of Great Britain, which, in the beginning of the Seventeenth Century, were about seven millions of pounds, and last year amounted to one hundred millions. Our Sailors, therefore, demand of us every possible exertion for their temporal, spiritual, and eternal welfare.

—Sailors are essential to all the Foreign Operations of the Bible Society, the Religious-Tract Society, the Jews' Society, the Prayer-Book-and-Homily Society, the Church Missionary, the London Missionary, the Wesleyan Missionary, the Baptist Missionary, and the Moravian Missionary Societies. Without Sailors to advance the commerce of the country, they could not have friends: without Sailors to navigate our ships, and persevere through all the dangers of the ocean, not a Bible, Prayer-Book, Tract, Report, Homily, or Missionary, could be sent out of the country, or a line of intelligence be brought to the country. If, in the order of Divine Providence, our Sailors are thus essential to our Religious and Benevolent Associations, surely it becomes England to promote the preaching of the Gospel, and Bethel Meetings for prayer and supplication among them.

—Sailors, circumnavigating the globe and visiting every Sea-port and Sea-coast in the World, are the representatives of the country. How injurious to foreigners, and how disgraceful to the country, has been the example of swearing sailors, drunken sailors, fornicating, adulterous, and Sabbath-breaking sailors! On the contrary, if the ordinary means of religious instruction should be favoured with the same Divine Blessing as attends those means in villages at home and in Missions abroad, Sailors would become the most valuable and useful representatives of British Christians to all nations; and thus prove what Messiah declared of the Sailors of Galilee, *the salt of the earth, and the light of the world*; and the most valuable auxiliary to all Bible, Mission, and Tract Societies, in evangelizing the whole population of the globe.

—This Meeting is grateful to Almighty God for the extraordinary success which His

has bestowed on the British and Foreign Seamen's and Soldiers' Friend Society, during the past year; by the Divine Blessing, upon the several Stations, Agents, Magazines, Day and Sunday Schools, the several operations of the Society, and by the assistance it has rendered to the Destitute Sailors' Asylum, and the honour from God conferred upon the Institution to originate during the past year three Maritime Societies of great promise, viz. "The Sailors' Home," or Royal Brunswick Maritime Establishment; the Sea and River Tract Society and Thames Mission; and the Sailors' Orphan House Establishment for Fifty Seamen's Orphan Boys and Fifty Orphan Girls.

—This Meeting sincerely regrets that so large a portion of the Community of Great Britain are still insensible to the dangers, the importance, and the claims of Sailors; but rejoices in the increased activity of Ministers and Christians in the United States of America, who are erecting Mariners' Churches and promoting Maritime Establishments through the whole line of the Union, extending along a coast of about one thousand miles, from New York in the Atlantic to New Orleans in the Gulf of Florida.

#### *State of the Funds.*

The Receipts of the Year were 3462*l.* 0*s.* 9*d.* After deducting the Payments, there was a Balance in hand of 64*l.* 10*s.* 6*d.* The Society is in debt to the amount of 1500*l.*

#### **BRITISH & FOREIGN SCHOOL SOCIETY.**

##### **TWENTY-FOURTH ANNIVERSARY.**

THE Annual Meeting was held at Twelve o'Clock on Monday the 11th of May, in Freemasons' Hall; Lord John Russell, M.P. in the Chair. Collection, 25*l.* 13*s.* 6*d.*

#### *Movers and Seconders.*

C. Barclay, Esq. M.P.; and T. Spring Rice, Esq. M.P.—W. Wilberforce, Esq.; and Rev. Dr. Philip—Rev. Rowland Hill; and Rev. Joseph Fletcher—Rev. John Burnet, of Cork; and Captain Irvine, R.N.—Rev. Mr. Edwards, of Watford; and John Labouchere, Esq.—and John Labouchere, Esq.; and W. Allen, Esq.

The Meeting was also addressed by James Barber, Esq., Ambassador from the United States.

#### *Resolutions.*

—That this Meeting, sensible that the British Government has its surest basis in the general piety and intelligence of the Country, rejoices in the continuance of His Majesty's liberal patronage of an Institution, established under the benign auspices of his Royal Father, for the express purpose of promoting these ends.

—That this Meeting, having heard with great satisfaction of the increased attention

paid by the various Countries to the Moral and Religious improvement of the Labouring Classes, trusts that, in the quiet exercise of these important public duties, each may be abundantly blessed with internal prosperity, and with the friendship and respect of all other Nations.

#### *State of the Funds.*

The Receipts of the Year were 2615*l.* 6*s.* 5*d.* and the Payments 2412*l.* 1*s.* 1*d.* The Contributions for discharging the debt of the Society amounted to 2456*l.*; with which sum the Committee have been enabled to liberate the Institution from all claims, leaving a surplus of 298*l.* 16*s.* 11*d.* applicable to its general objects.

#### **PORT-OF-LONDON & BETHEL-UNION SOCIETY.**

##### **ELEVENTH ANNIVERSARY.**

THE Annual Meeting was held at Twelve o'Clock on Monday the 11th of May, at the City-of-London Tavern; the Earl of Clarendon in the Chair. Collection (including 13*l.* 4*s.* 6*d.* for the Merchant-Seamen's Orphan Asylum), 91*l.* 8*s.* 11*d.*

#### *Movers and Seconders.*

Lord Mount Sandford; and Capt. Edward Smith, R.N.—Rev. R. Vaughan; and Rev. A. Van Deuse, of Ostend—Rev. Dr. Andrews; and Rev. James Upton—Rev. J. Deering; and Joseph Maitland, Esq.—and R. H. Marten, Esq.; and John Jacob, Esq.

#### *Resolutions.*

—That this Meeting contemplates, with adoring gratitude to Almighty God who has promised that *the abundance of the Sea shall be converted unto the Lord*, the progress of spiritual illumination among Seamen, through the operations of this and similar Institutions; and rejoices that the claims of this once neglected class of the Great Human Family are becoming, in an extended degree, the object of Christian sympathy, compassion, and effort.

—That this Meeting—deeply conscious of the moral and social evils, which still remain, and are increased and perpetuated by the circumstances, pursuits, and habits of Seamen; of the perils which constantly threaten their present and future happiness; and of the importance of their becoming evangelized to the interests of Nations and the success of Missionary Enterprises—earnestly implores the co-operation of all Denominations of Christians in the great work to which this Society is devoted, by supplying its pecuniary resources, commending it to the Throne of the Heavenly Grace, and aiding its success by their personal exertions and

influence; that the knowledge of the Lord may extend, not only to those of the ends of the earth, but to those who are far off upon the sea.

#### *State of the Funds.*

The Receipts of the Year, including a Legacy of 1000*l.* by a Lady, amounted to 1737*l.* 6*s.* 4*d.*; and the Payments to 1441*l.* 12*s.* 5*d.*

#### *Sermons.*

On Tuesday Morning, the 12th of May, a Sermon was preached on board the Floating Chapel, by the Rev. E. Andrews, LL.D., of Walworth, from John vi. 37; and another, in the Afternoon, by the Rev. John Hunt, of Chelmsford, from Ps. xcvi. 5. Collections, 25*l.* 9*s.* 2*d.*

#### *SUNDAY-SCHOOL UNION. ANNIVERSARY.*

THE Annual Meeting was held on Tuesday Morning, the 12th of May, at half-past Six o'Clock, at the City-of-London Tavern; W.B. Gurney, Esq. in the Chair. Collection, 37*l.* 1*s.* 10*d.*

#### *Movers and Seconders.*

Rev. Dr. Philip; and Rev. S. Hillyard, of Bedford—Rev. Dr. Bennett; and Rev. John Hands, from Bellary—Rev. H. F. Burder; and Rev. H. Townley—Rev. G. Mundy, from Chinsurah; and Rev. D. Davis, of Carmarthenshire—and Rev. Mr. Shearman, of Reading; and Rev. John Edwards.

Mr. Wilson, the Sunday-School Missionary, who travels in furtherance of the Society's objects, strongly urged the extension of Sunday-Schools, from the destitute state of many parts of the United Kingdom.

#### *Resolutions.*

—That the labours of the Sunday-School Missionary during the past year fully shew the importance of those objects to which his attention is devoted, and present a powerful claim on the liberality of all the friends of Sunday Schools—that the Thanks of this Meeting be given to those Friends who have supported the Sunday-School Missionary—and that the special contributions of the Public be solicited to this important effort to promote the cause of Religious Education throughout the country.

—That the increase of General Knowledge renders it of especial importance that Scriptural and Religious Education should be promoted by the most efficient means, not only among Sunday Scholars, but also among all ranks of the rising generation and that the establishment of Bible Classes is earnestly recommended to the Ministers of the Gospel,

as a most important means of usefulness to the Young themselves, and as adapted to prepare them to become well-qualified Sunday-School Teachers.

#### *State of the Funds.*

Receipts of the Year:			
	£.	s.	d.
Contributions.....	251	1	1
Sale of Publications.....	5024	19	10
Total.....	£.5276	0	11

#### *Payments of the Year:*

	£.	s.	d.
Publications.....	4309	0	0
Agent & Sund. Sch. Missionary,	264	0	0
Grants to Schools and Societies,	193	9	4
Rent and Sundries.....	336	17	1
Total.....	£.5103	12	11

#### *Summary.*

Sunday Schools in Great Britain and Ireland, reported, 9328—Teachers, upward of 90,000—Scholars, 979,093; being an increase of 62,104—Publications sold in the Year, 880,853.

#### *SPANISH AND FRENCH TRANSLATION. SOCIETY.*

#### *THIRD ANNIVERSARY.*

At this Seventh Anniversary of the Society as it respects Spanish Translations, but the Third as it regards the united objects, the Sermon was preached, at St. John's Chapel, Bedford Row, on Tuesday Morning, the 12th of May, by the Rev. Daniel Wilson, from Isaiah vi. 6—8. Collection, 27*l.* 17*s.* 8*d.*

At the Annual Meeting, held after Service in the Vestry, the Meeting was addressed by the Rev. C. Scholl, the Rev. H. Raikes, the Rev. M. Barde from Geneva, and the Rev. Francis Cunningham. Contributions were received amounting to 43*l.* 9*s.* The Receipts of the Year, including 103*l.* 6*s.* 8*d.* the amount of Sales, were 415*l.* 16*s.* 8*d.*; and the Payments, 348*l.* 18*s.* 8*d.*

The Foreign Proceedings of the Society were detailed at pp. 357, 358, 469—471 of our last Volume: the following extracts from the Report will shew the measures pursued at home.

The Committee have, during the year, printed in Spanish 1000 copies of the First, and the same number of the Second Volumes of Cooper's Practical Sermons—1500 of Gurney's Letter on the Evidences, Doctrines, and Practical Operations of Christianity—100, as a spec-

men, of a Selection from Dr. Carvagat's Metrical Version of the Psalms: and they have reprinted Bp. Porteus's Summary of the Evidences of Christianity, and Dr. Villaneuva's Tract recommending the Reading of the Holy Scriptures, 2000 copies each: these make a total of 5600 copies printed in Spanish during the last year, and of 17,100 since the formation of the Society. The greater part of the books have been sent to South America and Mexico. A remittance of 33*l*. 6*s*. 8*d*. has been received from Buenos Ayres on account of books sold; and by the accounts of sales made up to Dec. 31, 1828, it appears that there is a balance in hand of 296 dollars 4 rials. From Mexico, also, a remittance of 70*l*. has been received; and further sales have been made, the particulars of which have not arrived.

With regard to the French department of the Society, accounts were received in August from Paris, that 819 copies of the Translation of Scott's Commentary on St. Matthew had been sold, and that the Work was received with marked approbation. The Rev. Mr. Monod very earnestly urged your Committee to proceed in the translating of a further portion, and recommended the publication of a Part every six months. From other communications it appeared, that unless the Committee undertook to prosecute the design, an attempt would be made to do it by incompetent persons. Mr. Monod also stated, that, if the Committee could provide for the expense of translation, he thought that the proceeds of sales would defray the charge of paper and printing. These considerations led the Committee to direct their attention to the subject; and, on communicating the same to some benevolent friends, one liberally engaged to contribute 20*l*. per annum for three years to this particular object, another 10*l*., and two others 3*l*. each. With this encouragement, your Committee immediately entered into an engagement for the translation of the Epistle to the Romans, which is just completed, and after due revision will be committed to the press.

#### NAVAL & MILITARY BIBLE SOCIETY.

##### FORTY-NINTH ANNIVERSARY.

The Annual Meeting was held at Twelve o'Clock on Tuesday, the 12th of May, in Freemasons' Hall; Lord

Viscount Lorton in the Chair. Collection, 150*l*. 9*s*. 7*d*.

#### Movers and Seconders.

Lord Calthorpe; and Colonel Broughton, H. E. I. C.—Lient. Col. Phipps, H. E. I. C.; and Captain Lord Byron, R. N.—Captain Sir Edward Parry, R. N.; and Rev. Richard Marks—Earl of Roden; and Captain Saurin, R. N.—Captain G. Gambier, R. N.; and Rev. George Clarke, Chaplain of the Military Asylum—Hon. Captain Noel, R. W.; and Rev. John Burnet, of Cork—W. Wilberforce, Esq.; and Hon. and Rev. Gerard T. Noel.

#### Resolutions.

—That this Meeting witness, with heartfelt pleasure, the continued and increasing desire manifested in the Army, and among Sailors generally, for supplies of the Holy Scriptures; and, while they lament that the exertions of the Committee are still impeded by the want of adequate funds, they would pledge themselves, in dependence on the Divine Blessing, to renewed efforts in obtaining and placing at the disposal of the Committee additional pecuniary support.

—That this Meeting learn with satisfaction, that Auxiliaries or Associations have been formed at the following places during the past year; viz. Chatteris, St. Ives, St. Neots, Nottingham, Lincoln, Cheltenham, Alford, Manchester, and Liverpool; and, while they would entreat the prayers of their friends for a continuance of the Divine Blessing on the future efforts of the Society, they would respectively urge upon the Clergy and Ministers generally, upon Naval and Military Officers, and upon all who have it in their power, to aid the means now vigorously employed for supplying our Brethren the Sailors and Soldiers of Britain with the Holy Scriptures.

#### Summary.

Receipts of the Year, 3771*l*. 18*s*. 8*d*.—Payments, 3795*l*. 4*s*. 11*d*.—Debt due from the Society, 704*l*. 5*s*. 3*d*.—Bibles and Testaments circulated, 10,283.—Total Bibles and Testaments circulated by the Society, 280,693.

#### Sermon.

On Wednesday Morning, the 13th of May, a Sermon was preached at St. John's Chapel, Bedford Row, by the Rev. J. H. Stewart, from Is. lv. 10, 11. Collection, 34*l*. 2*s*. 6*d*.

#### NEWFOUNDLAND SCHOOL SOCIETY.

##### SIXTH ANNIVERSARY.

The Annual Sermon was preached, on Tuesday Evening, the 12th of May, at St. Paul's Church, Covent-Garden, by the Hon. and Rev. Gerard T. Noel, from John xvii. 3, with Matt. xi. 25. Collection, 39*l*. 13*s*. 6*d*.

The Meeting was held at Twelve o'Clock, on Wednesday the 13th of

May, at the London Coffee-House; Right Hon. Lord Bexley in the Chair. Collection, 46l. 0s. 11d.

*Movers and Seconders.*

Lord Mount Sandford; and Rev. Edwin Sydney, of Acle, Norfolk—Rev. David T. Jones, from the Red-River Settlement; and Rev. John West, Rector of Chettle, Dorset—John Labouchere, Esq.; and Rev. John Hatchard—Rev. John Peers; and Rev. T. Sims—and John Wells, Esq. M.P.; and Rev. W. Way.

*Resolution.*

—That, with sincere gratitude to Almighty God, this Society acknowledges the success which has hitherto attended its exertions, in educating the Poor of Newfoundland; and, seeing how large a prospect of usefulness is presented to them in the neighbouring Continent, they feel encouraged to complete the original design of the Institution, by extending its operations over the whole of the British Colonies in North America.

In conformity with this Resolution, the Society has adopted the following name—"The Newfoundland and British-North-America Society for Educating the Poor."

*State of the Funds.*

The Receipts of the Year were 1914l. 8s.; and the Payments 1828l. 10s. 2d.

LONDON MISSIONARY SOCIETY  
THIRTY-FIFTH ANNIVERSARY.

*Sermons.*

ON Monday Evening, the 11th of May, the Rev. Dr. Bennett preached, at the Poultry Chapel, to the Members of the Juvenile Auxiliary Societies, from Ps. cx. 3.—On Wednesday Morning, the 13th, at Surrey Chapel, the Rev. John Burnet, of Cork, preached from 1 Cor. i. 21.—On the Evening of the same day, at the Tabernacle, the Rev. W. Lucy, of Bristol, from Zech. x. 8.—On Thursday Evening, at Craven Chapel, the Rev. Dr. David Dickson, of Edinburgh, from Rom. x. 1.—and, on Friday Morning, at the Church of St. Barnabas, King Square, Goswell Road, the Rev. Joseph Julian, of Trimley, near Ipswich, from 1 Cor. xv. 25.

*Annual Meeting.*

THE Meeting was held on Thursday, the 14th of May, at Ten o'Clock, at the City-Road Chapel; W. Alers Hankey, Esq., the Treasurer, in the Chair.

*Movers and Seconders.*

Rev. John Clayton, jun.—Rev. Dr. Philip—T. F. Buxton, Esq. M.P.—Rev. John Haude, Missionary from Bellary—Rev. James Dixon, of the Wesleyan Society—W. Wilberforce, Esq.—Rev. Joseph Julian—Rev. Mark Wilks, of Paris—John Thomas, Esq. of the Madras Civil Service—Rev. John Burnet, of Cork—Rev. John Campbell—Rev. John Morrison—Rev. G. Mundy, Missionary from Chissaurah—Rev. Adrian Van Dienne, of the Netherlands' Missionary Society—Mr. Alderman Venables—and Rev. Dr. Dickson, of Edinburgh.

*Resolutions.*

—That this Meeting receives with deep grief the painful communication of the death of the Rev. Daniel Tyerman, while faithfully discharging the duties of his appointment in the Island of Madagascar, on the 30th of July last: and, while it bows with submission to the Divine Will, it feels the deepest sympathy with the bereaved family in the heavy loss which it has sustained. The Meeting would also record its sentiments of respect for the memory of Radama, the late king of Madagascar, whose efforts for the improvement of his people will confer honour on his character. These and other bereavements which the Society has experienced, evince the importance of an increased measure of fervent and united prayer for the Divine Blessing on the work in which this and all similar Societies are engaged.

—That this Meeting desires devoutly to acknowledge the Divine Goodness to the Society in its general operations during the past year; and especially in the happy results of its efforts, for the protection of the Civil and Religious Liberty of the Aboriginal Inhabitants of South Africa. This Meeting is also desirous to express its cordial Thanks to Thomas Powell Buxton, Esq. and the other Members of the House of Commons, who advocated the recognition of those liberties by the British Government. It would further record its sense of obligation to His Majesty's Administration, for the liberal and beneficent spirit which it evinced in adopting the Resolution of the House, by which that object was obtained; and for various important acts of favour towards the other objects of the Society, in that quarter of the world.

—That this Meeting feels it incumbent to express its concern on hearing of the continued disproportion between the Income of the Society and the Expenditure of its extended and diversified operations; and earnestly recommends to the Friends of the Missionary Cause in every part of the United Kingdom to use their most strenuous endeavours to raise New Supporters of the Society,

so as to obviate the necessity of curtailing its operations.

Three Young Frenchmen, appointed by the French Protestant Missionary Society to labour in South Africa, having been presented to the Meeting, the following Resolution was suggested by the Chairman, and adopted, with great expression of feeling, by the Meeting:

— That this Society receives with the most lively satisfaction, at its present Anniversary, the three first Missionaries, sent forth by the Protestant Churches in France to the work of Missions to the Heathen—especially, as their labours are intended to be collateral to those of the Missionaries of this Society in South Africa; and it wishes them the most abundant success, at the particular stations to which Divine Providence may conduct them.

#### *State of the Funds.*

The Total Receipts of the Year were 41,803*l.* 2*s.* 11*d.*; and the Payments, 47,275*l.* 5*s.* 7*d.* The Receipts consisted of the following sums: Contributions, Legacies, and Dividends, 39,396*l.* 4*s.* 7*d.* — Contributions for Special Objects, 1112*l.* 2*s.* — Contributions toward the Deficiency of 1826 and 1827 in the Funds, 1294*l.* 16*s.* 4*d.*

#### *Collections at the Anniversary, May 1829:*

	£.	s.	d.
Poultry Chapel .....	46	12	6
Surrey Chapel .....	423	8	1
Tabernacle .....	76	13	8
Annual Meeting .....	428	5	2
Craven Chapel .....	60	13	9
St. Barnabas's Church .....	70	0	0
Slon-Chapel Communion .....	67	10	0
Orange-Street-Chapel Ditto .....	73	2	10
Kennington-Chapel Ditto .....	44	3	6
Tonbridge-Chapel Ditto .....	22	1	6
St. Thomas'-Square-Chapel (Hackney) Ditto .....	50	0	0
Silver-Street-Chapel Ditto .....	34	1	9
Hanover-Chapel (Peckham) Ditto .....	20	8	6
Total .....	£.1417	1	3

#### **SAILORS' HOME.**

##### *Formation and Object of this Society.*

THIS Society was formed at a Meeting held at the City-of-London Tavern, on the 8th of January last, for the purpose of providing and maintaining an Asylum for Sailors, in which they might be secured against the arts of those who lie in wait to prey upon them. With this

view, a Fund had been opened in August, and the Lease and Materials of the late Brunswick Theatre, near Wellclose Square, had been purchased: it was intended to erect there suitable buildings for a Receiving and Shipping Dépôt, a Distressed Sailors' Refuge, and a Sea-Boys' Rendezvous; under the name of the "Sailors' Home, or Royal Brunswick Maritime Establishment." The Receipts had amounted to 1700*l.* 16*s.* 8*d.*, and the Payments to 1546*l.* 1*s.* 1*d.*

#### **FIRST ANNIVERSARY.**

This was held on Thursday, the 14th of May, at Twelve o'Clock, in Freemasons' Hall; Lord Viscount Mandeville in the Chair. Collection, 138*l.* 7*s.* 3*d.*

#### *Movers and Seconders.*

Rev. Richard Marks; and James Tudor, Esq.—Rev. Horatio Montague; and Rev. Edward Ward, Vicar of Iver—Captain Bazafette R.N.; and Captain Richard Saumarez, R.N.—Hon. and Rev. Gerard T. Noel; and Rev. John Hatchard—S. Codner, Esq.; and Captain G. Gambier, R.N.—and Richard Mathews, Esq.; and Hon. Captain Frederick Noel, R.N.

#### *Resolutions.*

— It has long been notorious, that British Sailors were proverbially thoughtless, and improvident, and licentious: the vilest persons who subsist on human infirmity and guilt have taken advantage of those habits; and, preying upon the wages or share-money of Seamen, have assiduously promoted their ruin. But, as religion and morality have produced a beneficial change in the habits of Sailors in the north of England, who are forming Benefit-Societies for themselves and families, it is of the utmost importance that a generous public, in this great Metropolis, should provide some general Sailors' Home, for all the Sailors who come from abroad; that their habits also may be changed, and that they be instructed how to make provision both for time and eternity.

— The exigencies of the country requiring Seamen as fast as they could possibly be obtained, Character in a Sailor has been little valued: if he could "hand, reef, and steer," this seemed all that was desirable; and Crimps have been long accustomed to recommend men to ships simply as good Seamen, without a moment's concern whether they were good Christians. The time is now arriving, when Character will be thought of some importance, both in the Navy and Merchant-Sea-Service; and the Sailors' Home will be admirably adopted to form and preserve the Sailors' Character.

— The awful increase of crime in the Me-

ropolis, and the strong recommendation of the British Senate respecting some remedial measures being adopted to suppress vice and promote general morality, render the project of erecting a Building, as a Sailors' Home, an object of national importance that cannot fail of being useful to man and honourable to God.

— This Meeting is deeply affected with the statements in the Public Address of the Royal Brunswick Maritime Establishment, respecting the conduct of Sailors abroad: and while they do most deeply deplore such immorality in their sea-faring countrymen, they are increasingly convinced that such a disgrace ought to be wiped off from such a Missionary Nation as Great Britain; and that the establishment of a Sailors' Home, to promote religion and morality, must essentially contribute to raise the character of the Nation abroad as well as at home.

— The experiment made in the Destitute Sailors' Asylum, of Christian decorum and behaviour, among the most wretched inmates, who have been gathered out of the public streets, is a striking proof of what may be done by treating Sailors with proper kindness and religious attention. There is, therefore, every reason to believe that they will gratefully appreciate the importance of a Home being provided to rescue them from immorality, and provide them with a hiding-place from the wind and a covert from the storm.

— Sailors shipped from the Intended Building, decent, clean, and well-provided, with chest and bedding, and of good character, will be a great comfort to the Officers of the Navy, or the East-India and Merchant Service; and of essential importance to Merchants, Ship-Owners, and Underwriters, as to their property; and to Passengers of all descriptions, with reference to their persons and luggage, because of the sobriety, civility, diligence, and vigilance, which those men may display to preserve the ship and property, and faithfully, loyally, and conscientiously to discharge their duty. Thus will England have the glory (under God) of presenting a new race of Seamen to the world at large.

#### *State of the Funds.*

The Receipts since the Meeting in January had been 96*l.* 1*s.* 6*d.* and the Payments 122*l.* 2*s.* 7*d.*

#### RELIGIOUS-TRACT SOCIETY.

##### THIRTIETH ANNIVERSARY.

ON Thursday, the 7th of May, at Eleven o'Clock, a Meeting was held for the Western Part of the Metropolis, at Willis's Rooms, King Street, St. James's; the Marquis of Cholmondeley in the Chair: Collection, 65*l.* 11*s.* The usual Annual Meeting took place, at half-past Six May, 1829.

o'Clock in the Morning of the 15th of May, at the City-of-London Tavern; Thomas Pellatt, Esq. Treasurer, in the Chair: Collection, 60*l.* 2*s.* 6*d.*

#### *Movers and Seconders.*

##### *At the Western Meeting.*

Rev. W. Marsh; and Rev. John Hatchard—Rev. W. Jowett; and Rev. Joseph Hughes; supported by Rev. Dr. Steinkopf—Rev. Daniel Wilson; and Rev. John Burnet, of Cork—Rev. Rowland Hill; and Rev. W. Orme; supported by Rev. Dr. Henderson—and Hon. and Rev. B. W. Noel; and Rev. H. D. Leves.

##### *At the City Meeting.*

Rev. Richard Marks; and Rev. Dr. Philip—Rev. Dr. Bennett; and John James, Esq.—Rev. John Dyer; and Rev. S. Hillyard—Rev. W. Jowett; and Rev. Robert Ashton—Rev. John Handa, from Bellary; and S. Fletcher, Esq. of Manchester—Rev. Horatio Montague; and Rev. Dr. Cox—and Captain Dyer, R. N.; and Rev. John Campbell.

#### *Resolutions.*

##### *At the Western Meeting.*

— That the circulation, since the year 1799, of ONE HUNDRED AND THIRTY MILLIONS of Publications in FORTY-EIGHT Languages, demands the gratitude of all persons who are seeking the Diffusion of Religious Truth in the world.

— That the progress of Education, and the increase of Readers among the lower classes of society, call on Christians to employ the Press to a greater extent than hitherto, in order to check the circulation of injurious Works, and advance the knowledge of pure and undefiled religion.

— That the publication at Malta of important Works in several languages, by different Societies labouring there, points out that station as one of great importance for the operations of the Religious-Tract Society; and the Meeting rejoices, that, during the past year, the sum of 200*l.* has been voted for printing and circulating Tracts in the Modern-Greek and Arabic Languages; trusting that the Society will be able, in future, to continue and increase its grants for these important objects.

— That this Meeting expresses its gratitude to Almighty God, that the light of the glorious Gospel has been conveyed, through Religious Publications, to the Chinese in Malacca, Pinang, Singapore, Java, and other places in the Eastern Archipelago, and, through them, into the vast Empire of China itself: and also rejoices in the exertions of the Society for Hindoostan, Spanish America, the West Indies, and the Continent of Europe; and strongly recommends enlarged exertions in behalf of these important objects.

##### *At the City Meeting.*

— That the efforts of the Society in promoting the circulation of Religious Tracts in the Chinese Language, and the appropriation



of Two Thousand Pounds to that object since 1816, call for the grateful acknowledgments of this Meeting; and that while they are encouraged in reviewing the past, they trust that the enlarged liberality of the supporters of the Institution will enable the Society to meet the demand for Religious Works in the Chinese Archipelago, and particularly in the Kingdom of Siam.

—That this Meeting have heard with pleasure of the wide circulation of English Publications during the past year; and, convinced of the great utility of distributing Religious Publications by loan, strongly recommend the friends who have adopted the plan to persevere in it, assured that it will eventually have a most beneficial influence on the increasing population of the country, and tend to check the progress of crime among the lower classes of society.

—That this Meeting highly approve of the numerous Grants which have been made to India, and also of the publication of Children's Books in the Spanish Language; and that the entire destitution of Juvenile Books in South America, where nine-tenths of the readers are young people, strongly points out the value of these efforts, and the necessity of their being continued and increased.

—That this Meeting desire to acknowledge the entire inefficiency of all the means employed by the Society, without the influences of the Holy Spirit; and pray for the effectual Blessing of God on all the varied operations of the Institution, and that it may be made the means of bringing sinners to the knowledge of Jesus Christ.

#### *State of the Funds.*

Receipts of the Year:	£.	s.	d.
General Contributions .....	3451	3	10
Stereotyping particular Works .	584	0	0
Legacies .....	1190	0	0
	5225	3	10
Sale of Publications .....	17,244	5	7
Total .....	22,469	9	5
Payments of the Year:	£.	s.	d.
Cost of Publications and Charges of Management .....	19,393	8	11
Gratuitous Issues, with Incidentals .....	3248	18	3
Total .....	22,642	7	2

#### *EPISCOPAL FLOATING CHURCH SOCIETY.*

##### *FIRST ANNIVERSARY.*

A NOTICE of the formation and objects of this Society appears at p. 198. On Tuesday the 18th of May, at Twelve o'Clock, the First Annual Meeting was held, at the Crown and Anchor Tavern in the Strand; Lord Bexley, one of the Vice Presidents, in the Chair. Col-

lection, including Donations, 32*l.* 13*s.*

#### *Movers and Seconders.*

Lord Radstock, Captain R.N.; and Rev. Robert Higginson—Captain Saurin, R.N.; and J. E. Gordon, Esq. R.N.—Hon. Granville Dudley Ryder; and Rev. H. Raikes—Rev. James Hough, Chaplain of the Floating Church; and Rev. W. Gurney—Captain G. Gambier, R.N.; and Rev. W. Carpenter—Rev. David Ruell; and Rev. John Channing Abdy—and Dr. Malcolm Ross; and Lord Radstock.

#### *Resolutions.*

—That this Meeting rejoices at the prospect of promoting the Religious Instruction of our Seamen by the Ministry of the Established Church; while, at the same time, it acknowledges with thankfulness the exertions of Ministers of other Communions in this most important but difficult field.

—That this Meeting has the greatest hopes of extensive benefit to Seamen, from the visits paid to them by the Minister on board their own ships, with the view of impressing on their minds the duty and advantage of attending on Public Worship; and has the greatest confidence in the success of his labours.

—That this Meeting rejoices in the prospect of the establishment of an Institution called "The Sailors' Home" in the vicinity of the "Floating Church," whose object is to erect a large building to give lodging to several hundred sailors, where they can be protected from the impositions and snares to which they are now exposed; and contemplates, with great satisfaction, the facilities which it will afford to the designs of this Society.

#### *State of the Funds.*

The Receipts, including a Balance of 318*l.* 16*s.* 6*d.* in hand at the beginning of the year, were 1367*l.* 14*s.*, and the Payments, 1723*l.* 19*s.* 6*d.*—leaving a Balance against the Society of 356*l.* 5*s.* 6*d.*; which, with arrears of Salary due to the Chaplain, form a debt of 506*l.* 5*s.* 6*d.*

We cannot but hope that this Society will be speedily relieved from its present embarrassment, and a permanent Income secured to it fully adequate to its important objects. His Majesty has been pleased to take the Institution under his patronage: the Archbishop of Canterbury has accepted the office of President; and the Bishops of London, Winchester, and Lichfield and Coventry, with a number of Lay Peers, are Vice-

**Presidents.** From the Public Bodies connected with the City and Port of London the design meets with support; but to the general and continued aid of benevolent persons, those more especially who are of the Established Church, the Committee must look to give it, under the Divine Blessing, permanence and efficiency.

#### PEACE SOCIETY.

##### THIRTEENTH ANNIVERSARY.

THE object of this Society, which has just held its Thirteenth Annual Meeting, is the promotion, chiefly by circulating and enforcing pacific principles, of Permanent and Universal Peace. The Meeting took place on Tuesday Evening, the 19th of May, in the Friends' Meeting House, in White-Hart Court, Lombard Street; Dykes Alexander, Esq. in the Chair. Collection (the first which has been made at the door at the Annual Meetings) 33*l.* 11*s.* 2*d.*

#### Movers and Seconders.

John Scott, Esq.; and Rev. Dr. John Pye Smith—Rev. James Crabb; and Mr. H. Dunn—Rev. John Dyer; and Joseph Gurney, Esq.—John Bowring, Esq.; and Mr. J. R. Wilson—and Rev. James Hargreaves; and Mr. Thomas Sturge.

#### Resolutions.

—That this Meeting views, with gratitude to the Almighty, the increasing conviction, which the practical truths of the Gospel, inculcated by the Peace Societies, are making on the minds of men; evinced by the extended circulation of the Tracts which advocate them, and by the expression of opinion in the Public Press of this country, of America, and of France.

—That the present aspect of the times is a powerful call on the Christian to a faithful discharge of his duty, by inculcating the meek and forbearing principles of his Divine Master; thus making his light so to shine before men, that they may glorify their Father who is in heaven.

—That as the principles of this Society on the subject of War are derived from Divine Revelation, so the Christian may confidently anticipate the day when they will be universally adopted.

#### Summary.

Receipts of the year, 612*l.* 10*s.* 7*d.*—Payments of the year, 607*l.* 14*s.* 10*d.*—Tracts printed in the year, 43,000; sold and distributed, 40,500.—Total printed, 445,750.

#### PHILO-JUDEAN SOCIETY.

##### THIRD ANNIVERSARY.

THE Meeting was held, at Twelve o'Clock on Thursday the 21st of May, at the Crown and Anchor in the Strand; Henry Drummond, Esq., Treasurer, in the Chair. Collection, including 9*l.* 9*s.* Subscriptions, 44*l.* 7*s.*

#### Movers and Seconders.

Captain G. Gambier, R.N.; and Mr. H. Abrahams, of the Jewish Nation—Lord Viscount Mandeville; and Mr. E. H. Simon, of the Jewish Nation—John Tudor, Esq.; and Dudley Percival, Esq.—Hon. J. J. Strutt; and Rev. Hugh M'Neile—Rev. Mr. Rees; and Hon. and Rev. Gerard T. Noel—and Rev. S. R. Maitland; and Rev. E. Man-nering.

#### Resolutions.

—That this Meeting rejoice in the decided indications for the better, manifested in the condition of the Hebrew Nation; and hail such tokens as intimations from Divine Providence of the approach of that period when the fig-tree of Judah, putting forth its buds and shooting forth its blossoms, shall bear ripe fruit.

—That however feeble have hitherto been the efforts of this Society, this Meeting are grateful for prospects opened by the assistance of kind friends: and at the same time feeling them yet very inadequate to the importance of the object, strongly recommend the formation of Auxiliaries in the cities of London, Westminster, Bristol, Canterbury, Lincoln, Gloucester, Norwich, and York; and in the towns of Bury St. Edmund, Newcastle, Northampton, Southampton, and Stamford, where the Jews have in former times been more especially plundered of their property, and persecuted even to death.

—That this Meeting, sensible of the injuries inflicted on the Hebrew Nation throughout the World, but more especially of those perpetrated in our own country, is desirous of publicly confessing how greatly we have ourselves, and our Fathers before us, sinned in this respect.

#### State of the Funds.

Receipts of the Year:	£.	s.	d.
Subscriptions.....	44	18	0
Donations.....	32	2	0
Collections.....	98	0	8
Sundries.....	25	0	0

#### By Ladies' Association:

Subscriptions.....	44	18	6
Donations.....	27	0	0
Collections.....	18	13	7
Clapham Auxiliary.....	20	0	0
Sale of Rev. W. Marsh's Sermon.....	10	10	0

Total.....£321 7 9

Payments of the Year :	£.	s.	d.
Distressed Cases.....	71	12	8
Conferences, Meetings, Sermons, &c.	75	5	3
Reports, Circulars, and Incidentals	36	11	3
By Ladies' Association :			
Distressed Cases.....	96	19	2
Printing.....	10	10	6
Rent and Incidentals.....	16	16	10
Total.....	£.307	15	8

## CONTINENTAL SOCIETY.

## ELEVENTH ANNIVERSARY.

SERMONS were preached—on Monday, the 4th of May; at St. Saviour's Church, Southwark, by the Rev. Hugh McNeile, M.A., from Matt. xxiv. 30. *And they shall see the Son of Man coming in the clouds of heaven with power and great glory*: Collection, 38*l.* 1*s.* 11*d.*—on Tuesday Evening, the 19th of May, at Orange-Street Chapel, by the Rev. Rowland Hill, from 1 Thess. i. 8.: Collection, 15*l.* 7*s.* 8*d.*—and, on Wednesday Evening, the 20th, at the National Scottish Church, Regent Square, by the Rev. Dr. David Dickson, of Edinburgh, from 1 Pet. iv. 10.: Collection, 13*l.* 6*s.* 1*d.*

On Thursday, the 21st of May, at Twelve o'Clock, the Annual Meeting was held in Freemasons' Hall; the President, the Hon. J. J. Strutt, in the Chair: Collection, 51*l.* 6*s.*

*Movers and Secondors.*

Captain G. Gambier, R.N.; and Rev. C. S. Hawtrej—Rev. Horatio Montague; and Rev. Dr. J. P. Smith—Hon. and Rev. Gerard T. Noel; and H. Drummond, Esq.—and Rev. J. H. Stewart; and Rev. Hugh McNeile.

*Summary.*

Receipts, 1866*l.* 10*s.* 8*d.*—Payments, 1734*l.* 18*s.* 8*d.*—Agents, increased from 19 to 29.

We regret that a copy of the *Resolutions* at the Meeting could not be procured in time for the press.

## BRITISH REFORMATION SOCIETY.

## SECOND ANNIVERSARY.

A SERMON was preached at St. Paul's, Covent Garden, on Thursday Evening the 21st of May, by the Rev. G. Hamilton, M.A., Rector of Killermogh, Ireland, from 1 Pet. iv. 11. *If any man speak, let him speak as the oracles of God.*

On Friday, the 22d of May, at Eleven o'Clock, the Annual Meeting was held in Freemasons' Hall; Viscount Mandeville in the Chair. Collection, 77*l.* 8*s.* 3*d.*

*Movers and Secondors.*

Hon. and Rev. Gerard T. Noel; and Rev. J. W. Cunningham—Lord Valentia; and the Dean of Ardagh—Rev. S. W. Phillips; and Rev. Mr. Dalton—Rev. Hugh McNeile; and Rev. G. Hamilton—and Rev. Joseph Irons; and H. Drummond, Esq.

*Resolutions.*

—That the eminent degree of favour, with which it has pleased God to regard the exertions of this Infant Institution, demands the devout and grateful acknowledgment of the present Meeting; and, while the Society would derive encouragement from the experience of the past to increase a simple and confiding reliance on the Divine Faithfulness, it desires to ascribe the success of all its endeavours to HIM alone, who is the Author and the Giver of every good and perfect gift.

—That it appears to this Meeting, that the plan of proceeding hitherto pursued by the Society, and more especially the Code of Regulations which apply to the Public and Controversial Meetings, are well adapted to the present circumstances of society both in this and the Sister Country; and that it be recommended to the Committee for the ensuing year to persevere in the same course of exertion which has been so successfully followed during the past.

—That this Society rejoices in the growing prosperity of every other Institution, which has been established for the diffusion of Scriptural Truth in Ireland; and, as it disclaims all intention either of anticipating or supplanting their exertions, it has abundant reason from experience to conclude, that a reciprocally beneficial effect will result from the various endeavours which are made to promote the advancement of genuine Christianity in that country.

—That this Meeting, in separating from one another, desire to do so with earnest prayer that the future may be characterized by an enlarged feeling of devotedness to God in themselves and a more diffusive charity and benevolence to others.

## FRIENDS OF HEBREWS SOCIETY.

THE following Address, lately circulated, will explain the

*Objects of the Society.*

Address of the "Society of Friends of the Hebrew Nation."

*Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste. Neh. ii. 3.*

By taking heed to the sure word of prophecy, which *shineth as a light in a dark place*, we learn, that, amidst the convulsions of nations and the shaking of all that is not founded on the Rock of Ages, the restoration of the dispersed of Judah and the outcasts of Israel shall be accomplished.

This suspicious event, which shall be as *life from the dead* to the present evil world, is to be brought about by the good Spirit of the Lord stirring up such as, having thereby been guided into *all truth*, are prepared to become *nursing fathers and nursing mothers*, to help forward the redemption of the Lord's captives—as the ungodly have ever been the agents in *helping forward their affliction, and serving themselves of them*.

Wherefore *strengthen ye the weak hands which hang down, and the feeble knees; lest that which is lame be turned out of the way; but let it rather be healed*. The Law and the Testimony has been a sealed book to the dispersed; the learned of whom have hewn for themselves broken cisterns, and forsaken the pure and deep Fountain of Revealed Truth: they have kept the key of knowledge in disuse; entering not in themselves, and, by precept and example, hindering those who would willingly have done so. The scattered flock, therefore, is morally diseased, blind, lame, and deaf. Impressed with these considerations and convictions, the Friends of the Hebrew Nation have resolved to provide a temporary refuge from that storm of outward misery and destitution—inward fears and misgivings—latent dangers and manifold temptations—to which sincere inquirers after truth have hitherto been exposed. For want of such shelter, many a bruised reed has been broken, which, under kindlier influences, might have brought forth fruits meet for repentance, and adorned the doctrine of God our Saviour in all things.

Paul watched over the growth (in knowledge and grace) of his human plants; carefully cherishing them, and watering them even with his tears. For many years he *ceased not, day and night, to warn,*

*instruct, confirm, and comfort his Gentile charge, who were the objects of his constant solicitude; still (even after they had been sufficiently nourished in word and doctrine) continuing to strengthen their hands and encourage their hearts, by Epistles and other intercourse.*

The Institution, which now makes its appeal to the friends of Israel, is designed to afford employment to those inquirers, who come there with satisfactory recommendation. Thus the honest and generous Hebrew may, like an Apostolic kinsman, work willingly with his own hands, that he may rather give to him that needeth, than be burdensome to the treasury: hence that encouragement to industry, which is a cause of thanksgiving to the sincere, becomes the means of repelling hypocrites, who, without motive for, or sense of, self-respect, are sunk into habits of vice, from which they have no desire to be reclaimed. Homely fare, constant employment, Scriptural study and conversation, offer no attraction to disorderly persons; while the existence of such an Institution will prevent that imposition which might be practised on the sympathy of the benevolent. The Apostle's remark will in this way be verified: *They went out from us, for they were not of us*. The Institution is not brought forward as an undertaking of doubtful utility, but as the result of nearly twenty years' experience of the necessity of such a sanctuary. Repeatedly have the Missionaries of the London Society lamented the want, and suggested the need, of such a friendly shelter; but more clearly and decidedly has the urgent demand been demonstrated by the Rev. Mr. Maitland, (who was a witness of THAT PART of the misery which fell under his own observation), in a Letter addressed to the Rev. Charles Simeon, and which is now before the public.

The cordiality with which many of the Friends of Israel, connected with the London Society (which by its rules is precluded from affording employment, as a species of temporal benefit), have come forward to aid and co-operate in the present Institution, is an additional argument in favour of its claims to the attention of those who have the welfare of the Hebrew Nation at heart.

The revival of Hebrew Literature, by which fresh light may be let in upon the Holy Scriptures, is no small desideratum. Hitherto Biblical Criticism has been confined to, and eagerly sought after at the hands of, the German Neologists; by

which means Infidelity has been spread far and wide, on this and the other side of the Atlantic. It is humbly hoped, that, by having recourse to many valuable and little-known Hebrew Writers, a counterpoise on the side of Revealed Truth may be maintained; and a check given to the prevailing spirit, which threatens to overspread the most privileged quarter of the globe.

May the Lord speedily glorify His Own Word! so that when *iniquity* (the offspring of Liberalism) *comes in like a flood, the Spirit of the Lord shall lift up a standard against it.*

In conformity with the foregoing observations, a Society has been formed for the purpose of carrying the objects therein described into effect, denominated the "SOCIETY OF FRIENDS OF THE HEBREW NATION."

The purport of the Institution is, to promote the knowledge of the Revealed Mind of God among the Hebrew People, and to afford Employment and Religious Instruction to individuals of that Nation. All persons admitted into it will assemble every morning and evening; when the Holy Scriptures shall be read and expounded, and prayer offered. The first and seventh days of the week will be specially devoted to Religious Instruction and Worship; and every inmate will be required to learn or exercise some trade toward his or her support.

## Continent.

### France.

#### PROTESTANT MISSIONARY SOCIETY.

##### *Sale of Ladies' Work.*

THE following account, translated from the "Archives du Christianisme," of a Sale, held at Paris, at the close of the year, for the benefit of the Society, may serve to suggest hints for augmenting the efficiency of plans of this nature.

The sight, which gladdened our hearts in the month of April last, has been renewed, with the most satisfactory results; and we entertain very flattering hopes for the future. The close of the year is a time every way calculated for a sale for the benefit of Missions: the world seems to have banished serious reflections; and abandons to dissipation, or frivolous amusements, a time which ought to be devoted to self-examination: and those days, which are more adapted

to remind us of its value, are, perhaps, those which are the most completely lost.

In the midst of so many felicitations, which, for the most part, only respect this world, it is our privilege to reclaim a few thoughts for the kingdom of God; and, to supply the friends of Missions with a just motive for mutual congratulation.

Would not our joys be much sweeter and purer, were we to unite to them the things of God? And were Christian Families, at their Weddings or Baptisms, to shew their gratitude by gifts to our Holy Institutions and Charitable Establishments, they would replace the sacrifices of prosperity offered under the Mosaic Economy, by those of the New Covenant, in which God Himself has declared that He takes pleasure.

During the 26th, 27th, 29th, and 30th days of December, a large assortment of articles, of every description, with prices affixed, chiefly Women's Work, were offered for sale in a spacious public place, situated in one of the most delightful parts of Paris, where multitudes assembled with eagerness.

In this New Bazaar, friends, relatives, and persons who frequent our Churches and pious Societies, with the English, whose number nearly equalled that of the French, were united by one common interest and by Christian Brotherhood. Many copies were sold of a Hymn, entitled, "Les Missionnaires Chrétiens recommandés à Dieu;" the words by the Rev. M. Juillerat; the music by M. Lemire: several serious Works, also, were sold, which were sent by their editors for that purpose; and a great number of Tracts. Some Ladies happily thought of making childbed-linen for the poor; and the eagerness with which it was purchased, is an encouragement for all to employ themselves in making useful things, rather than ornamental. By the side of the offerings of distinguished artists, we saw, with satisfaction, the productions of humble workwomen, and those of little children.

It was not only at Paris, that these articles were prepared: the Ladies of Honfleur and Versailles sent a considerable portion; and the Ladies of Nismes have likewise done a quantity of work, which they sell for the Society. May every place emulate the example of Paris! And may these pious women have the happiness of defraying, by the work of their own hands, the expenses of the

first Missionaries who leave the shores of France, to convey the light of the Gospel to nations yet buried in darkness, and in the shadow of death.

The Sale produced 3400 francs.

## Western Africa.

### Sierra Leone.

#### CHURCH MISSIONARY SOCIETY.

##### Arrival of Mr. and Mrs. Weeks.

MR. and Mrs. Weeks arrived at Freetown, on their return to their labours in the Colony, on the 16th of January, after a long passage; having sailed from Gravesend, in the *Anacreon*, Captain Jones, on the 19th of November. Mr. Davey writes on the 30th of January—

They are in good health and spirits; and appear quite willing to *spend and be spent* in the service of their Lord.

##### Arrangement of Labourers.

Mr. Metzger being about to avail himself of the Society's Regulations in respect to visiting Europe, and no immediate prospect appearing of any material addition to the strength of the Mission, the propriety of relinquishing some of the ground, but ineffectually occupied of late for want of Labourers, was taken into consideration by the Missionaries at the beginning of November, when the following Resolution was adopted—

—That the Mission not being in a state to continue to the Sea District a supply of resident Instructors, Br. Betts remove to Freetown to take immediate charge of the Duties at St. George's with the Superintendence of the Colonial Schools, and to render other occasional services which may become requisite, until the arrival of the Chaplain, which may be speedily looked for; after which event he will take up his residence at Kiskey, to take charge, on Br. Metzger's departure, of that Station as well as Wellington, with the assistance of William Tamba as a Native Teacher residing at Wellington—that Br. Gerber, whose health, as well as that of his Wife, has suffered during their residence at Waterloo, take up his residence at Hastings, and continue in charge of that

Station as well as Waterloo, with the assistance of David Noah, who is to remove to the latter Station—that John Attarra remove to Regent; and that William Neville be placed in the Mountain District, to labour under the eye and superintendence of Br. Davey—that the Settlements of Grassfield, Lumley, Sandbeach, Wilberforce, Calmont, and Allen-town, as they contain no persons admitted to the Church, be considered no further under the charge of this Mission, than as the Clergymen, within whose sphere of labour they are situated, may find compatible with the performance of their duty to the other Stations entrusted to their Ministerial Cure—and that the Secretary make immediate application to the Colonial Government for residences for Br. Betts and Br. Gerber.

This arrangement was afterward modified, as will appear from the following Letter of the 22d of January, from the Rev. C. L. F. Haensel to the Acting Colonial Secretary—

I beg leave to inform, through you, His Honour the Lieut. Governor, that the arrangements in the affairs of the Mission, formed toward the close of last year, have become subject to a revision on the part of the Committee of Clergymen—in consequence, on the one hand, of the return, then not looked for, of the Society's Catechist, Mr. Weeks, to this Colony; and, on the other, of the delay which has taken place in the appointment, by His Majesty's Government, of a Chaplain to Freetown, which prevents the services of the Rev. W. K. Betts from being devoted to part of the River District, as was contemplated by the late arrangement.

Under these circumstances, the Committee have found the exigencies of the Mission to require that Mr. Weeks take up his residence at Regent, to perform the Religious Duties there under the superintendence of the Rev. Thomas Davey; and, that the Native Teacher, David Noah, be stationed at Kiskey, where his labours, as well as those of William Tamba at Wellington, will be superintended by the Rev. John Gerber. To our regret, it is out of our power at present to make any provision for the residence of a Religious Teacher at Waterloo.

Waterloo being thus unavoidably

est without a Religious Teacher, is not considered, at present, as under the charge of the Mission.

In reference to these arrangements and the prospects of the Mission, the Rev. Thomas Davey writes on the 30th of January—

The fact of Mrs. Weeks's health having failed twice before in Freetown was considered a sufficient reason to warrant the Meeting in placing them at one of the Villages; as it had been ascertained, when Mrs. Weeks was here before, that she had recovered in the Villages, after a few days' residence only. Regent is a place where the assistance of Mr. Weeks is much wanted at this time, when a New School has been commenced, and when so many persons are coming forward desirous of being admitted to Church privileges. I find it a most difficult thing to instruct these people in the simplicity of the Gospel.

Application was made to Government for a residence for Mr. and Mrs. Weeks at Regent; and a house has been taken for them, which will be ready in a few days.

Br. Gerber is provided with a residence at Hastings, and has opened a School there. David Noah is to remove to Kiskey on the 2d of February, and we hope soon to have a flourishing School at that place. The whole of our body are, to the best of my knowledge, at this time enjoying good health. We have been much disappointed at not receiving more help, and in not having St. George's supplied with a Chaplain.

A brighter day, as to spiritual blessings, is, I trust, dawning on this Colony.

### **Liberia.**

#### **GERMAN MISSIONARY SOCIETY.**

##### *Distressed State of the Mission.*

We are grieved to report, that, of the Five Missionaries enumerated at p. 19 of the Survey as settled in this Colony, one only remains on the spot in connection with the Society. Mr. Sessing and Mr. Hegele arrived at Bristol on the 7th of May; having left Sierra Leone on the 4th of March, in the Charlotte, Captain Spurrier: from them we learn the following particulars.

During the rains of last year, most of them had suffered, but not all at once; so that they could assist and relieve one another. In the middle of November, Mr. Sessing and Mr. Hegele proceeded to Grand Bassa, about eighty miles down the coast to the south-eastward, with the view of beginning a Mission there. Mr. Hegele, who still occasionally suffered from the effects of the blow (see pp. 567, 631 of our volume for 1827) received at Plymouth, from a block which fell from the rigging, was so much affected by the sun in the passage to Grand Bassa, that he was obliged immediately to return to Liberia. Mr. Sessing remained at Grand Bassa about seven weeks: he had been received very kindly, by the King, who was anxious to have Schools, that his people might be taught "white man's knowledge;" he had pointed out two suitable situations for Schools; and was preparing to build, when intelligence from Liberia compelled Mr. Sessing to abandon the design: one of his Brethren, Mr. Wulff, had departed this life on the 22d of December; and two others, Mr. Hegele and Mr. Kissling, were ill. On his return to the Colony, he found Mr. Kissling somewhat recovered; but Mr. Hegele so ill, with little prospect of restoration, that it was deemed necessary for him to proceed to Europe, with which view Mr. Sessing accompanied him, in a schooner, to Sierra Leone. On their arrival there, Mr. Hegele was in such a state, that Mr. Sessing was obliged to accompany him to England. Mr. Hegele recovered considerably during the voyage, but there is no hope of his returning to Africa. Mr. Kissling had recovered before they left Liberia, and is now in sole charge of the Mission; as Mr. Handt had separated himself from the Society, and had gone to Cape Mount to establish an independent Mission there.

Mr. Seasing and Mr. Hegele left London on the 16th of May, to proceed to Basle by way of Rotterdam.

## South Africa.

### WESLEYAN MISSIONARY SOCIETY.

We extract some passages from the recent communications of the Missionaries, which throw light on the state of the people among whom they labour.

#### *Patriarchal Character of a Religious Dutch Farmer.*

Mr. Kay, in speaking of Somerset, a District in the eastern part of the Colony, says—

Mynheer Kosee occupies a spacious place in the mountains. The improvements, which have been effected by this industrious Gentleman, on a sterile and naturally barren spot, far exceed the expectations of the visiter on entering his glen. It is much to be regretted, that his excellent example has not been imitated by his neighbours and countrymen; who, in general, content themselves with an uncomfortable and inconvenient dwelling, built of reeds or mud; and with no other ornament to their premises than temporary cattle or sheep-folds, which are perched upon immense piles of dung, and surrounded with bones innumerable. Here, on the contrary, after leaving the stony roads over which we had been travelling, I was agreeably surprised by the appearance of a considerable number of spacious buildings, arranged so as to form a large square—gardens and vineyards, skilfully laid out and well enclosed—extensive plots of corn-land, which bear the marks of persevering toil—substantial quince-hedges, eight or nine feet high, planted on each side of the various entrances to the yard—a good, though somewhat antique, farm-house, with a fine grove of orange-trees before the door. The evergreen foliage of these trees forms a pleasing contrast with the hue of the brown rocky peaks and sun-burnt hills, which almost encompass the estate.

Having entered the rural and homely mansion, my admiration of the place was increased by the evidences of piety in its owner. The Christian tone of his conversation, added to a free, open, and hospitable disposition, seemed to attach

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dignity to the natural charms of his residence. Religion not only exalts the character of man, and enhances the attractiveness of every thing to which he sets his hand, but gives a polish to his genius and refinement to his taste. This is exemplified in our host. The comfort and instruction of his numerous train of Heathen Domestics appear to be objects to which he has long paid considerable attention: a commodious and extensive range of buildings is entirely devoted to their use; and, in order to prevent strife and contention, each of his male servants (bond, as well as free) is provided with separate apartments for himself and family. One of his oldest slaves, who is steward to his household, was recently brought to a knowledge of the truth, and has been baptized. All that are in his employ are instructed to read, &c. on certain days in every week, by a person whom he hires for this express purpose. Divine Service is held every Sabbath Day, and once or twice in the course of the week beside; when all, both black and white, are required to attend. I preached in his large Hall, after sunset; when I was glad to observe the sable part of my Congregation all seated on chairs, a circumstance which rarely occurs in a Boor's house; the "Zwaarte goederen" ("black goods")—terms generally applied by them to the Heathen—being always required, when in their master's house, either to stand, or sit on the ground. Nothing, however, can be more pleasing than to observe, that the old policy of the country, which was to keep the Pagan part of its population in a state of gross ignorance and perpetual degradation, is now happily yielding to the growing influence of Christian Philanthropy.

On accompanying the old Gentleman over his grounds, he directed my attention to the marks of an awful depredation committed by the Caffres, many years ago. His father appears to have been the original proprietor of the farm; and his herds having become the object of savage cupidity, a party of Natives fell upon, and made spoil of them: they then set fire to his rustic dwelling, and burnt it to the ground. The ruins only remain to shew where it stood. On my informing him of the prospects which are opening to our view, for the spread of the Gospel amongst the Caffre Hordes, he expressed a degree of joy; but intimated, at the same time,



with a significant shrug of the shoulders, that he could scarcely hope to see Christianity make such progress among those barbarians in our day.

*Destructive Effects of Locusts.*

On this subject Mr. Kay writes—

The country round about is in a most deplorable state. The year was ushered in with immense swarms of locusts, which literally darkened the heavens for some days. It is utterly impossible for any one who has not been an eye-witness of those flying armies, to form an adequate idea, either of their numbers or destructiveness. When on the wing, they appear like a black cloud at a distance; but when they arrive, the density of their host obscures the solar rays, occasions an awful gloom like that of an eclipse, and causes a noise like the rushing of a torrent. One single flight not unfrequently covers the face of the country for many miles every way. Here (Graaf Reinet), it appears, they were so thickly spread on the ground, throughout every street, that it was with the utmost difficulty that the inhabitants kept them out of their houses. The water-conduits were filled; and the putrid effluvia arising from the heaps of dead locusts became so offensive, as to excite alarming apprehensions. The river itself was hereby contaminated to such a degree, that the waters thereof stank; and a pestilence was feared as the consequence. Having devoured every green thing of the herbage and vegetable kind, excepting peas and French beans, those voracious insects next fell upon the trees; the branches of which were actually weighed down with them: every vine was attacked, and the chief of the vineyards destroyed. The manner in which they effected this was remarkable. Not a grape was eaten by them, but the thread by which the bunch hung suspended from the branch was bitten off close to the stem; consequently the fruit fell to the ground, and, being unripe, it was in a great measure useless. These little creatures, when separately viewed, are extremely curious, and very pleasing; but, when considered collectively as destroyers of a country, the sound of them is truly awful. Desolation and famine mark their progress: all the expectations of the husbandman vanish: his fields, which the rising sun beheld covered with luxuriance, are, before evening, a desert; for wherever they alight, not a leaf is left on the

trees, a blade of grass in the pasture, nor an ear of corn in the field. Such is one of the plagues by which the Almighty has for some time back partially scourged the land in which we live.

*Character of the late Caffre Chief, Islambi.*

The death of this Old Chief was noticed at p. 29; and various particulars were given respecting him in a former Volume there referred to. Mr. W. Shaw thus speaks of him—

Islambi lived to a very advanced age, and had in his time been a great warrior; having been engaged in several wars with the Chief Gaika, and with the Colonists on the frontier. He was at one period pursued by nearly the whole military force; as the Authorities then thought, that if his person could be secured, the disturbances with the Caffre Tribes would cease: but although much effort was made to seize him, yet such was the love of his vassals to their Chief, that, being infirm, they secreted him in the inaccessible parts of the country; and removed him from place to place, as his pursuers approached. After this period he never would venture to any conference with the British Officers, until, in January 1824, the Commandant of the frontier proposed to meet him and the Chiefs of this Tribe, for the purpose of establishing a better understanding with them. Our Caffreland Mission had commenced its operations only a short time before this period; and as Islambi and the Chiefs of this Tribe refused to meet Colonel Somerset unless I would consent to be present, I accompanied them to the appointed place; when the Commandant on the one part, accompanied by a strong military force, and Islambi and his sons with the Chiefs of this Tribe on the other, attended, with between two and three thousand armed warriors. The discussions were conducted amicably at this meeting, and much good both to the Caffres and the Colonists resulted from it. Islambi now became desirous of having a Missionary for his tribe, which desire was afterward much increased by various circumstances, until, at length, his wish was gratified by the commencement of the Mount Coke Mission; and, I believe, he has always faithfully protected our Brethren on that Station. It is to be regretted, that, from various causes, he was prevented from removing, as had long been his intention, to the immediate vicinity

of Mount Coke, that he might die and be buried there: there is a satisfaction; however, in knowing that he heard the Gospel preached at his own kraal: whether he profited by it, must be left to the judgment of the Great Day to determine.

*Caffre Notions and Practices connected with the Death of a Great Chief.*

In reference to the death of Islambi, Mr. Young writes from Mount Coke, on the 12th of February of last year—

I left Mount Coke for Islambi's kraal, with a view to bury the Old Chief; but they were obliged to bury him the day before, in consequence of the extreme heat. When I arrived with my interpreter, we sat down at some distance from the house in which the Old Chief died; and saw a large assembly of his principal captains and soldiers sitting near the kraal, who appeared much engaged in discussing subjects connected with the welfare of the tribe. After sitting about half an hour, the principal part of the assembly rose up, and came and sat down around us: after which, one of the old men said, that they were come to thank me for having come to see whether it was true or not that Islambi was dead; and then pointed to four of Islambi's greatest counsellors, who, he said, would now speak a few words with me. One of them then said, that they should be glad to hear any thing that I might have to say to them. I replied, that I had not much to say that day, as it was to me a day of mourning, now that our great Captain was dead: after which reply they all sat a few minutes in silence, and several of them were much affected; after which, one of them said, "Yea, our father is dead, and our bush is now taken away, and we are left on the flat; and there are many wolves which will be coming to eat us up"—meaning that some of the Great Chiefs would try to usurp authority over Islambi's Tribe, and take away his cattle, &c.: but he observed, that I was to-day Islambi to them, and they hoped that I should not forget the word which had several times come out of Islambi's mouth; viz. that, after his death, I must take great care of his children and all his people; and that if any of Islambi's children did wrong, or any of his captains or soldiers, it was now my place to reprove them. These

remarks from them afforded me an opportunity of shewing them, that, although their King was dead, God would be their King, if they would serve Him; and, although their Father could no longer give them his counsel, they might yet have God for their Father, and they would have this advantage in having God for their Father—He would never die; and if they would listen to His counsel, He would teach them the lessons of His grace: and although their bush was taken away, yet Jesus Christ would be their bush; and under Him, their whole tribe, and the whole world, might find shelter from that impending wrath which would come upon sinners of every nation and tribe, who did not break off their sins by repentance, and turn to Him with purpose of heart, and especially when they had opportunities of hearing the Gospel. These and similar remarks appeared to make a considerable impression on all present.

The house in which the Old Chief died is now closed up, and will never be inhabited again; and the grave where he is buried is fenced round, so that people are not allowed to come near the grave of so great a Chief. Ten oxen were separated from the herd, and put in the enclosure; so that, by their constantly treading upon the grave, no person may be able hereafter to find out the exact spot where this great Chief was buried. The morning after my arrival, I was surprised by seeing so many people, both men, women, and children, going in regular order toward the river: upon asking the reason, I was informed that they were all going to wash themselves; after doing which, they could all drink milk, which they had not done since the Old Chief died.

Since the death of Islambi, almost all the people of this Tribe, both small and great, have shaved their heads; which is a custom among them when any of their great Chiefs die, and gives them a very singular appearance.

All the wives of Islambi, ten in number, are now gone into the bush, where they will remain for some time: their karosses, caps, &c. are buried, and their beads, buttons, and other trinkets are given away; so that when the time is expired for their leaving the bush, they then have to get new karosses, &c. This custom is also attended to by the common people, an instance of which I witnessed a few weeks ago. When the husband

died, his wife, with an infant, were driven into the large bush near Mount Coke, where she continued five days and nights without food, except a few roots which she pulled up, which just kept her alive: when she came out of the bush, she came first to Mount Coke, but could scarcely walk, in consequence of having no food to nourish and strengthen her, and the child sucking at her breast: the weather had been very cold during the time, in consequence of heavy rains: the child not having strength to endure such a trial, only lived a day or two afterwards: when she came out to our house, she requested me to give her a sheep-skin to screen her from the inclemency of the weather: when I gave it to her, I exhorted her to begin and seek Him, who could clothe her with the garment of praise for the spirit of heaviness.

*Caffre Superstitions on Witchcraft.*

We extract the following passages from the Journal of Mr. Shaw, at Wesleyville.

Feb. 21, 1828.—The eldest son of Pâto, our Chief, was lately circumcised; and not having speedily recovered, many of the counsellors of the Tribe insist upon calling a "Wise-Woman," in order to ascertain who has bewitched the youth: they are also of opinion, that a disorder, under which Pâto has suffered some time, is produced by witchcraft; and that from the same cause has arisen the mortality among his cattle, seven or eight beasts having died within the last two months. By evening, the wise-woman had arrived at Pâto's kraal, and commenced her ceremonies.

Feb. 22.—The Natives are collecting from all directions, and it was expected that the wise-woman would proceed; but she has postponed the business until the people of a certain neighbourhood arrive. I was afraid lest they should continue the usual dance and Heathenish Ceremonies on the approaching Sabbath; and, therefore, sent a message to the Chiefs, desiring them to recollect that to-morrow was the Lord's Day: they sent back an answer, that they would bear in mind my request—nothing should be done to-morrow, but they would come to Divine Worship.

Feb. 23: Sunday.—The Chiefs kept their promise; and, in consequence of so many strangers being here, the Congregation was unusually large: the Chapel was quite crowded, and thirteen

Chiefs were present, with almost every man of much influence in the tribe. They all listened with very great attention, while I preached to them on, *He, that heareth you, heareth me; and he, that despiseth you, despiseth me; and he, that despiseth me, despiseth Him that sent me.* I spoke strongly to them, on their awful responsibility arising from the preaching of the Gospel among them; and particularly reminded them, that though the Gospel had been preached among the Tribe for four years, yet none of the Chiefs had been baptized, but still continued to follow their Heathenish Customs. I afterward heard that some of them acknowledged to our people, even with tears, that all which had been said in the Sermon was true, and of great importance; but they asked, "What can we do? We have long heard with our ears, but our hearts are not changed." Lord, pour out Thy Spirit on this people, that they may not only *hear* and *understand*, but also be *converted*, that Thou mayest *heal* them!

Feb. 24.—Yesterday afternoon, all the people residing in the immediate neighbourhood assembled at Pâto's kraal: at least seven hundred men and women were present: they all formed into a large circle, and commenced the ceremonies preparatory to the appearance of the wise-woman, by beating on the shafts of their lances, with their "intonga," or fencing-sticks. This was done in regular time, and produced a singular effect; while the women accompanied this exercise of the men, by clapping their hands and singing. I was much affected at the sight of such unmixed Heathenism; and felt alarmed lest the culprit should be sacrificed, as the note of preparation evidently had the effect of exciting the fury of the people.

The residents of the Mission Village all stood round me, on the lower side of the circle; and, like myself, were spectators of the proceedings, taking no part whatever therein: this formed a pleasing contrast to the painful scene before me, and it could not fail to be observed by the other Natives.

At length the wise-woman appeared, accompanied by a few men and women of the clan to which she belongs. She had tied two or three handkerchiefs round her waist: her face had been coloured on one side with white clay, and the other had been made quite black with charcoal: her body was smeared with

grease and red ochre: two large tufts, made of the hair of wild animals, were fastened on her head; and, in her hand, she held three spears: altogether, nothing could be devised, by human ingenuity, to render her appearance more hideous or disgusting.

After running round the circle several times, and performing several unmeaning but odd antics, she delivered a short address, intimating her unwillingness to proceed; and also stating, that she knew not what influenced her, but she did not feel her usual freedom. One of the counsellors now addressed her, and urged her to the most strenuous exertions for the discovery of the culprit: among other observations, he said, "We are all weeping: our Chief is already sick, and his cattle are dying every day: and now another evil thing, which we did not expect, has happened—the lad, the son of the Chief, is bewitched; therefore go on, let us see how it will end." The artful woman having drawn this speech from the very man whom she intended charging with the crime, immediately answered, "I am glad you say so: let us go to your kraal: you must shew us the way, and there I will produce and exhibit something." All now ran off to the man's kraal, where the woman produced a bag of "Ubootie," or bewitching matter, and which appeared to have been hidden in a pool of water. My fears were excited for the man; but I was relieved by the information, that Pato had given no orders for the seizure of his person or of his cattle: the ceremonies of this day, he had decided, should only be those which they call "Ukumbulêlo;" in which case only the bewitching matter is sought out, while the offender is not formally announced. It is however likely, that, before long, the people will be again assembled, to go through the ceremonies called "Umhlablo," when the names of the offender or offenders will be announced, and they will, as usual, be punished and tortured.

through an American Publication, the following notices relative to the present state of Mahomedanism in Turkey: peculiar interest attaches to them under the existing circumstances of that Empire.

The *MUFTI* is the Chief Priest, or nominal head of that class of Mahomedans who are of the Sect of Omar, and who are mostly within the limits of the Turkish Empire. When the Sultana, says one, became weary of wielding both the Sword and Mitre of Mahomet, the Mitre was delegated to the Mufti. The *FETWAS*, or written opinions, of this High Priest are necessary to give force to any law. In ordinary circumstances, the will of the Sultan is sufficient to secure these fetwas: there have been times, however, when the Mufti, aided by the *ULEMAS*, or body of the higher clergy, have formed a strong party against him. On such occasions, the disorderly Janissaries were the chief agents in executing their disloyal purposes: by secretly fomenting disturbances among those lawless soldiers, they have often succeeded in setting aside the Grand Vizier, or Prime-Minister, and sometimes in deposing the Grand Seignior himself.

The ostensible object of restoring Mahomedanism to its ancient purity has been set forth by the Sultan, in all the recent changes which he has effected. Such, too, have been the external results. Accordingly, the use of wine, so common among the Janissaries, is now rarely indulged in, and that only in private. Games of chance, which are likewise forbidden in the Korân, are abstained from more rigidly, at least in Smyrna.

The Fast of the Ramadan, and other requisitions of their religion, are now observed by them with increased strictness. During the thirty days of the last Ramadan, few Mussulmans, there is reason to believe, from the banks of the Pruth to the borders of Persia, partook of the least refreshment, from the time it was "light enough to distinguish a grey thread from a black," until the evening-gun announced that the sun had set. Throughout their recent difficulties, the proclamations of the Sultan, exhorting the people to a more frequent attendance at the mosques, have been very generally obeyed. Two additional seasons of daily prayer were becoming common among them. Just before I left

## Mediterranean.

### *Increasing Strictness of the Turks in Mahomedan Observances.*

THE REV. Josiah Brewer, lately returned to the United States from the Mediterranean, has communicated,

Smyrna, they were again called on, in view of the impending war with Russia, to reform all abuses which had crept into their religious practice, to remove every article of gold from their apparel, and to arm themselves with fortitude to meet the coming contest.

The new soldiery are very strict in the performance of their devotions. Often have I seen them, when dismissed from duty at night, running to the sea or to a fountain; and, having performed their ablutions, kneel down publicly and offer their prayers: it should be added, however, that in this place there were no regular mosques. Books, illustrating and commending the Mahomedan Faith, have been put into the hands of the *IMAMS*, or Chaplains, attached to all the regiments.

The Sultan himself continues, with undeviating strictness, his weekly attendance, on Fridays, at the principal mosques of the city and suburbs.

With Mahomedans, theology and jurisprudence, as with the Israelites of old, are intimately blended together. The Priest and the Judge appeal alike to the Korân, and to the Commentaries of distinguished Moolahs on that "Book of the Law." The MOOLAHs, or Doctors of the Law, are next in rank to the Mufti. The IMAMS, or Parish Priests, stand in much the same relation to the Moolahs, as Parochial Clergy to their Bishop. The CADIS, or Judges of different ranks, are taken from both classes. The SHEIKHS are Preachers, who sometimes declaim very earnestly against the corruption of morals. The DERVISHES correspond to the Monks of other religions: in general, they are esteemed as persons of uncommon sanctity: like the Monks of the Eastern and Catholic Churches, they are probably, however, the worst class of the people: there were said to be twelve orders of them, one of which has been suppressed, in consequence of its connection with the Janissaries.

The different Orders of Clergy at Constantinople are estimated at from 10 to 30,000. If recent accounts may be credited, to their Ecclesiastical, Civil, and Literary character, they are about to add the Military; having been summoned by the Sultan, to put on "the war turban." They monopolize most of the little learning which is found in the country; and are supposed to be, from principle, hostile to the progress of civilization and political reform.

In different parts of the city are to be seen covered tombs of the most holy of the Dervishes. Some of these are reputed to have laid up for others such a superabundance of good works, as will be available by them during hundreds of years to come. Multitudes are accustomed to resort to their tombs for this purpose, and to kindle their lamps around them. The iron gratings of the windows are filled likewise with shreds of garments, which the sick have sent thither, in expectation of thus obtaining some relief from their diseases.

To restore Mahomedanism from its declension has been, as was heretofore remarked, the ostensible object in all the recent changes, which have taken place in the institutions of the Turks. It was in practice, however, rather than in principle, that this declension had taken place. The Janissaries and the Dervishes were lovers of wine. The people at large may have grown remiss in some trifling observances, and their attachment to Islamism slumbered. The conquests of the Wahabites in Arabia, and the interruption of intercourse by sea with Egypt and Syria in consequence of the Greek Revolution, had greatly diminished the pilgrimages to Mecca: still there are numbers who are dignified with the title of HADJEE, from having either performed in person, or sustained the expense of that most meritorious act of a Mussulman. Troops of pilgrims are also seen passing to and from their Holy City, by the great caravan routes of Asia Minor.

But be the practice of the Turks as it may, few of them, it is believed, are inclined to doubt the divine authority of the Korân. By no means so intellectual or inquisitive as the Persians, there is among them no such considerable class of secret unbelievers, as the Soofies of those hated followers of Ali.

## Egypt.

### CHURCH MISSIONARY SOCIETY.

THE chief facts relative to the Egyptian Mission, up to the latter part of September, were noticed at pp. 49, 50 of the Survey. We shall here give some details, chiefly relative to the state of the people; and shall bring the intelligence to the latest dates.

Mr. Mueller, in the early part of

January, gives the following view of the

*General State of the Mission.*

With respect to our labour of faith in Egypt, we have reason to be thankful for the manifold opportunities which the Lord affords us of doing good in this benighted country. On Sunday we have the opportunity of preaching the Gospel in Arabic, Italian, English, and German. During the week, some of us visit and make further acquaintance with Native Christians, and receive visits from them: others superintend the School, and sell and distribute the Word of God in Cairo; and others travel about with that treasure of Divine Knowledge. Thus we are going on to sow and to plant, humbly hoping that the Lord will give the increase.

As to the opinion which the Natives have of us, we are inclined to think that the better-instructed class think rather favourably of the work in which we are engaged; others, that we are political persons, or spies, sent by the British Government to explore the country, and to prepare the way for the English: and such we are, not only in a worldly, but in a spiritual sense; sent, as we trust, by our Heavenly Lawgiver: and we are bound to say, with Caleb and Joshua, *Let us go up at once and possess the land, for we are well able to overcome it.*

*Mr. Gobat's Proceedings at Alexandria.*

In reference to the state of his health, Mr. Gobat thus speaks on the 11th of September—

I have been here since the 24th of July: for the last six weeks I have been affected with ophthalmia. At Cairo I had been indisposed, which brought me hither; and here I have repeated attacks of dysentery, which always makes me half-blind again. The ophthalmia is not, indeed, painful, this year; but always to be confined at home, and unable to read and write, will often be irksome. For these last two days, I have been able to read and write tolerably well. I intend to leave this evening for Cairo, as travelling ever proves advantageous to my health.

From the beginning of my complaints I have had frequent opportunities to announce the Gospel. Scarcely any day passes without visits of Arabs, Italians, Frenchmen, Germans, Englishmen, &c. and especially of Jews. No fruits, in-

deed, are as yet to be seen, but that the Scriptures are read diligently in many houses.

There are seven learned Frenchmen here; who have been sent by the French Government, with the charge of transcribing and illustrating the hieroglyphics. Their head is the renowned Champollion; who reads the hieroglyphics with as much readiness as his native language, and states that he finds all in the hieroglyphics that the Bible relates of Egypt &c. This will give a mighty stroke to the learned infidels of Europe. I have often seen these Gentlemen, and hope to meet them in Cairo. M. Champollion stated, that, among the higher classes in Paris, and France in general, there was prevailing so much religious excitement as must absolutely produce great events: either Catholicism must be completely reformed, or all France must become Protestant: People want the Bible!

At Alexandria, Mr. Gobat had been attended by many Frauks; but, not feeling their own misery, they disliked the doctrine of the Cross: there were, however, a few serious and inquiring persons. The Native Christians who attended him were excommunicated. One who is high in authority with the Pacha reads the Bible diligently: of a near relative of this person Mr. Gobat says—

I am almost inclined to consider him a true Christian. He declared that he likes to read his Bible better than any other book, because he finds there more for his understanding and for his heart, than in books whose authors are men. He observed also to me, that it is a great mercy that we are saved by faith alone, which faith cannot exist in those who live in sin.

*Discussion with Mahomedans at Rosetta.*

In Mr. Mueller's Journey in the Delta, in August last, mentioned at p. 50, some conversations took place with Mahomedans, which we shall here extract from his communications.

We were introduced to a Mahomedan Hadgee, or Saint; and were soon informed that he had been seven times in Mecca: he went five times on pilgrimage to pay

his adorations at the shrine of the Prophet, and twice he went on business; and is, no doubt, considered by his countrymen as one well skilled in the traditions of their elders.

We began to call in question the religion of his Prophet, the inspiration of the Korân, and the possibility of its precepts being obeyed by men of all nations: we adverted to the Fast of Ramadan, and shewed the impossibility of observing it within the Polar Circles when it happened to fall in summer, as the sun is then above the horizon in some places several months together. He listened with evident emotions of impatience; and, when we had finished, instead of replying to our arguments, he commenced chanting a few verses from the Korân, which he thought would be sufficient to refute all that we had advanced.

We soon, however, informed him, that we could not receive his quotations from the Korân as arguments, for we did not believe it to be a revelation from heaven: on the contrary, we considered it as a mere fiction, and its author as an impostor. "It is true," we remarked, "there are some good things in it; but it is only like base coin, which will not bear examination." He was wonder-struck with our boldness; and, turning to one of his friends, he sighed with a countenance which bespoke, "Behold what infidels these Englishmen are!"

As an inducement for him to continue the conversation, we declared that we were ready to embrace Islamism, provided he could prove the Divine Authority of the Korân. He answered, in an indignant tone, "I will not only give one, but one hundred proofs;" and forthwith began again to quote his Korân.

We told him that one strong objection to the Korân is, that it does not correspond with the former Revelations which God gave to men: if they are true, the Korân is false, and *vice versa*. "But," continued we, "all Moslems acknowledge that the Law, the Psalms, the Prophets, and the Gospel descended from Heaven." "Yes," he replied, "but, at the same time, the Korân was also from God." Taking up a Letter from our friend Mr. M., it was remarked, "This is our friend M.'s handwriting and seal; and provided he were our correspondent, we asked how could we detect a forgery? Was it not by comparing it with what we knew to be really genuine? Now,"

added we, "we have compared the Korân with the former Revelations which came down from Heaven, and we find the hand-writing is not the same, nor has it the impression of the same seal."

"Besides," we observed, "if your religion is true, some intimation would have been given in the former Revelation of the advent of such an eminent prophet as you say Mahomed is: but no such intimation has been given; for, while the Law, the Psalms, and the Prophets have testified to the coming of the Messiah, there is not a single word spoken of Mahomed!" He now stormed, and declared that we were "liars; for Jesus Christ, in the Gospel, has spoken of the sealer-up of all prophecy, namely, Mahomed; upon whom be peace!" We solemnly assured him that he was imposed upon; for we had perused the Scriptures of Truth, and could bear witness that the name of his prophet did not exist there.

We further remarked, that Jesus Christ had warned His followers to beware of false prophets, and not to believe in them. He replied, "The Christians have adulterated the Scriptures!" We answered, it was impossible, as he himself very well knew; for the Jews were always enemies to the Christians, and would have at once discovered the imposition. He now began to feel the force of our argument, and a smile of confusion pervaded his countenance.

One of his friends, who till now was a hearer, struck in, and thought to silence us by quoting a verse or two from the Korân; but our Hadgee soon told him, it was in vain to quote the Korân, as we did not believe it.

Perceiving their confusion, we now insisted on their believing the Gospel of Christ; and spoke to them of the love of God in sending His Son to die for sinners; and requested the Hadgee to accompany us to our lodgings, and told him that we would put into his hands the True Word of God; begging him to read it with earnest and solemn prayer, and to compare it with the Korân; and if he found that the evidence in favour of the Korân preponderated, we had no objection to his continuing a Moslem.

During the course of conversation, he swore that he had never met "such fellows," who dared thus to insult his Prophet.

After some hesitation, he agreed to

accompany us to our lodgings; and we, on our parts, promised not to speak against his Prophet. When we returned to our lodgings, we found two Christians waiting upon us; and regretted that we could not invite them to come into our room, as the Hadgee might be annoyed in being found in company with NATIVE Christians. We presented him with an Arabic Bible—i.e. the Old and New Testament—which he received thankfully, and requested Br. Macpherson to write his name in it, and to say that it was given him by an Englishman, and that no person may presume to take it from him. We preached to him the Gospel of Christ, and exhorted him to believe on the only-begotten Son of God. He once and again ENTREATED us not to call Christ the "Son of God." We told him that we could not relinquish this; for, without a belief in the Son of God, we could not be saved. We then explained to him the sense in which we viewed Christ to be the Son of God, and read with him Luke i. 26—38. He now appeared somewhat more reasonable; and expressed his regret that he had not known of our arrival at Rosetta, or otherwise he would have come to converse with us every day. He promised to read the Bible; and said that he was much pleased with our conversation.

He now began to speak against the Government, its oppression, &c. By way of reply, we read with him the Thirteenth Chapter to the Romans, and exhorted him to be subject to the higher powers. When we read verse 13, *Let us walk honestly, as in the day; not in rioting and drunkenness*, "Oh," said he, "I perceive that wine is forbidden, according to your religion." I replied, "We only use wine as medicine: we never get drunk." The Hadgee lifted up his hands, and declared that he had never heard such words from Christians; "for," said he, "the Franks here are all infidels."

He remained with us till we embarked. May the Lord make him wise unto salvation! When the Mahomedan Sword is broken, then will be a glorious field for Missionaries! Lord, how long?

*Proceedings of the Missionaries at Caire.*

Mr. Kruś writes—

One Sunday, we had the Morning Prayers of the English Liturgy in Arabic, because we had seven persons, Copts and Syrians, in our house, besides ourselves.  
May, 1829.

When we cannot assemble a regular Congregation, we are obliged to stay all the Sunday at home, and receive the people at whatever hour they may come.

The Priests, in general, are very friendly whenever I go to them to the Convent, though they do not come to me. The most frequent and most desirable visitors, are the boys; who are coming all day, from morning till evening, for Tracts: and I think this is the best way of doing good; for these little ones are not yet filled with superstitious notions, are more teachable, and more ready to receive the Word of Truth. The old Copts, on the contrary, keep themselves, as it were, in a fortress of superstitious notions, stories, and schismatical questions: when we would bring the Gospel home to their hearts, they begin to relate some fabulous miracles, wrought by some former pious Patriarch; or they bring forth the differences, and as they think the errors, of our Church, and even the imperfectness of our Bible, in order that they may not be obliged to hear the truth. With matters of this kind I could fill many sheets, so much have I heard of them, though I always endeavour to avoid entering on such discussions: I am often very sorry for the hours which pass in such conversations, where there is no ear to hear the truth: and if we do not believe their stories, or if we oppose their unscriptural ideas even with the Holy Scriptures, they think us "Free-masons!"

We must pray for patience, and not put away our hope and confidence in the Lord; knowing that He is able even to restore the dead unto life: and He has promised to pour out His Spirit upon all flesh, and to be with His servants unto the end of the world.

Of the Coptic Women, Mrs. Kruś thus speaks—

I visited several Coptic Women; and they visited me in return, when I tried to read to them the Holy Scriptures. On my asking them whether they understood what I read, they answered, "No." I asked them whether they did not hear the Word of God in their Church: they answered, "The reading of the Scripture is too high for us: our husbands understand it: we keep our fasts; and go to church, sitting in a retired place, to see only how they pray." Poor people! they are more ignorant than a child in our country!



Last Easter-week I was in one of their churches: all the men were sitting on the ground, and a Priest was reading the Gospel, and another constantly correcting him. I looked in vain for the women; and, when I asked where they were, I was led outside, into another separate and dark place, where they sat, making such a noise by talking, that it was impossible to hear what was read in church. We see here that they are not inclined to know something better, nor desire to be instructed. We trust, however, that the time will come, when it will please the Lord to gather His flock, that they shall come and ask, *What shall we do to be saved?*

The following extracts from Mr. Mueller's communications are dated at Cairo in September.

—My visits become more and more encouraging. A few months ago, I was sometimes desired to go away when I came; but now they send for me, if they cannot or dare not come themselves to visit me. To one who thus sent for me to-day, and began to complain of the Pacha's oppression of the Christians, I said, "So long as the Christians do not repent and cry to God, as the Children of Israel did during their captivity, you will never be helped; for we have the promise, that *If two of you shall agree on earth, as touching any thing which they shall ask, it shall be done for them by my Father which is in heaven.* But you can never agree in prayer; because one chooses to pray particularly to the Virgin, and another to St. Antonius, and so on. And if even it should happen that two could agree to pray to the Virgin or to St. Girgis, such a prayer would be an abomination before God."

—I called on my old friend Nicolaus, the Inspector of the Printing Establishment of the Pacha. We have it in contemplation to print there, if possible, Mr. King's "Farewell Letter;" which is fully adapted to the wants of the Roman Catholics in this country. Mr. Nicolaus told me, when I was with him the last time, that he had read it to more than twenty Roman-Catholic Christians, in whom it had excited much interest.

—An Arabic Doctor, and another person, called. We talked on the subject of a Girls' School. They said, "The Christians will not send their girls to the school, because they are afraid that their daughters, if once they can read or write, will do nothing but write and re-

ceive Letters. Further, the Christians keep themselves at a distance from us because we do not revere the Virgin and the Saints." But the matter is not exactly as they think; for we have some boys in our Schools of very respectable families: and Mrs. Dussap, a very intelligent African Lady, is of opinion, that if we would erect a Girls' School, in which the girls were also taught needle-work and knitting, many Arabs would send their girls. The beginning, undoubtedly, would be difficult; as they cannot conceive that the Christians in England should do all this only for the glory of God: they believe that the English must have some worldly designs. An incident, which Mrs. Dussap related to me, may serve as an instance of the evil suspicions of these poor people. Dr. Dussap and another French Physician, in going about in Cairo, found a poor man lying in the street, who was very sick. They had compassion on him, and Dr. Dussap directed him to be carried to his house: but the wretched man had scarcely enjoyed for a few days the benevolent assistance and care of the Physician, but he rose and went off, saying to the servants of the house, "This man must needs have some bad design against me, for it is not for nothing that he does so much good to me."

In reference to the School established for the children of the Copts, Mr. Krusé writes, at the end of October—

As to our School, it is much better now since Joseph has returned from Syria. The former teacher (whom we then dismissed) kept the children in a slavish fear: they did not love him, and several left the school. I indeed re-proved him of his unchristian treatment of the children, but he always found some apology for his conduct. He was not able to convey to the children any thing like religion, nor to pray with them; and what Br. Kluge and myself had done in this respect, he destroyed again, if we happened to be absent from the school from indisposition or other circumstances. Joseph manages the matter in quite a different way: he has much improved since he was first here: I am very content with him indeed. He prays with the children at the beginning of the school, and treats them in an affectionate manner; and so the children

love him: before he dismisses them, he reads the Gospel with them, then explains it, and at the close prays again. This is a principal matter in a Missionary School, that the children be won to Christ. Religious instruction, indeed, is my own business; but there is little success to be expected from all exertions, if the Schoolmaster, who continues all day with the children, has not the same mind, but by his actions annihilates what others have worked out. If, on the contrary, the Schoolmaster is a real Christian, then all the good is supported by his word and conduct; and so the School will be a Missionary School, in which the children are trained up for the kingdom of God. The children also attend regularly every Sunday the reading of the Gospel, which is explained to them by the teacher. With respect to most of the boys, whose number is now 26, we can cherish good hopes that our work in the Lord will not be in vain.

Mr. Gobat adds—

Dr. Kluge manages the School. He is truly a father, a guide, and a teacher to the children.

We shall close this account of proceedings at Cairo with some further extracts from Mr. Gobat's Letters. Soon after his return from Alexandria, he writes—

Br. Mueller and our Joseph from Syria have received many visits from Arab Christians; and I also have had two or three, of late, every day. The conversations are nearly always the same. In Europe we may purpose to preach Christ without offence; but, if we speak with Arab Christians, we have but to mention the Pope to the Catholics, or the Saints to the others.

The Catholic Priests warn, not only the Greek, Copts, and Armenians, but even the Turks, against the danger into which they say that we are trying to precipitate their religion. A learned Mussulman has for some time been giving lessons to Mr. Mueller and Dr. Kluge. They had often spoken to him on the subject of religion; and the Sheikh began, perhaps, to doubt the truth of the Koran; and accepted a New Testament, which he promised to read with attention. When he came, the day before yesterday, he was again the old Moslem; and began to reproach Br. Mueller with having given him a forged Gospel. He quoted several Catholic Christians, and especially one Priest, who had told him, that it was

a dangerous book, which the English had made in order to seduce people thereby: then they brought him a book, of which they asserted that it was the right Gospel; and compared them both, upon which it was found that ours was deficient and corrupted: they also exhorted him to have nothing to do with us. The consequence of all this was, that the Sheikh fell back again into the old prejudices of the Moslems; viz. that neither we nor the Catholics have the right Gospel, but that it is lost.

The Patriarch is a very kind and affable man. His Vakeel lately heard the truth from Br. Krusé in such a manner as he probably never heard it before; but he grew quite angry, and said, on departing—"Now I know what you are!"

We are, in general, reported here to have fellowship with the devil; and that he appears amidst us in our private meetings, or in company with those connected with us. Hence people say, that whoever comes to us is bewitched, so that he cannot keep from us. On this account we have already had visits of persons who wanted to view the whole of our house: they probably are persons not so utterly superstitious but that they would ascertain whether we are indeed necromancers or not. However none, as yet, have asked that question when alone.

About the middle of November, Mr. Gobat thus speaks of the state of his health and of his proceedings—

To have for six months in the space of a year weak and blind eyes, so as to be almost unable to write and to read, and by intervals to be sickly and usually unwell, such is my lot in the land of Egypt. After I had left Alexandria on the 11th of September, my eyes remained red, weak, and half-blind till the beginning of October: since my arrival here I have been able to read every day a little in the Bible. On the 3d of October, when Br. Mueller departed for Upper Egypt, I accompanied him to a distance of half-an-hour, and returned home with a fever, which stretched me on my bed for twelve days; but, by this, my eyes have been nearly restored. All comes from the Lord! and so the most gloomy hours both of the body and the soul must tend to bring me nearer to His eternal light. However, I find it, sometimes, a great trial to sit for months in a dark room without employment, whilst our friends in Europe think that I am scattering abroad the Word of Life; but even this

I would not lament so much, if I did not feel, at the same time, that inactivity makes the soul languid and the heart cold.

When health permits, I go every morning to Dr. Dussap's, to give lessons to Mrs. Dussap, especially in reading; of which I expect happy results, with regard to herself and others. At first, the Arab Females laughed at her; but now there are several, particularly of the higher class, who would gladly learn to read. If we had proper Teachers, a numerous Girls' School might immediately be collected. This is one reason, among others, for my giving regular lessons to Mrs. Dussap: she is able already to relate narratives from the Gospel to those women who call on her, and who otherwise would remain quite ignorant; and, in a short time, she will be capable to read to them plainly the Word of God: several times she has been invited to do this; and, as there is no other way in which to announce the Gospel to the females, this circumstance may be of more consequence than at first sight may appear. The lessons which I give to Mrs. Dussap are, at the same time, good exercises in Arabic for myself. The chief reason, however, of my daily visits is, because there is no other house in which I could have so much opportunity to preach the Gospel, as almost every day people of all nations and tongues meet there together: all these men, I perceive, may be divided into two classes—one, confessing no belief at all—the other, who form the greater portion, are the superstitious: all, however, are spiritually dead! Dr. Dussap rejoices that the Gospel is preached in his house: he is very beneficent; yet he finds that his good works are not sufficient to save him: he wishes to go with us, or to follow us, to Abyssinia, with his family; and there to pass the rest of his days.

Occasionally, I visit such persons as I am acquainted with, to tell them of the Word of Life; but I usually spend the afternoons at home, to receive such as call on me. Seldom a day passes without some visitor; and I have made it my duty not to dismiss any one, without his having heard the Gospel. Sometimes five or six meet together.

A few weeks since I began to preach in Arabic every Sunday; imperfectly indeed, because I must preach extempore, on account of my eyes: but all my auditors say that they understood it perfectly well. I am glad, in this respect, that I have remained here till now; and I hope that if we continue a few months longer,

one of the Brethren will be able to proceed: from 20 to 25 individuals generally attend this Service.

Of their Syrian Assistant, Joseph, and of the state of things in Syria, Mr. Gobat says—

Joseph, whom we brought with us from Syria, last Summer visited his home, and has now returned. He is a very beloved Brother indeed: he daily increases in grace, and in the knowledge of Jesus Christ. Had I been in Jerusalem for three months, even for his sake alone, I should not regret the time. He is a true Missionary, who is very likely to effect more among the Arabs than we all together: he is no literary man indeed, but he understands his Bible; and speaks with power, and love, and faithfulness to all who meet him.

Joseph gives us many details of his stay with his relatives. He was afraid of being imprisoned, but was agreeably surprised by a kind reception. The Patriarch sent a Letter of Indulgence to him, as he was formerly excommunicated. The bearer of the Letter, a Priest, invited him to auricular confession; observing to him, that he himself might fix the most convenient time for it: Joseph's reply to this was, that he would confess to God and to a Brother in Christ, but not to him: even this sharp answer was not taken amiss. His wife would have accompanied him to Cairo; but the present state of political affairs induced him to leave her there till things are more settled. There is more liberty in thinking and speaking on Mount Lebanon, since the American Missionaries left Beyrout. Asaad is also treated with more mildness than he was before: the Patriarch permits him to walk about in the Convent, and he now again receives sufficient food.

Of Abyssinia he says—

We hear little from Abyssinia. Imam, the new King, is dead; and the people from the interior have applied to Sebagadis to settle their affairs. There is great probability that Sebagadis is made King of Abyssinia. Several districts of Samen are said to have embraced Islamism.

*Visit by Mr. Mueller to Upper Egypt.*

Mr. Mueller left Cairo on the 2d of October, and reached Luxor on the 29th: the next day he turned his boat homeward, and arrived at Cairo about the middle of November. He was accompanied in this voyage by Stephan, a Roman-Ca-

thotic Priest and Monk from Mount Lebanon; whose mind seems to have received some light from reading the Scriptures.

The chief places mentioned by Mr. Lieder, in his Journal given in our last Number, were again visited by Mr. Mueller; and at several of them, where books had been purchased six months before, they were still in demand: and there is reason to hope that regular visits of this nature will both excite and foster a desire for knowledge. There is some prospect, also, of promoting Education, as will appear from the following brief extracts of Mr. Mueller's Journal:—

—In Siout I sold a great many books. I have also some hopes of a School: just before my departure, two respectable Copts came to me, to speak with me on that subject: I declared to them the object of the Christians in England, with which they were greatly satisfied.

—At Negade I sold many Tracts; though Mr. Jowett and Mr. Lieder had already, in their visits, abundantly provided the Christians of this place with the Word of Life. The children who had no money brought fowls to exchange for Tracts.

—At the request of several Copts of Minnie, I took their School under our charge. The children are mostly very poor, and cannot pay any thing to their Schoolmaster, and therefore are neglected. The Schoolmaster is not blind, yet his eyes are not perfectly good; nevertheless, he is considered as the best Schoolmaster in the neighbourhood. I promised him four dollars per month, if he fulfils well his duty in instructing the children: the people will now again send their children to the School, as they have nothing to pay for it: the School-room belongs to the Church, and is light and spacious. This manner of proceeding is but a trial, to ascertain how far the established Schools of the Copts may be improved, till we shall be enabled to promote Education in a more direct way. The Bishops do not like to see new Schools erected beside the old; this I had occasion to observe in several places. If, by the introduction of good books, by more frequent visits and a longer stay among them, the Coptic Schools should prove at all efficient, much would be gained

—Most of the School-rooms in Egypt are nothing better than our cow-sheds. In Akmin, for instance, the children, with their blind Schoolmaster, sat in one partition, and in the other was a cow fastened. Often, indeed, my heart bled on viewing these poor children, for they are as sheep that have no shepherd. There must be somewhere established an Institution for the education of Teachers; and Schools must be erected, from the first to the last corner of Egypt. The obstacles are by no means invincible: nothing is wanting, but great faith and perseverance; and He who grants both, for such an undertaking will also provide money and support.

## Polynesia.

### Marby Islands.

#### LONDON MISSIONARY SOCIETY.

AN American Vessel touching at Aitutake, one of the Islands of this groupe, some of the passengers landed: one of them, an Englishman, has transmitted the following

#### *Description of a Native Congregation.*

We were soon visited, on board, by the Native Missionary Mataitai, who invited me to go on shore with him. This invitation I readily complied with; and, in the evening, I accompanied him in the trading-boat, which was constantly employed in conveying hogs, yams, coconuts, &c. from the shore to the ship. We landed on a very excellent stone wharf, about 200 yards in length, which had been built by the natives for the convenience of their canoes and such boats as might be sent thither. The wharf I supposed to be about 18 feet in breadth, and 8 feet in depth. The Natives, at the time we landed, were repairing to the Church, to their Friday-Evening Worship. Mataitai conducted me to a seat near the pulpit. I was overwhelmed at the surrounding prospect: the roof of the building, supported all along by neat pillars of suitable dimensions, was beautifully ornamented and well finished above me: a good boarded floor was covered with seats of plank, decently made, and regularly arranged on each side of the Church, from one end of it to the other: a good pulpit and reading-desk stood on one side, at an equal distance from each end of the building; and there were not less than One Thousand or Twelve Hundred Native Worshippers, clothed from head

to foot—men, women, and children. The whole of the females had neat straw bonnets on their heads, and these had been manufactured by themselves. As soon as Mataitai ascended the pulpit, and had called upon the Congregation to pray, the whole of them, without exception, kneeled down in an instant. His prayer was short, but full of pious matter, and solemnly addressed to his Maker. This done, he gave out some lines of a Native Hymn; and the whole Congregation, standing up, sang

with him. I never before this had witnessed a Congregation of Natives who were so interesting in their appearance, so settled in their countenances, or so neat and cleanly in their persons. I could, by a quick glance of the eye, observe many of them looking up earnestly at their Teacher, as if eager to receive whatever might drop from his lips. After addressing his people ardently and distinctly, he then prayed, and thus concluded the Service. The strictest silence prevailed from the beginning to the end.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. Thomas Morris, who sailed for India in February 1820 and has laboured in the North-India Mission, has been obliged by the state of his health to return home: he left Calcutta, with Mrs. Morris, in the Broxbournebury, Capt. Edward Chapman, on the 15th of January; and arrived at Plymouth, much restored by the voyage, on the 11th of May. Mr. J. C. Thompson, who had been for some time supported by the Society as a Student at Bishop's College, came to England in the Broxbournebury, with the view of availing himself, chiefly at the expense of his friends, of the advantages afforded by the Society's Institution at Islington in the furtherance of his studies—The Society has lost the benefit which it derived in Calcutta from the assistance of several of its friends. Mr. Matthew Gisborne, who had taken an active share in its concerns, is returned home; and the Rev. Francis Goode (not Henry, as was printed by mistake at p.198) came to England from the Cape in the Broxbournebury, not having sufficiently recovered at the Cape to authorise his return to India—The Rev. William Sawyer, who sailed for India in April 1822 and has laboured at Madras, arrived at Falmouth, on a visit home, on the 15th of May, in the Medina, Captain John Mordaunt: the passage had been long, the ship having left Madras on the 21st of September.

*King's College*—At a Meeting, held at the Freemasons' Tavern on the 16th of May, the Archbishop of Canterbury in the Chair, a Report was presented by the Provisional Committee, from which it appeared that 128,974*l.* 3*s.* 6*d.* had been subscribed; of which, the sum of 54,074*l.* 3*s.* 6*d.* consisted of Benefactions, and the rest of Shares. Government has granted the ground on the east side of Somerset House, for One Thousand Years free of all charge, as a site for the College: about 140,000*l.* will be required for the building, 10,000*l.* for furniture, 17,000*l.* for purchasing ground for an opening into the Strand, and 3000*l.* for incidental expenses. The outline of a Charter, by which His Majesty incorporates the College, was heard with much satisfaction.

*London Miss. Soc.*—Several of the Society's Labourers in India have been obliged to seek the restoration of health in their native coun-

try. On the 18th of April, Mr. and Mrs. Hands and their family, from Bellary, arrived in the Carn-Brea Castle, Captain Davey: it is nearly 20 years since Mr. Hands sailed for India. On the same day, Mr. George Mundy, of Chinsurah, arrived in the Providence, Captain Ford; with Mrs. Hill, wife of Mr. James Hill of Calcutta, and their children.

*Public Building for Societies*—The design of erecting in the Metropolis, a Building for the Meetings of Religious, Charitable, and Scientific Institutions is about to be carried into effect. A Site has been obtained in the Strand, near the spot lately occupied by Exeter Change, of sufficient extent to admit of building a Hall capable of containing 3000 persons, and of providing Committee Rooms and Offices for the convenience of different Institutions. A large Coffee Room forms part of the plan; and will be placed under responsible superintendence, for the accommodation of strangers coming to town to attend the Anniversaries of the different Institutions.

*Roman-Catholic Book-Societies*—A Society has been recently formed in Dublin, for the purpose of furnishing "every poor Roman-Catholic Family in Ireland," to use the words of a Circular issued on the occasion, "with a select Library of Religious and other Useful Books." Four Papal Archbishops and Twenty-six Bishops, with a very large number of the Roman Clergy, have already joined the Society. A hope is expressed in the Circular, that such support will be given by the public as to enable the Society to circulate One Hundred Thousand Religious Books through the country before the expiration of the next three months, and that the same liberal aid will be continued each succeeding Quarter till the end be accomplished. But efforts of this nature are not confined to Ireland; nor are they limited to defence, but are extending in various quarters, and assume the character of aggression and proselytism: copies of a Sermon on Faith, Hope, and Charity, in which Popery is delineated in the most attractive guise, have been very widely circulated by a "Catholic Association" in England. While these measures call for the most intelligent and assiduous counteraction, they sufficiently indicate the fears of the Roman-Catholic Body, and are

full of promise that Error will rapidly lose the dominion which it has so long usurped over the minds of millions of our countrymen.

#### CONTINENT.

*France*.—In a late Number of a French Periodical Work, the "Revue Encyclopédique," it is stated, with what truth we have no means of judging, that more than ONE HUNDRED THOUSAND copies of the complete Works of Voltaire and Rousseau, independently of partial editions of their principal Writings, have been circulated in the last ten or twelve years!

*French Protest. Miss. Soc.*—On Wednesday, the 29th of April, the Annual Meeting of the Society was held in the Church of St. Marie at Paris; and, on Saturday the 2d of May, in the same Church, the Three Missionaries mentioned at p.216 as attending the Annual Meeting of the London Missionary Society, were Ordained by the Consistory to their solemn charge. Their names are Rolland, Lemue, and Bisseaux.

*Church Miss. Soc.*—The Rev. Christian Kugler, who proceeded to the Continent (see p.51) in October, on his return to Egypt, writes from Bâle at the end of January—

I have discharged the office of a Travelling Missionary in my native country, with good success; going from town to town and from village to village, calling the attention of my countrymen to the great work of the Lord. This labour has occupied about a month, in which I preached thirteen Missionary Sermons in as many different Churches, and held Meetings in School Rooms. I have also preached two Sermons in my native place, each to a very crowded Congregation. With her Royal Highness the Duchess of Wuertemberg, Mother of our present Queen, I had an interesting conversation of an hour and a half; and was delighted to find such genuine piety and humility in the Duchess, who shews much zeal in the Cause of Christ.

#### WESTERN AFRICA.

*Church Miss. Soc.*—Mr. and Mrs. Metzger sailed in the Potton, on a visit to Europe: the ship foundered off the Western Islands, crew and passengers saved; but particulars have not yet arrived.

*Slave Trade*.—Mr. Weeks, who lately (see p. 223) sailed for Sierra Leone, writes—

Off Cape Blanco we saw four Slave Ships, and were near enough to discern the Slaves on deck: it was evident that we were taken for a Ship of War, as they made sail on our approach, but hauled in again for the land as soon as they saw that we stood on our course. If a judgment may be formed from the number of captured Slave Ships now lying in Freetown Harbour, I should say that the Slave Trade is increasing on the Coast: two were brought in last week, and another is hourly expected. I went on board one of these vessels, which had 221 Slaves, the greater part of them children: it was truly distressing to see how miserably they were stowed together.

*Wesleyan Miss. Soc.*—The Missionaries Monro and Peck (see p. 12) arrived at Freetown on the 16th of December. Of their two predecessors, Mr. May has departed this life, and Mr. Courties was so reduced as to be scarcely able to leave on his return home.

*Liberia*.—Mr. Seasing (see p. 224) brings intelligence, that, while the Colonists were preparing, in the beginning of November, to attack a Slave Vessel which had entered the harbour, an explosion took place, in which eight boys, a Carpenter, and the Acting

Governor, Mr. Lott Carey, the Africo-American, were killed. Mr. Carey was governing the Colony till the arrival of Dr. Randall; which not taking place till the end of December, Mr. Colston M. Waring, the late Mr. Carey's co-adjutor in the Baptist Mission, succeeded to the charge till Dr. Randall's arrival.

#### MEDITERRANEAN.

*Church Miss. Soc.*—Dr. Kluge, whose name has been frequently mentioned in connection with the Egyptian Mission, is coming to England, with a view to enter on a course of Missionary Studies in the Institution at Islington: he was to leave Cairo for Malta in the beginning of March.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. J. B. Morewood (see pp. 471, 472 of our last Volume) reached the Cape on the 14th of December, on his way to India.

*London Miss. Soc.*—The Rev. John Adam, who sailed (see p. 253 of our last Volume) on the 16th of April 1828, reached Calcutta on the 4th of September.

#### UNITED STATES.

*Bible Society*.—The following description appears, in the New-York Observer, of a New House, lately entered on by the Society in that city, and of the work executed there—

It is about 40 feet square on the ground, and four stories high above the basement. The basement story is occupied by the steam-engine and machinery for driving the Power Presses, and by Standing Presses; the first story above the basement, by the eight Power Presses; the second, as a Depository for paper not printed; the third, by nine Common Printing Presses; the fourth, by eleven others, of the same kind; and the loft above, as a place for drying the paper after it is printed. The eight Power Presses being equal to twenty of the common kind, it follows that the whole number is equal to forty. About 400 reams of paper are printed per week, which, at the rate of three dollars per ream, would cost 1200 dollars, or more than 60,000 dollars per annum. The whole number of men and boys employed in this department, is 48—girls, 23. Total, 71.

The rooms in the old Bible House, which were formerly occupied by the printing apparatus, are now devoted chiefly to the use of the binders. Here are employed 36 men, 2 boys, and 74 girls—Total, 112.

In the offices of the Agent and Secretary, are 4 persons, including the keeper of the Depository, which, added to 71 in the Printing Department and 112 in the Bindery, make a total of One Hundred and Eighty-Seven Persons, actively employed in the good work of multiplying and issuing copies of the Sacred Volume.

*Baptist Miss. Board*.—Mr. Cephas Bennet has been appointed to proceed to Maullaming, as Printer to the Burmah Mission. Types have been ordered from Calcutta; but he will take with him a Press, and such materials for his department as can be best supplied in America.

*Board of Missions*.—The Rev. C. S. Stewart, late Missionary at the Sandwich Islands, has been appointed Chaplain of the U. S. Sloop-of-War, Vincennes, now in the Pacific, and to visit those Islands. As the vessel, to which Mr. Stewart is to be attached, is expected to remain some time at the Islands, he will be commissioned by the Board to perform an agency in respect to the Mission there. He

will sail in the *Guerriere*.—The Rev. James Ely, from the Sandwich-Islands Mission, left Oahu, on account of ill health, on the 15th of October, with Mrs. Ely and their two children and a daughter of Mr. Bingham: they sailed in the *Enterprise*, Captain Swain; and arrived, after experiencing the kindest treatment from the Officers, at Edgartown in Massachusetts, on the 7th of March. The Owner, Gilbert Coffin, Esq. of Nantucket, from whom the Board have before received favours, generously declined any compensation for the passage.—The Rev. John Thompson and Mrs. Thompson, with Miss Fuller, have lately proceeded to join the Cherokee Mission: they are to be stationed at Carmel.

*Colonization Soc.*—The Managers state, that there are now ready to depart for the Colony at Liberia 400 Free Coloured People; and that the Owners of 200 Slaves have signified their willingness to release them, so soon as means can be provided for their removal to the Colony. Most of these Owners will bear a part, and some the whole of the expense of such removal.

*Colleges*.—The Secretary of the American Education Society has obtained, by special correspondence, and has published in the Quarterly Journal of that Institution, a comprehensive Statistical View of the Colleges in the United States. From this document it appears that there are 36 Colleges, with 202 Academic Instructors, in which a total of 29,252 Alumni are under instruction or have been instructed. Of these Alumni, 11,009 are now living, 4016 became Ministers, and of these Ministers 1901 are now living. The Graduates in 1827 were 594: the Undergraduates in 1827-8 were 2922. The Students maintaining a religious profession were 684, and the Indigent Students assisted were 290. The number of Volumes in the College Libraries, were 111,300; and those in the So-

cial Libraries of the Students, 56,000. Two of the Colleges were founded in the Seventeenth Century, 16 in the Eighteenth, and 19 in the Nineteenth. The two older Colleges are, Harvard University, at Cambridge, in Massachusetts, founded in 1633; and the College of William and Mary, at Williamsburgh, in Virginia, founded in 1691.

*Methodists*.—From the Minutes of the Annual Conferences for 1828, it appears that the Methodists of the United States are 421,105 in number; consisting of 361,512 Whites, 59,055 Coloured and Black, and 538 Indians: this is an increase, in the year, of 39,108. The Travelling Preachers are 1533, and the Superannuated 109: being an increase of 66 in the year. The Return of the Indians is defective: the last Report of the Methodist Missionary Society makes the number to be 1615.

*Presbyterians*.—From the Minutes of the General Assembly for May 1828, it appears that the Presbyterian Church of the United States consists, at present, of 16 Synods, 90 Presbyteries, 1285 Ministers, 194 Licentiates, 242 Candidates, 1968 Churches, and 146,308 Communicants. The New Communicants, in the past year, were 15,095. The Adults baptized were 3389, and the Infants 10,790.

*Tract Society*.—The New-York Observer thus speaks of the House occupied by the Society in that city, and the work carried on there—

In this building, which is 80 feet long by 40 wide, and four stories high above the basement, there are in operation ten Common Presses, and four Power Presses, the latter driven by two mules: the whole are equal to twenty presses of the usual kind: here are employed 69 men and boys, and 14 girls. The quantity of paper consumed per week is about 400 reams. In the Bindery are 6 men, 1 boy, and 51 girls. Employed in Stereotyping, 3. In the Secretary's Office, Depository, and Sales Room, 6. Total engaged in preparing and sending forth Tracts, One Hundred and Ten Persons.

## CONTRIBUTIONS TO CHURCH MISS. SOC. BY ASSOCIATIONS & COLLECTORS

From April 21, to May 20, 1829.

ASSOCIATIONS.	Present.			Total.				Present.			Total.		
	L.	s.	d.	L.	s.	d.		L.	s.	d.	L.	s.	d.
Bristol.....	700	0	0	34,021	17	9							
Bromsgrove, Worcestershire..	16	0	0	212	2	0							
Bucks, South.....	23	18	8	4151	7	0							
Buxley.....	5	0	0	129	2	6							
Canabaton and Croydon.....	252	4	6	1893	12	7							
Clapham.....	6	16	9	4816	3	0							
Colchester and East-Roxen.....	80	0	0	6396	6	2							
Devon and Exeter.....	31	0	9	9347	10	6							
Durham.....	40	0	0	355	9	3							
Faringdon, Berks.....	10	0	0	718	2	1							
Gainsborough.....	103	11	0	1409	12	11							
Glasgow.....	12	4	0	49	7	4							
Glossopshire.....	28	0	0	11,242	14	2							
Hampstead.....	94	1	2	1019	0	8							
Hastings and Ose.....	60	0	0	1075	11	3							
Hawthell, Yorkshire.....	9	2	0	31	2	0							
Hay, Brecon.....	10	0	0	106	3	0							
Herefordshire.....	200	0	0	6333	15	9							
Hertfordshire.....	68	16	6	1448	17	7							
Kent.....	264	4	4	8789	18	4							
Lamborn.....	9	0	0	119	5	0							
Lincoln.....	92	1	4	1773	13	9							
Liverpool and West-Lancashire..	256	15	0	11,889	3	4							
Middleham, Yorkshire.....	92	0	9	92	0	9							
Morden, Surrey.....	6	7	0	312	13	6							
Norfolk and Norwich.....	122	18	6	11,047	2	1							
Northamptonshire.....	28	13	3	675	2	10							
Oxfordshire, North.....	7	9	4	630	16	2							
Pennyn.....	9	0	7	420	16	1							
Percy Chapel.....	28	7	4	4802	16	5							
Poplar.....	19	6	5	202	17	9							
Queen-Square Chapel.....	7	14	6	1170	8	6							
Richmond, Surrey.....	50	0	0	1517	4	5							
Shropshire.....	170	0	0	9469	9	10							
St. Arvan's and its Vicinity...	3	16	3	1014	1	16							
St. Stephen's, Coleman Street.	26	10	11	440	6	7							
Staines and its Vicinity.....	8	12	1	1251	13	9							
Stratford-on-Avon.....	29	0	0	240	8	10							
Sunderland, Bp. Wearmouth, &c.	47	0	0	1855	19	0							
Tamworth.....	15	0	0	3361	0	7							
Weymouth.....	70	8	7	640	5	4							
Whaler Chapel.....	130	17	7	1917	13	1							
Worcester.....	3	6	0	2771	2	6							
York.....	100	0	0	11,181	9	0							
Yoxall and Hamstall.....	10	0	0	1149	12	8							

### COLLECTORS.

Botting, Miss, Worthing.....	2	0	0	2	0	0
Dean St., Soho, Manufactory.	11	3	6	73	13	0
Godde, Mrs, Kensington.....	9	0	0	158	0	0
Juvenile Association at Mrs. Hall's, Chesham.....	1	1	0	1	1	0
Hyde, Miss, Worthing.....	6	0	0	23	10	4
Horsley, Miss, Little Hellingbury,	2	0	0	7	16	0
Phillips, Miss, St. Ormond St.	0	12	0	1	16	0
Young Ladies at Miss Kennion's						
School, Mecklenburgh Sq.....	1	10	0	3	16	0
Winmill, Miss, Cannon Street	0	12	6			

# Missionary Register.

JUNE, 1829.

## Biography.

### OBITUARY OF REV. DANIEL TYERMAN,

WHO DIED AT MADAGASCAR, JULY 30, 1828.

THE death of Mr. Tyerman was stated at p. 37 of the Survey. We shall here collect such information relative to the latter end of this exemplary Servant of Christ as has been published by the London Missionary Society, in whose service he had spent the closing years of his life, by visiting, in company with George Bennet, Esq. of Sheffield, all its principal Missions.

Mr. Freeman, of the Mission at Tananarivou, in Madagascar, writes from that place, on the 8th of August—

We have received a melancholy lesson, as to the futility of all human expectations, and the incapacity of man to comprehend the REASONS of the ways of Him who worketh all things after the counsel of His own will. How much pleasure did we anticipate in the long-expected visit of our friends—the Deputation! How desirous were we, that they should come and visit our Schools, and inspect their progress! What a welcome, we said, will they receive from the King! and how much interest did we hope that they would excite, in favour of Madagascar, on their return home to England! But a dark cloud has arisen, and we are called on to sit down in silent submission.

I had the pleasure of going rather more than two days' journey from the capital, to meet our friends, on their way thither: but, with no little concern, I found that Mr. Tyerman's state of health, on reaching the capital, made him very anxious to return as soon as possible. In no country, perhaps, can an anxious state of mind be more unfavourable to health than Madagascar.

The Missionaries give the following Letter from Mr. Tyerman, as breathing his amiable spirit, and as shewing how well he sustained  
*June, 1829.*

the fatigues of the journey to Moramanga, a village within three days' reach of Tananarivou: it is dated from that village, July 17, 1828—

We had great pleasure, on our arrival at Tamatave, in finding Letters from Mr. Griffiths and Mr. Freeman, for which we return them our cordial and sincere thanks: their contents were highly gratifying, and deserving of our affectionate acknowledgments. We had, also, the peculiar satisfaction of meeting there, our worthy and mutual friend and brother, Mr. Jones; concerning whom we had suffered much anxiety, having been the cause of detaining him so long at Tamatave waiting our arrival, though our delay arose from causes over which we had no controul. However, it rejoiced our hearts to find him in good health: and this blessing, we are happy to add, is still continued to him, notwithstanding his great fatigues there, and ever since, to promote our comfort and safety. We feel more indebted to him than we can express, for his unceasing kindness: he takes from us every care, every difficulty, which, without his kind assistance, would have been to us insuperable, in accomplishing this long and most arduous journey. May that God, whose we are and whom we serve, reward him a thousandfold!

We are happy to inform you all, that we have, this evening, arrived in health and safety at this village: and



here we raise our grateful Ebenezer, and say, *Hitherto the Lord hath helped us!* Through the whole of this journey, the Lord hath loaded us with His benefits, and preserved us from innumerable dangers to which we have been exposed; but which we need not enumerate, you having all encountered them before us. We were never in a country where travelling is so difficult; nor did we ever travel any country of greater beauty nor with more interest. But, alas! these dark places of the earth are full of the habitations of Heathen Ignorance. Oh, may the Sun of Righteousness soon arise upon them! and may you be the honoured instruments of ushering in that glorious day, when all shall behold the brightness of His rising!

We are rejoiced, Beloved Brethren and Sisters, in being, at length, so near to you. On Monday next, if the Lord will, we hope to have the joy of seeing you all. We calculate on great enjoyment in your society. Receive us, not as strangers and foreigners, but as fellow-citizens and as brethren. Ours is a visit of Christian Love from that great Society which we all serve. We come as fellow-workers, to assist you in your arduous engagements in any way that we can, and to bid you God speed.

The Missionaries communicate the following details of the closing scene:—

On reaching Tananarivou, on the 21st of July, our deceased friend several times complained of cold; and said that he felt the climate to be very different from any which he had before experienced. Viewing all circumstances, we do not wonder that Mr. Tyerman should have been anxious to go over the business of the Mission without delay, and prepare for his return to the Mauritius. Devoted to the work before him, he attended two evenings (though unable to sit up) to the affairs of the Mission, so far as his strength allowed.

Immediately on the arrival of our lamented friend, suitable medicines were administered. He complained of an entire prostration of strength, and compared his feebleness with that of infancy. He was restless several nights; and remarked, that he could not compose his thoughts sufficiently for sleep: yet there was scarcely any acceleration of pulse, no pain whatever was felt, and none of

the symptoms of the Malagasy Fever could be perceived.

On Tuesday, July 22d (the day after his arrival), he called, with Mr. Bennet, on the several Members of the Mission Family, and afterward went to the Missionary Chapel: he attended, also, the next morning, and Thursday Afternoon, when some senior scholars were examined in their theological knowledge. Sabbath Morning, July 27th, he attended Public Worship, but was too indisposed to take any part in it, and returned home unwell; still complaining only of weakness. On Wednesday, the 30th, he had intended accompanying Mr. Jones to visit some of the Schools in the neighbouring villages; but, not feeling adequate to the effort, he merely took a ride a short distance, in a palanquin, and felt able to converse and ask questions during the exercise, both going and returning. But, soon after reaching the house of Mr. Jones, he became so obviously and alarmingly ill, that the Missionaries were requested to meet: with Mr. Bennet, they could entertain but one opinion, viz. that the symptoms were those of apoplexy: one course alone remained to be pursued—to take immediately a quantity of blood from the patient: this was promptly done, and a blister applied. During the application of the blister, Mr. Tyerman fainted—was gently placed on pillows—and, in a few moments, while we stood gazing on him with feelings not to be described, the spirit fled: without a groan, or sigh, or struggle, life was extinct!

Owing to his debility, he had not been able to converse much with those about him. The last words which could be understood, as they escaped his lips, were, "All is right! The Covenant—the Covenant of Grace." We know in whom he had believed, and are able to bear testimony how he had served the cause of his Redeemer; but, in the midst of his labours, he has been summoned to his rest. He has departed: he is now with Christ, and triumphs in the eternal gain.

Friday, August 1st, was appointed for the funeral. All the members of the Mission Family attended—Mr. Bennet, the chief mourner—General Brady, and Monsieur Le Gros, and a great body of the Natives. Many more of the Natives, and among them those in office, would, we well know, have attended,

but for the melancholy event of the decease of their Monarch; an event of painful coincidence with the departure of Mr. Tyerman. We will not attempt to describe to you how deeply we feel for the public loss, and our loss, sustained by the death of the Sovereign of this Island—a man who had always shewn himself alive to our object, the warm patron of our Schools; in fact, the Father of his Country.

Leaving the house of Mr. Jones, the body was conveyed first to the Chapel, where the Rev. Messrs. Griffiths and Johns officiated, in Malagasy and English; and from thence to the grave, where the Rev. David Jones delivered an Address, and ended with prayer in Malagasy, in the presence of a great concourse of Natives. In the burial-ground, a spot was selected for the mortal remains of our friend, near the graves of three individuals who had fallen in the service of the Missionary Society. In life, he had associated with the friends of Missions; and in death he is not divided.

The Directors marked their sense of the loss which the Society had sustained in the death of Mr. Tyerman, by putting on record the following Resolution:—

The Directors having bowed before the Supreme Disposer of all human affairs, in humble acknowledgment of His prerogative in determining all the circumstances of the life and death of His servants, and of His kind preservation of the deceased till so near the close of

his important Mission, now record on their Minutes the deep sense which they entertain of the valuable services rendered by the late Rev. Daniel Tyerman, in connection with his highly-esteemed colleague, George Bennet, Esq., to the London Missionary Society, and to the cause of Christ in general, during the period of more than seven years; during which they visited the Missionary Stations of the Society in the South Seas, together with those beyond the Ganges, in the East Indies, Mauritius, and also Madagascar, where the remains of our departed friend now repose till the resurrection of the just.

From affection to the objects of this Society, Mr. Tyerman voluntarily relinquished the engagements of the Ministry at home, the endearments of a beloved family, and the enjoyments of his native land. Regardless of personal labour; or of danger—whether that arose from climate, from barbarous society, or from long and fatiguing journeys—intently desirous of promoting the usefulness and comfort of the Missionaries and the prosperity of the Society—he prosecuted his arduous undertaking, to the end of his career, with unabated energy and zeal. By the Missionaries abroad and the Directors at home, his memory will continue to be loved, revered, and honoured. The Directors are persuaded, that, in these views and feelings, all the members of the Society will cordially concur, and that they will unite with them in kindest sympathy with the family now left to deplore his loss.

## OBITUARY OF REV. BENJAMIN ALLEN,

RECTOR OF ST. PAUL'S CHURCH, PHILADELPHIA; WHO DIED, AT SEA, JAN. 13, 1829.

THE following Letter, addressed under date of April 27, 1829, by the Rev. W. Carus Wilson, of Whittington, near Kirkby Lonsdale, details the melancholy circumstances under which Mr. Allen left England, on his return to the United States, after his attendance at the Anniversaries in London in May of last year.

The Rev. Benjamin Allen will be remembered as speaking with great effect at the Anniversary Meetings in London last May. He had come over to England with a constitution shattered and enfeebled by arduous duty in his Master's

Service, in the hope of being recruited by the voyage and relaxation. Unhappily, on his landing, he either failed to represent with sufficient force the extent of his bodily weakness (for he had long spit blood, and had other consumptive symptoms), or was unduly and inconsiderately pressed into the service of our various Religious Institutions. I am afraid of saying the number of Meetings at which he told me that he had spoken within the limits of a very few weeks, before he came into the North on the Bible-Society Tour. Between the end of that tour and his engagement in the service of the Church Missionary

Society, there was an interval of a fortnight, which I prevailed upon him to spend quietly with us, instead of returning to London, as he intended. He failed to complete his latter engagements, and affecting symptoms of mental weakness were but too manifest. He lingered in our neighbourhood for some time, first going to one friend's house and then another—continually changing his plans—one day starting for Liverpool, another day for Edinburgh, and returning back to his old quarters by the first coach which he met on the road: till, at length, some members of the Society of Friends, in Kendal, among whom he received the greatest kindness and sympathy, wrote to me in such alarming terms, that I went over to see him immediately; and, under the advice of his medical attendant, I ventured to take him to Liverpool, with some hope that he might be able to sail by a packet which was expected to leave Liverpool for Philadelphia in a few days. A considerable hope was expressed by his physician, that if he was once away from the excitement into which he had been thrown, with the prospect of speedily joining his family, his mind would become tranquillized, and his general health be amended by the sea-voyage.

I need not enlarge upon the state of tremendous anxiety in which he placed me during the three days that we waited in Liverpool for the sailing of the packet: suffice it to say, that, after having twice got out of my sight during the time we were together, he contrived effectually to get out of the way on Sunday Evening; and all our efforts, aided by the watch and police during the night and the following day, to discover him, were in vain, till about two o'clock in the afternoon, and the packet was to sail at three. With the full concurrence of the judicious and sympathizing friends who afforded the most affectionate co-operation on this melancholy occasion, it was determined that it would not be safe to incur the responsibility of allowing him to sail; and Mr. Samuel Hope and myself had the distressing task of placing him in the Lunatic Asylum. There he remained for some months, anxiously watched by his benevolent friends on the spot; and, appearing a little better, he was allowed to sail.

The following Letter gives the melancholy sequel of his history. It is written by his Brother, who took charge

of his Church during his absence.

His widow, and six children, are left entirely destitute: and if any benevolent friend should feel disposed to contribute to their relief, I shall have great pleasure in forwarding their bounty. If paid to Messrs. Hatchard, or Messrs. Seeley, for "the Family of the late Rev. B. Allen, of Philadelphia," I will take care that it is duly remitted, through Samuel Hope, Esq., banker, Liverpool, who has connections in Philadelphia well acquainted with the family. Where more convenient, the money may be paid directly to Mr. Hope.

We subjoin the chief part of the Letter here referred to by Mr. Wilson, as containing the affecting description of the final scene. It is addressed to Mr. Wilson, by the Rev. T. G. Allen, under date of Philadelphia, March 18, 1829.

Ere this comes to hand, I presume you will have learnt that my beloved Brother has safely escaped from the troubles and storms of this changing world, and has entered into his eternal rest in our Heavenly Father's house. From the last account which we received from our friend Mr. Hope, we were led to anticipate his return nearly or quite as well as when he left us. But, oh! the Lord has thought proper to order it otherwise; and we all submissively exclaim, Blessed be His Holy Name!

The brig had a very long, boisterous, and hazardous passage—96 days to the Capes. She did not arrive here till Saturday last. They endeavoured to take a southern passage, but could not: she encountered a severe storm about two weeks before my dear Brother departed, and threw over part of her cargo: the last twenty days the crew had no other provisions but potatoes: my Brother, however, was safely moored in the haven of eternal repose before that trial came on.

After they went to sea, he became worse: he was sea-sick but a short time: he was labouring under a deep melancholy, disposed to have no intercourse with those around, but perfectly harmless as a child. The Captain informed me that he spat blood every day from his coming on board to his death: he appeared to suffer no pain, and made no complaint: he was never heard to groan: he was confined to his bed about fifteen days. No doubt his disease was pulmonary; and, as it was partly spent

upon the brain, it assumed the mildest form in connection with the chest.

When the Captain told him that he could not stay long, he roused up as one out of sleep; and, looking earnestly, expressed a wish to have prayers. The Captain told him that he was not gifted that way. He then requested the Bible to be read to him, and prayers to be read in his hearing; which was done. The Chapter which he particularly selected was the Fifteenth of 1st Corinthians. The Bible was read to him, at his instance, the greater part of that night; which was the night previous to his death. The chief part of the time he was perfectly himself: about four o'clock in the morning, he was asked by the Captain if he was willing to depart from this world; and he answered, "I am." After some further time for reflection, he observed, "I am ready to go;" and these were the last words which he was heard to speak. He gradually sunk as one falling into a sweet sleep, till he yielded up his spirit into the hands of his God. Though he did not speak after the above expressions, yet for the last two hours he took notice of every thing around him. He died on the fiftieth day of his sailing, the 13th January, at six o'clock p.m., lat. 42 deg. 18 m., and long. 50 deg. west from Greenwich: he was entombed in the deep, on the 14th, at meridian.

This is truly an afflictive dispensation to us all: but, oh! to his widowed wife, and six helpless orphan children, it is a loss not soon to be repaired. Though some of the circumstances of his depar-

ture are painful to us, yet hushed be every murmur. Were they not all especially ordered by Infinite Wisdom and Unbounded Love? Did not God fulfil His promise, and make all his bed in his sickness! Yes! I trust the presence of Jesus, in all the tenderness of His sympathy, banished every fear from his heart, and assuaged every sorrow; and though the waters overflowed him, yet his ransomed spirit was snatched from the evil, and conducted, by a melodious choir, to those bright abodes where pleasures spring immortal in the skies. Oh, what a cordial is this to the bereaved bosom! What but this hope can reconcile us to death in ourselves or our friends! *Thanks be to God, which giveth us the victory through our Lord Jesus Christ!* May we all come out of this fiery trial, purified and prepared more fully for the service of our God here, and the enjoyment of Him hereafter!

My dear Brother's race has been short and rapid, but extremely useful. The present prosperity of the Evangelical Portion of the Church in this region may be traced to him, as a prominent instrument in the hands of God. His sun, setting at noon-day, should excite us to be up and doing what we find to do with all our might, and to attend to the vineyard of our own hearts as well as our fellows. May we be made faithful unto death, and then obtain the crown of life! Amen.

May the Lord abundantly reward all those benevolent Individuals in England who were kind to our afflicted and much-loved Brother!

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

THE number and length of the Addresses delivered on these occasions oblige us to confine ourselves, at present, to a selection of the FACTS stated chiefly by eye-witnesses of what they related. If our limits shall allow, we may hereafter put on record some of the SENTIMENTS, expressed with great force and eloquence by many of the Speakers at the respective Meetings. The Facts here collected are arranged in the usual geographical order of our Work.

#### IRELAND.

##### *Missionary Feeling awakened.*

At the period when the Deputation of the Church Missionary Society visited Ireland to call us into co-operation, Protestantism was there at a low ebb, and its Ministers seemed

to sleep in the enjoyment of their privileges. Much of the animation and increased interest which now exist in that country on Religious Subjects is to be attributed to the Society; which had something so peculiarly interesting in its object, and, if I may use a worldly

phrase, so romantic in its operations, that it found a responsive chord in the hearts of my countrymen. On some occasions, the Rooms, where Meetings of the Society were held, were too limited for the accommodation of the numbers anxious to be present: and I can state from personal observation, that poor Protestants, who had retained their faith in the midst of a Catholic Population when neglected by English Protestants and by their own countrymen, often walked thirty and forty miles to attend a Meeting of the Church Missionary Society.

In point of fact, the labours of the Society furnish the Protestants of Ireland with a source of consolation. There is no subject on which Catholics are so prone to indulge in ridicule, as with respect to Protestant Missionaries. Roman Catholics conceive that to their Church alone is given the privilege of making Converts to Christianity. They are wont to say to Protestants, "Where are the thousands and tens of thousands whom you have converted?" But the Protestant is now enabled to reply, by adducing the important facts with which this Society furnishes him.

It has already been most truly stated, that this Society has given the Irish Church an impetus, and that it now possesses a Missionary Character. A Home-Missionary Society is now established in Ireland, at the head of which there are two Archbishops and several other Prelates: that Society sends forth numerous Missionaries; not for the purpose of controversy, but for the purpose of spreading the Word of God in its simplicity. Those who go forth from it do not bear the badge of party, but go forth to declare the power of God unto Salvation; and I rejoice to say, that the result has been two-fold: Roman Catholics and Protestants meet in thousands, and listen with deep attention; and when God's Word is spoken in their own language by the Missionaries, attention is changed into sensibility, and tears are seen flowing down those rugged cheeks which have seldom borne the marks of such deep feeling.

[Rev. Dr. Stanger—at the Church Miss. Ann.

*Increased Circulation and Influence of the Scriptures.*

The Hibernian Bible Society has been, by the blessing of God, during the past year, most successful, and has extended her operation through every part of Ireland. There is not a County, in which there is not a Bible Society; and scarcely a Parish or a Village in the Island, where there is not a Depository for this Sacred Volume. And where their advocates can prosecute the aggressive system against the ignorance and indolence of man, the Bible Society does not only sound the bell, and call mankind to come and receive the treasures of immortal life; but, knowing

that man of himself cannot do any thing, this Society sends persons—enters into their houses with all the earnestness of affection and love—and puts the Scriptures into their hands, begging them to read them, as they contain the message of eternal life.

And this has been most effectual; the circulation of the Scriptures, during the past year, having far exceeded that of many of the preceding years, in the proportion of the number of the copies of the Scriptures which have been PURCHASED, to those which have been GRATUITOUSLY circulated. Thus the Peasantry, who are the principal purchasers, seem aware of the value of that Book circulated by this Society; and, in order to purchase that Book, they must have been compelled to labour—they must have been compelled to save: and thus the Bible Society has become the best instrument of accomplishing that great object of Political Economists—industry and frugality. This great object has been progressively advancing in Ireland.

Another particular feature in the extended circulation is, that, during the past year, the proportion of Bibles which have been sold, including the Old and New Testament, has exceeded very far that of any other year. During the former years, the greater part of them consisted of Testaments; but, in the past year, those individuals who had perchance read the New Testament, and knew that the Prophets did testify of Jesus, have come crowding round our Depositories, to possess the whole of God's Revealed Word.

Another interesting feature in the history of the last year, and one for which Ireland's Children will raise their prayers to the throne of God for England, is, that the whole Bible, in the Irish Character, has been circulated in Ireland, for the first time for 150 years. The Irish Peasant has seen the Book of God in a language which he has learnt to venerate, and which is dear to his recollection and his feelings: and thus, while, after the art of printing was found out, 150 years elapsed before they had the Scriptures for the first time in that language, the same period has elapsed before a second edition of them has been given to the Irish Peasant. The results have been most happy: not only has that Book been circulated, and read, and an attachment to it been manifested, resisting the oppression and disregarding the menaces and threats of those who would exercise spiritual tyranny over them—not only so, but I can add, that the circulation and reading of the Irish Scriptures has, in every instance, led to examination, to anxiety to possess, and, finally, to the purchase of, the English Bible. The Irish Bible, when perused in the Irish Peasant's Cottage, has excited a desire to possess, first the English Testament, then the Bible, and then the

large English Bible with Marginal References. All those who possess the Irish Scriptures wish to examine for themselves, and to possess every aid by which their minds can be improved or their salvation promoted.

[*The Same*—at the Bible Soc. Ann.

*Beneficial Influence of the Scriptures on the State of Society.*

In those provinces in Ireland where the Bible is most read, the people are most comfortable and most quiet; while in those provinces where the Bible is least read, the people are least comfortable and most disturbed. In the Province of Ulster, there are 251 inhabitants to a square mile—the most dense population in Ireland; and there we have the worst and most barren soil, the least likely to be productive: but there, where nature has thinly spread her blessing over the rocks, we find the inhabitants in possession of a blessing which has raised them above all the provinces of the kingdom: there, the Bible is more generally circulated and read. In Leinster, the inhabitants are 204 to a square mile: this is naturally a better and more fertile province than Ulster; but there, the Bible is less read, and the province is less comfortable and more disturbed. In Munster, the population is still thinner, and the soil is richer; but the Bible is still less read, and the people are still less comfortable. At last, you come to Connaught, the most fruitful province in Ireland, which nature has clothed with the richest verdure; where the population is the thinnest, not being more than 161 to a square mile; and there is Ireland's greatest misery—the largest measure of its ignorance and its sufferings; and there, the Scriptures are almost unknown. These are facts. I do not presume to say in what way a change may be brought about in the state of that country; but I leave you to judge, whether a country situated as that is should not encourage you to circulate more widely the Word of God.

The years 1821-22-23 were called years of starvation; and we received 300,000*l.* from England, to save our people from starving: yet, in those years, our exports in the articles of provisions alone amounted to sixteen millions sterling; and, in 1822, the year of our greatest distress, our exports of provisions were no less than four millions and a half: so that it was not the want of the bountiful provisions of nature, which caused our misfortunes; but it was the want of a proper tone of mind, of that enlightening influence, which watches, like a presiding genius, over the happiness and prosperity of the people: and, as a proof of this, I may state that every fraction of that 300,000*l.* which we got from England, was confined in its distribu-

tion to the South of Ireland, where the Bible is least known; while, in the North, it was not wanted.

[*Rev. John Burnet*—at the same.

*Victory of the Scriptures over Infidelity.*

It is an awful fact, that, notwithstanding the ignorance and errors of the Irish Peasantry, yet, in many parts of Ireland, Infidelity—deep, pernicious, soul-blasting Infidelity—has been found to spread its roots and exert its influence: and it has been discovered, that where education has not been founded on Scriptural Knowledge, it has led them to see nothing in the Bible but those difficulties which have not been revealed; and they have dared to dispute its authority, and to charge it with falsehood, error, and imposture.

And what has been the only remedy? It has been proved, most conclusively, that the only remedy is, Scriptural Education—the circulation of the Holy Scriptures, and the enforcement of the doctrines which they contain. This general proposition is capable of most satisfactory demonstration: and I will venture one fact, which is well calculated to display this state of opinion, and to shew that the Book of God is an effectual remedy for these evils.

Some time since, in a Northern, or rather Midland, County, in Ireland, a discussion took place, arising from the operations of the Reformation Society, between a Roman-Catholic and a Protestant Clergyman. Many farmers and peasants from the neighbourhood attended that discussion; and, being under the influence of Infidelity, they did so merely for the purpose of ridiculing and censuring the contemptible arguments (in their opinion) which were brought forward by the two Clergymen. Many of the farmers and peasantry who attended were well acquainted with the writings of Paine and Voltaire; whose works, strange to tell, especially those of Paine, have been circulated, in print and manuscript, through the country! They ridiculed the Meeting: it amused them; and they said, "We will have a discussion of our own." "You shall be the Roman Catholic," said one, "and I will be the Protestant; and our friends here shall be judges, who displays the most ability and ingenuity." They carried their blasphemous object almost into effect: the time was appointed, and they seriously set about preparing for the contest. It was agreed that they should do what they had never done before—read the Scriptures, in order to prepare for the attack: and the result was, as might have been expected; that those who did so became convinced of the truth of that Book and converts to its contents; and a neighbour of theirs, from whom I had the particulars,

was able to unite with this a fact, no less interesting and valuable : for he told me that one of the persons, who first brought Paine's "Age of Reason" and similar publications into that part of the country, was so conscience-stricken, that he could not rest in his bed ; but, while his family was asleep, he got up, lighted a fire on his little hearth, and did not retire to bed till the last mouldering fragment of that book was consumed to ashes.

[Rev. Dr. Singer—at the Bible Soc. Ann.

#### *Heroic Conduct of a Scripture Reader.*

The Readers of the Society have not permitted their zeal to be cooled by disappointment, or turned aside by persecution. The history of one of these Agents is highly interesting. He originally belonged to the Naval Service, and was bitterly hostile to religion. He was laid up in the hospital at Gibraltar ; but disease did not touch his heart or subdue his spirit : he even blasphemed and cursed, when a fellow in affliction, who had a copy of the Bible, read it aloud. The Christian Man died, and his neighbour took possession of the Bible. During his homeward voyage, he was induced to examine the Book, and began to think seriously. From a reviler and a scoffer, he became, at length, a sincere Christian ; and, knowing that his countrymen were perishing for the lack of spiritual knowledge, he began to supply that want, before he was known to the Society. This man has been exposed to persecution because he has dared to declare the Gospel of Christ. On one occasion he was brought into a room where a number of Roman-Catholic Gentlemen were assembled, who desired him to swear by a Mass Book, which lay on the table, that he would never again read the Scriptures in public : one individual produced a case of pistols, and threatened to shoot him dead if he did not take the oath. Unbuttoning his coat, he opened his breast, and said, "I am a poor sinner, who fear to offend my God ; but here is a heart that never dreaded man !" That man is now one of the Society's Readers ; and I am in possession of a Journal of his, which contains ample evidence of the success which has attended his labours. It is there stated, that he has been sometimes treated almost with reverence by Roman Catholics, who have fallen on their knees before him, as if that was the posture in which they ought to receive from him the knowledge of the Word of God.

[Rev. G. Hazlewood—at the Irish Soc. Ann.

#### CONTINENT.

##### *Increase of Piety among French Protestants.*

Twenty-seven years ago, as soon as peace between France and England enabled the one country to communicate with the other,

you sent a Deputation to France, to ascertain the state of the Protestant Churches there, and to inquire as to the best means of affording them assistance and relief. But how sad was the report made by that Deputation ! I remember, that, at that time, you received a Letter from one of the most respected Ministers of France, still living, and Pastor of Bourdeaux. That venerable Minister wrote to you—"The design of your Society will do eternal honour to those who formed it, and entitle them to the love and gratitude of every true Christian. We need your help—we are destitute of every thing. We have no books, no Bibles, no Catechisms, no Periodical Works, to defend Christianity or Protestantism from the attacks which are daily made upon it. We have few temples : and our Ministers are too poor to live without giving their time to secular employments, often unworthy and degrading ; and, although the Government has provided by law for their maintenance, a year has gone by since the passing of the law, and they have received nothing. If, then, you can help us in these respects, you will confer invaluable benefits on the descendants of the Huguenots of France." Bible and Tract Societies did not then exist in this country ; but you answered the appeal. You began to print and to send them Bibles and Testaments, and other works of which they stood so much in need.

This Christian Intercourse, however, was not long permitted to continue. War again rolled its separating and desolating flood between the two countries ; and, for many years, your communications were entirely suspended. That war terminated, with two invasions of France in as many years. During those invasions, the Protestants suffered from political re-actions, more than any other class of the community : their temples were destroyed, their pastors insulted, and their flocks dispersed ; and, even where actual violence did not intrude, menace and terror kept the people in continual apprehension — apprehension increased by an Inquisitorial and Jesuitical censure of the press. When, after all these calamities, and notwithstanding the distress and depression which they have suffered, we see that those very Churches have so revived as to be able to take a part in your proceedings this day, and to send Three of their Missionaries to aid you in the good work, may we not exclaim, *What hath God wrought !* The scenes that took place in Paris, when these three Young Men were devoted to the work of Christian Labour among the Heathen, are such as I cannot pretend to describe. Immenae crowds were assembled, and the solemnity of their consecration was such as France never wit-

nessed, even in the days of her greatest prosperity; for France, be it remembered, had never till then furnished Protestant Missionaries for the Conversion of the Heathen World. This animating scene took place within a short distance of the spot on which Admiral Coligny was murdered—where the bell tolled to announce the massacre of St. Bartholomew; and within but a short distance of the palace from which Charles the Ninth amused himself with firing upon the hopeless and helpless crowd of flying and mutilated Protestants. Where, not many years ago, the Goddess of Reason had received public homage, and cruelties had been committed even by Females, you would have beheld Ladies assembled, not for the purpose of destruction, but to aid in the work of mercy and of love: there you would have seen them offering for public sale the works which their own hands had made, in order that with the proceeds they might equip the Young Men, whom you see before you, as Missionaries to Heathen Lands.

[*Rev. Mark Wilks—at the London Miss. Ann.*]

#### *Instances of Piety and Zeal in France.*

Two Ladies of Rank, stopping in a village, left a Bible or a Tract in every house; and, from their high station, they commanded the most respectful attention. The Priest, having discovered what had taken place, entered his pulpit the next Sabbath Morning, when the Ladies were present; and, for an hour-and-a-half, denounced it as a most indecorous act for them to come into his parish, and declared them to be the enemies of God and the Church; and threatened, that, unless his parishioners brought him the Bibles and Tracts, they should be excommunicated, and he would not visit one of them in their last hour to administer to them the consolations of the Church. The Ladies knew not what to do: eventually, they wrote a Letter to the Priest, begging an interview: knowing their rank, he felt himself compelled to comply: they spent two hours with him, endeavouring to soothe him; but left him without making any favourable impression on his mind. They then resolved to call on the people, and endeavour to get the Tracts and Bibles returned, to prevent them from being burned: they had not the most distant conception that the people would refuse to return them: they employed three days in going from house to house; and, to their surprise, there was not a single parishioner who would give them up!

Another encouraging circumstance was related to me by a Minister. A Parish Priest told a Gentleman that he was anxious to see a Protestant Minister. The Priest desired him not to mention the circumstance; but if he knew of a Protestant Minister, to inform

him of it, and he would go five miles by night to call upon him. A Protestant Minister was apprised of the Priest's wish, and he called upon him. The Priest looked at him, and said, "Sir, are you a Protestant Minister?" "Yes."—"You are the first I ever spoke to." Taking up the Bible, he said, "You believe that Book to be the standard of your religion. Well, let us come to the point. Do you believe, that man is utterly depraved and utterly ruined? that he is all covered with moral diseases? that he cannot help himself?" "I do," said the Protestant Minister.—"Do you believe that Christ Jesus is the Son of God, equal with the Father?" "I do."—"Do you believe that He came into the world to save sinners?" "I do."—"Do you believe that there is justification in no other Name? that there is no other Name given under heaven among men whereby we can be saved? Do you believe in the absolute necessity of the influence of the Spirit of God to convert the heart?" "I do."—"That is enough. Your Catholicism, and your Protestantism, and all your isms, I care not a straw about. Our hearts are one. It is enough: you believe these doctrines: you are my brother!"

I recollect being introduced by Mr. Wilks to two Young Men who had lately been brought to a knowledge of the Truth. They are possessed of large fortunes; and it is very remarkable, that, when the minds of persons become enlightened in France, and South Africa, and India, they come forward, sometimes, all at once, like Apostles. I have been quite astonished at the decision of character which has been manifested, when Conversions have taken place in those countries. I received an invitation to dine with those two Young Men. The first question which Mr. Wilks put to one of them was, "Well, what good have you done to-day?" "This has been an idle day," replied the Youth: "we must do more to-morrow. We have only distributed 200 Tracts to-day." These two Young Men are every day attended by their servants, with a bundle of Tracts; and make it their usual practice to give away 500 daily.

[*Rev. Dr. Philip—at Rel. Tract Soc. Ann.*]

#### *Scene with some Jewish Mothers in Poland.*

One day, in Poland, when I had been called on by some Jews who were eagerly desirous of Tracts and of hearing the preaching of the Gospel, I selected the children among them, while my Brother-Missionary was addressing the grown-up people, in order that I might communicate to them some knowledge of the Scriptures. I chose the Ten Commandments, on which to catechize them. While thus engaged, some Jewesses entered the room, and appeared displeased at seeing their children instructed by a



Christian Missionary. That will not excite surprise, when it is recollected how odious, in those parts, the very name of Christian is to a Jew. The Mothers insisted on the children leaving the room: the children asked, "Why should we leave? We are only repeating the Ten Commandments, and receiving instruction upon them." The Mothers listened, and in a short time left the room; but soon returned, with a number of other Jewesses, with cheerful countenances, leading their Boys and Girls in by the hand, and requesting for them similar instruction.

I began with the First Commandment; and, during the catechising, put some questions to the Jewesses on the prayer of the heart; for it is to be remarked, that what is known to the Jews generally by the name of Prayer, is merely the reciting of a short Form in Hebrew, but which very few of them understand. When they understood the meaning of the question, they said, "How should we dare to suppose that God would hear a poor Jewess! Prayer we must leave to our Husbands; and be satisfied if we are allowed to share in their salvation." I referred immediately to the First and Second Chapters of Samuel; which I read, in order to shew them that a Mother in Israel was not afraid that God would not hear her, but went up to the House of the Lord, and there prayed from her heart in fervent supplication, and was heard and answered of the Lord. Tears streamed from their eyes while they exclaimed, on hearing this history, "Oh! how beautiful! The Lord will answer our prayers! Let us take courage!"—One of them, greatly moved, cried out, "Oh, I never knew that I was so ignorant; but now I will pray to God to give me His Holy Spirit, and to guide me to Himself!"

Having spent several very happy days among the Jews in that town, when I was about to leave many of them surrounded me, and appeared deeply affected at my departure. On leaving, they cried, "The God of Israel preserve you on your journeys, and bring you back!" And when I said, "The peace of Messiah, whom I have preached to you, be with you, and abide with you!" they all cried out with one voice, "Amen and amen!" [Rev. J. C. Retchardt—at the Jews' Soc. Ann.

#### *Irreligion of Nominal Christians a Stumbling-block to the Jews.*

It is a remarkable fact, that the only view which the Jews of these countries entertain of Christianity, is, that it is Idolatry, and that Christians are gross Idolaters. This fact will not, however, excite much wonder, when it is remembered, that in Roman-Catholic Countries the Jews see very little of the spirit of Christianity. They are prohibited from entering the Churches; and, in

passing by, can only see the idolatry which is practised, and the gross superstition which prevails.

On one occasion I was surrounded by a great number of Jews, who introduced to me a very learned man, who had employed the whole of his life in the study of languages: this individual came, with great cheerfulness, to discuss various topics contained in the Talmud. Knowing that much reasoning would not be very profitable to either of us, with a view to turn his attention from that kind of disputation, I inquired whether he had ever read the Bible. Not having anticipated such a question, he replied, in a confused manner, "No, Sir." I then inquired whether he could tell how a sinner was to be justified before God, and be assured that he would be accepted of Him: the reply was, "No: I think no man can tell that." I then shewed to him, from the Bible, in what state a sinner is before God, and explained to him the way of redemption by the promised Messiah, who had come in the person of Jesus Christ: having finished my address, I perceived his countenance change. He retired for a few moments; but, returning again, said, "Sir, I am greatly disappointed: I expected, on entering this room, to find a Christian here; but you are not a Christian, because I see you have your Bible, from which you read to us. You speak to us Jews in a kind and friendly manner, and you seem to regard the Sabbath Day. You seem to speak with reliance upon a future state of happiness, while here, alas! we see no Christians reading the Bible. We meet with no Christian who speaks kindly to a Jew, but persecutes and ill-treats him in every possible way. Here, we do not find the Sabbath Day regarded. Here, those who are called Christians do not live as if they paid any regard to a future state; but indulge in pleasure, and live as though there were no God in the world." At length he said, "I cannot conceive that you are a Christian; and you are not a Jew. Are you one of the Ten Tribes, which were lost?" That question has frequently been put to me when conversing with Jews in Poland; and it shews the necessity of Missionaries, under the blessing of God, going among the Jews, and speaking personally with them, in order that they may shew, in the example of Christians, what Christianity really means. I have seldom met with a Jew who thought that a Christian believed in the God of Israel. In conversing with a Jew, he generally says, "I will not change my religion—I will not give up one God for another—I will not give up one belief for another—I will not forsake the religion of my fathers." The fact is, the Jew generally supposes that Christianity is quite a different religion from what the Bible teaches.

[The same—at the same.]

*Heroic Zeal of a Norwegian Farmer.*

A Norwegian Farmer was, at the age of twenty-five, thirty years ago, in the habit of making excursions from his father's dwelling, for the purpose of distributing Religious Tracts, which he had caused to be printed at his own expense, and which he sold or gave away. The effects of his labours were perfectly astonishing; not less than 50,000 peasants dating the period of their conversion to sound and vital Christianity, at the time when they first became known to that remarkable individual. To the sufferings which he had undergone, it is most distressing to advert: he endured eleven several imprisonments, one of which lasted for a period of ten years. There is a passage toward the close of his Journal, dated in the year 1814, from which it appears that a fine of a thousand rix-dollars was imposed upon him, and that all which he possessed on earth was sold for the liquidation of that debt: he might have escaped it, could he have prevailed on himself to petition the King, saying that he was unable to pay the amount; but such was his love of truth, that no consideration under heaven could induce him to declare a falsehood; and, in consequence, he allowed himself to be reduced to the lowest degree of impoverishment: he allowed every thing which he possessed, down to the meanest utensil, to be sold, rather than declare that which he knew to be false.

[*Rec. Dr. J. Fye Smith—at the Continent. Soc. Assn.*]

## SOUTH AFRICA.

*Advantages to Christianity, from the Instatement of the Natives in British Rights.*

In reference to South Africa, my whole course has been one of unmingled satisfaction and enjoyment. I perused attentively the able and interesting work of my Reverend Friend, Dr. Philip—"Researches in South Africa;" and subsequently conversed with him on the subject. I narrowly scrutinized his statements, and examined his facts; and the result was, my firm conviction of the gross injustice with which the Natives of South Africa have been treated; and I was ready to state this conviction to the House of Commons.

No longer than a year ago, the Natives of British Africa were creatures without rights, without freedom, without hope—creatures, who crouched before their lords, who presided over their liberties and their lives. Now, how different is the picture! Now, if any one of ourselves should go to Africa, there is not a single right, a single privilege, which we can claim, which does not equally belong

to the poorest Hottentot. By a glorious act of justice has he been admitted into—has he been, I should rather say, re-instated in—the great Family of Man.

What opportunity, I will ask, was there for diffusing Christianity among the Africans, while in that state in which they so recently and so long existed? On this topic, I shall advert to one fact.

During the last rebellion in South Africa, what was the grievance complained of by the parties concerned. They stated, and it is to be found in their Manifesto, that the British Government had been guilty even of INSTRUCTING THE HOTTENTOTS! and as the climax of its forgetfulness of its duty, had actually admitted the Hottentots WITHIN THEIR CHURCHES! Accordingly, the Boors fled to arms. A Treaty was entered into—and that Treaty remains to be consulted even to this very day—by which it was determined that the Hottentots should no longer be admitted to occupy places within the Churches of South Africa. So scrupulous were the Boors that this Treaty should be carried into effect, that they actually destroyed even the benches on which the Hottentots had sat; and expelled from the Churches, not only the people, but the very stones on which they had trodden. It is almost ludicrous to think that men should have so far forgotten their duty to their fellow-creatures: but so it was, that when this work was accomplished, this sentence was actually inscribed over one of the churches—"Hottentots and Dogs are not admitted within these walls."

What hope, then, had Christianity of producing any effect among such a race?

As to the wild Hottentots, they scorned to submit to Slavery: they retired to their wastes, and became a nation of robbers. Who made them so? I will ask. Who, I will ask, has to answer before God, for the robberies and murders which they committed?—who, but those men, who drove them, in despair, to the mountains and the wilds; and who hunted them to death, if they attempted to descend into the plains? Yet these men had the courage to prefer all evils to Slavery—to be massacred by thousands, rather than suffer themselves and their children to become Slaves. There exists a remarkable instance, which illustrates this point.

A Native, not a Bushman, whose name was Africaner, had become the terror of the Colony; and a large reward was offered for his head or his capture, without effect. One of your Missionaries had the courage to go to this terror of the colonists, and to visit him in his den. He lived there some time with him: and, at length, brought him a willing captive to the Cape. When

there, he was addressed by Dr. Philip, who asked him to settle, with some of his followers, among them: his answer well deserves to be recorded—"I am ready," said he, "to serve the British Nation, and so are my people; but neither I nor my people are willing to become slaves. It is hard living upon the mountains, and among the bushes; but we would rather suffer under the hand of God in the wilderness, than become the slaves of men." Sir! that sentiment, that feeling, did him honour: to him, as to us, any evil was preferable to that of Slavery. The Bible details to us expressly the condition in which this oppressed people have been placed—"This is a people that hath been robbed, that hath been spoiled, that hath been snared from their strong-holds; yet of the spoil no man saith, Restore."

I have entered into the feelings of your Report, with the firm conviction that there is *ONE*, who doth not despise the afflicted; but who hath said, *I will work; and who shall hinder?* I have always felt the warmest, the most sincere, gratitude to Missionary Institutions; because, independently of their usefulness, I can conceive no sight more gratifying than that of a man, such as the late Mr. Tyeiman, leaving his home, his country, his connections, perhaps for ever, to dwell among the most wretched of the earth: but I will say, that my regard for Missionary Institutions has been increased a thousandfold by what you have done in South Africa. Your Missionaries feel and declare the wrongs of the people; and, through you, justice and mercy are dealt out to them. I know not what will be the result of this measure; but I will say, that if you have done something—more, much more, remains to be done. On you depends the solution of a problem of vast, of incalculable, importance to humanity. It is this—"What will be the effect of liberty suddenly granted to an enslaved people?" There will, be assured, there will be many to rejoice, if you fail—many to exult, if they are enabled to say, "You see what you have done! You see now, that the Hottentots refuse to labour!" And how pleased will such men be, if they can exclaim, "Your boon of liberty was bad!" Persevere, then, I beseech you; not only for the sake of the Natives of South Africa, but for the sake of the millions who have been and are trodden down under the iron heel of Oppression. Shew your adversaries, prove to this country, what the Bible has done, and can do. Shew them the power and the influence of Religion. Shew them what you can make of a people by means of the Bible alone. Shew them, that they have miscalculated the effects of Missionaries. Shew them, that the best

reformer of the Heathen, the best refiner of a Country, is the influence of Christianity—the doctrines of the Book of God! I have said, that we cannot now even conjecture what will be the effects of the regeneration of South Africa. It may seem visionary, it may appear idle, to indulge in such views as those in which I am not ashamed to indulge; but I confess I do hope, and it is probable—at least, it is in no way impossible—that a day will come, when the now-ignorant Natives of South Africa shall be our rivals—the rivals even of Great Britain—in science and in knowledge. Pride may not be pleased at the picture, it may shrink from contemplating the Hottentots as our competitors in the arts of civilized life; yet we cannot but remember, that the world has seen changes equally as great—quite as unexpected. The Classic Historian tells us, that, some centuries ago, a Roman Army, headed by their most illustrious Chief, visited a small and obscure Island of the Atlantic, where the people were brutal and degraded, and as wild as the wildest beasts; and the then Chief Orator of Rome, in writing to a friend, said, "There is a Slave-ship arrived in the Tiber, laden with Slaves from this Island:" but, he adds, "don't take one of them: they are not fit for use." This very Island was Britain; and the Slaves of Britain were then considered, by the Roman Orator, as unworthy to be even the Slaves of a Roman Noble! Yet Rome has found her rival in Britain; and the descendants of those British Slaves have far surpassed the sons of those haughty Romans! May not, then, a day arrive, when the sons of these wretched and degraded Africans will run with you the race of religion and morality, and even outstrip you in the glorious career? But it is of little matter to inquire, whether or not such an event will ever happen: one thing is certain—this country has now opened, to Africa, a way by which thousands may be, and will be, admitted to the enjoyment of greater privileges than this world could ever furnish—a channel of admission to the joys of eternal life!

[Mr. Buxton—at the London Miss. Ann.

Calling one morning on a Gentleman, I was shewn into his Library; and, while waiting for him there, took up Cicero's Letters to Atticus. One of the first Letters which caught my eye was that in which the Roman Orator complains of the stupidity of Slaves from Britain. Just as I had finished the perusal of that Letter, my eye lighting on two busts placed in opposite sides of the room—Cicero and Newton—I could not help exclaiming, "See what that Man says of that Man's country!"

[Rev. Dr. Philip—at the Br. & For. Soc. Soc. Ann.

*Powerful Influence on the Natives of the System of Mutual Instruction.*

In my attempts to improve the Natives of South Africa, I never met with success, until the British System had been established in their Schools. On my first visit to a Missionary Station, the Schoolmaster complained that the Natives did not know the value of education—that he could not get the children to attend their schools—that he could not compel them, and was afraid to correct them. It was then that I began to introduce the British System. I said to the Teachers, "Let us see what influence this System of Education will have on the habits of the children." Two years and-a-half afterward, I paid another visit to that Station, and found a School of 200 Boys, giving evidence of intelligence and satisfaction: there was also a School of 150 Girls, attended with the same good effects. I proposed that they should be employed for a few hours in the day in some manual labour, to accustom them to industrious habits; when the parents came forward in a body, saying, that their children had derived so many advantages while under the care of the Schoolmaster, that they would not interfere, but that I might do with them as I pleased. On leaving the Schools, the vehicle in which I travelled had been stopped by 300 children in a body, who returned their thanks for having been taught to read the Bible. In a short time the change was so great, that, from this System, the children began to acquire a habit of attention, which was the first principle toward civilization. They began to think: they became delighted with their lessons; and the influence of education was felt by the parents, who were ashamed of being unable to answer the questions put by their children. The consequence was, that they paid attention, themselves, to books; and, in two years, the change effected in the population was such as has been described by the Civil Servants and Officers in the Colony, as utterly inconceivable. I have, myself, on entering the cottages of the Natives, seen them hung round with Alphabets, the Lord's Prayer, and Multiplication Tables; the children conning over their tasks, and the parents glancing at them, so as to be enabled to give answers themselves when they went to the school. I have a Letter from the highest and most respectable authority, in which the Writer says, "that portion of the population which is not educated appears to be a different species, when compared with those who come from the Missionary Establishments." These instances are sufficient, I think, to satisfy the Meeting as to the effect of education on the Hotten-

tots; than whom there never has been, as is well known, a more degraded race in any portion of the Colonies of this Empire. They have been represented as scarcely human; and Gibbon has described them as "the connecting link between the brute creation and rational beings." The French Philosophers and the Dutch Writers have taken up the same idea. But how has that notion been refuted? In the best possible way—by shewing that these semi-brutal minds are susceptible of the influences of education.

[The Same—at the same.

*Instances of Susceptibility of Improvement in Two Native Youths.*

Sir Jahleel Brenton brought home with him a little briak Boy. I have received a Letter from that distinguished individual, in which he states, in reference to the boy, "He is possessed of all the wit and humour which he manifested when you knew him." Sir James goes on to say, that a change has taken place in the character of the boy; in proof of which he adds, "A Clergyman asked him which character in the Old Testament he would rather sustain, if it were left to his own choice. The boy replied, 'David's.' 'What, David's,' rejoined the Clergyman, 'rather than Solomon's, whose reign was so glorious? On what grounds do you make that choice?' 'We have evidence of David's repentance,' said the lad; 'but I don't find any thing in the Bible, that enables me to draw the same satisfactory conclusion concerning the repentance of Solomon.'" "That boy," Sir James adds, "brings home a great portion of the Sermon: he is invaluable as a servant."

Among other instances which I have met with, is that of a Caffre Boy, who constantly had the Bible in his hand, and appeared to refer to it with every symptom of intelligence and delight. On one occasion, the boy told me that he remembered to have seen a piece of raw flesh in the hands of his Mother: first, she tore it with her teeth; and then endeavoured to cut it with a piece of iron which had been rudely fashioned into the shape of a knife: at length his Brother, who wanted the flesh himself, knocked her down, for the purpose of taking it away; "But," added the poor boy, "he had no knowledge of God's Commandments, and did not know that he was bound by them to honour his father and mother." This Caffre Lad sickened and died: on the day of his death he put his hand under the pillow, and took out some money which had been given to him, and gave it to the servant, saying, "I need that no longer, and you have been kind to me. I am going to Christ."

[The Same—at the same. Sch. Union Ann.

## MEDITERRANEAN.

*Preparation of the Scriptures in Maltese.*

A measure which was adopted, when I was here eight years since, on my first visit home, will, I trust, be productive of the greatest good. I refer to the work on which we then entered, of printing the Scriptures in the Dialect of Malta. When I took with me the Printed Gospel of St. John, its circulation in Malta was met, on the part of the Hierarchy, by a resistance so powerful, that there was much reason to doubt whether our direct success would be very great. We have, however, persevered, in aiming to procure a translation of further portions: nor is the time which I am now spending in England unoccupied, as we are printing a Translation of the whole of the Gospels in the Maltese Language. Translation into this tongue is no longer an experiment: this is, doubtless, a great opening; and there is good prospect of success. Nor can we but hope that our prayers will be heard; and that many Members of the Roman Church will have their hearts turned to the propagating, and not to the hindrance, of the Gospel. When I call to mind, that, since I last appeared before the Society, two of the Heads of that Church have gone to their solemn account, and that another Pontiff has been raised to that fearful eminence, I ask, Ought we not to pray for him, and for all the Clergy of that Church, that their hearts may be turned, and that they may no longer withhold from their flocks the blessing of God's Holy Word?

[Rev. W. Jowett—at the Church Miss. Ann.

*Access for the Scriptures into Italy from Malta.*

You hear, in reference to other regions, of hundreds and thousands of Bibles being distributed; but though I cannot speak of such large numbers, I am thankful to state, that, in the course of last year, eighty-six Italian Bibles have found their way into Italy: and though this number may appear small, yet we should estimate our successes by the difficulties which oppose their introduction.

We have, from Malta, access to Italy by means of an Agent, who visits all the shipping that enter the harbour of Valetta. He takes with him a small box, exhibiting Specimens of different Versions and Editions of the Scriptures; and the moment he enters his boat, all know and mark his proceedings: as he approaches the ships, which are mostly poor country vessels coming from Genoa, Leghorn, Naples, Trieste, Venice, and other ports of Italy—just such vessels as Horace describes; and of which, he says, he should be very sorry to commit his person to them—he is, at first, frequently like a man between two fires: on one side, the people in

the ships call to him not to come on board; and on the other, the people on shore call to those in the ships not to buy: but he goes on with the simple offer, and occasionally succeeds in selling some of the Bibles. We have reason, moreover, to believe that these sea-faring persons never purchase these Bibles but by special commission from Italy; because we know, from the penurious habits of these people, that they would scarcely venture to purchase them on speculation: but they probably have commissions for them, from Genoa, Leghorn, and other places; and thus they get them into that country.

There is one circumstance connected with this subject, which involves a case of conscience. It was intimated to us, after a little time, that the persons who receive the Custom-House Duties in the different ports of Italy might, probably, be induced to blink their duty; and, for a trifling consideration, let some boxes of Bibles enter those parts. If we had acted upon a principle of worldly policy, we might have availed ourselves of this suggestion; but that must not be: we know that we must not do evil, that good may come; and, therefore, when it was said, "If you will lay your dollar down, they will look another way," we knew that this was any thing but what an Agent to a Bible Society ought to do; though it is certainly lawful to contravene or evade an Ecclesiastical or any other Order, which interferes with the declared Will of God.

While, however, we could not comply with the erroneous view of those who suggested this plan, yet we may safely request a friend on board to put a Bible or a Testament in his pocket, and take the chance of its being examined or not. Thus, as St. Paul escaped from Damascus by a basket from a wall, so we may use secrecy in getting our Bibles into Italy. And let me entreat that your prayers may be offered up, as ours often have been, that each copy of these Bibles, thus introduced, may bring forth, not merely a hundred, but even a thousand fold!

I observe some Gentlemen here, who are busily engaged in taking down what is said: and I am very well contented that it should be so. I hope it will be widely spread, that we are resorting to every lawful measure for the suppression of Superstition, and the advancement of True Religion. I should be glad even for the Sovereign Pontiff himself to hear, that, in opposing the Circulation of the Scriptures, he is attempting an impossibility. He might as well put his hand against the sun, and command it not to shine, as attempt to exclude the Bible from his dominions. Twice have anathemas been thundered against this work; but I feel a secret persuasion that such documents will never

again issue from Rome, in that form in which they have done. [*The Same—at the Bible Soc. Ann.*]

*Ground of the Interest excited in Christians in behalf of Greece.*

Greece has a peculiar hold on our minds; and for what reason? It is not because she has been to us the origin of our early instruction and discipline: it is not that her Orators and her Poets have delighted and inspired us: nor is it the recollection, that formerly she possessed the most eminent virtues, for the primitive Christian spirit of Athens and Corinth is now, I fear, no more. That feeling evaporates in the distance of time: and even the thought that she gave us the Scriptures of the New Testament in their Original Tongue, does not come near enough to us at present. Neither are we so much excited by having witnessed a bravery in her struggles against oppression, worthy of her best days, and greater than could have been expected from her unhappy circumstances. No! none of these reasons are sufficient alone to weigh with us—none but this, that the Providence of God has made the distress and the oppression of that country the great means of opening a wide door to the diffusion of the Gospel. This it is that excites our interest; and I do believe that nothing can do any effectual good for Greece, except the communication to it of Christian Knowledge.

[*The Same—at the Church Miss. Ann.*]

*Want of Books in Greece.*

No man can tell the wants of the Eastern Countries, who has not visited them. It has been very much my practice, to go into the houses of my friends, whenever opportunity offered; and, with the usual habits of a Clergyman and a Student, to examine such books as I found in their dwellings. Among you, the manna is scattered at the tent-door: even in the humblest cottages we find the Bible, besides many other volumes: but how opposite is the case in Greece! When travelling in Greece, I have seldom found any books in the houses of the Priests; except, perhaps, a volume or two relating to the Church Service, to Monastic Rules, or to some abstruse branch of Theology; and, in these latter, it usually appeared to me that the writer was not only unintelligible, but wished to be so: indeed, such is generally the character of scholastic divinity. In addition to works of that class, I frequently found Saintly Legends of the most improbable description; some of them full of invocations to "Our Lady Queen of Heaven, and only gracious Mediatrix between God and Man." In some places, I have found as many as fifty folio volumes, filled with accounts of miracles performed by the Saints, and thirty with those of the Virgin Mary. I found,

however, almost all the plays, novels, and romances, that in the present day constitute so large a portion both of French and English literature. [*The Same—at the Rel. Tract Soc. Ann.*]

*Importance of Missions in Greece.*

The great work of Illumination is to be accomplished by the preaching of the Cross of Christ. Of our Missionary Brother Hartley, I will not say that he is like an Apostle; although, like one, he has gone round about through Greece and nearly to Illyricum. In Greece we must preach as we can, and when we can—to ten—to five—to two—and even to one. Our labour there seems more like that of an Apostle than any other—very different, of course, from that of a regular Church. The Missionaries are accessible from morning to evening; and every one is at liberty to come in, to converse, and, if they will, to enter into controversy with us. The people do come; of course, with different motives—some with sincerity, and a desire for the truth; and others merely for what they can get. But mark the effect. Our Brother Hartley is well known everywhere, and the Young Men especially are constantly with him: they have the spirit of inquiry natural to Greeks; and they exercise it, as was done in Athens of old.

[*The Same—at the Church Miss. Ann.*]

*The Gospel to be preached to Mahomedans.*

The preaching of the Gospel to Mahomedans in Mahomedan Countries has ever been considered a delicate subject; not so much from the danger which it would draw upon us, as from that which the Mahomedans themselves would incur. Any change of religion by a Mahomedan—such is their law—is punished with death by the edge of the sword. We have one instance, that of Athanasius, a Christian; who unhappily, like some other professed Christians, had become a Mahomedan: struck with the enormity of his crime, he went into a Public Court, threw down his turban, and renounced Islamism. The consequence was, that he was taken out to a plain, near Smyrna—was tortured for a long time, in a manner the most barbarous—and, at length, his head was cut off by the sword of the executioner. Then the question may be asked, "How is the Gospel to be preached to Mahomedans?" But, I ask again, "Has it never been preached under circumstances even more dangerous?" Nay, was it not in the very first instance preached by the man who had once for a short period proved himself a coward, but was afterwards restored to strengthen his brethren; and who preached even in Jerusalem, when the spiritual and temporal power both conspired against him? Let the Gospel then be fully preached at Constanti-

noble, and it will produce its blessed results. Witness the case of two Mahomedans, awakened by means of the Jews who were in prison at Constantinople, who, during their bondage, were made instruments of convincing the minds, if not of converting the hearts of their keepers; for it requires the special influence of the Holy Spirit to enable men, under circumstances of imminent danger, to profess with their lips what they believe with their hearts. Let us, however, persevere. Let the Gospel be preached in all its freeness: and we shall find that Turks will profess Christ as boldly and as manfully as Peter himself confessed Him.

[Rev. W. Jowett—at the Church Miss. Ann.

#### *Affecting State of Jerusalem.*

Before I leave the subject of the Mediterranean, I must solicit your attention to the miserable doings that are going on at Jerusalem. I regret to say that no days of my Missionary Course passed with so little comfort, as those which I spent in that city; which, however fallen, is still worthy our highest consideration, and still to be revered for the prospects that lie before her. But what is doing there? The words of the weeping Prophet may best describe her state—*This is the city to be visited: she is wholly oppressed in the midst of her.*

The lordly Turk is in possession of it: and, cold and unfeeling while he draws from it the means of pampering his own luxuries, he sits unmoved, while the suffering city goes to ruin.

There, also, is the pining Jew, in a very different state indeed from the Jews of other countries; and, as may be supposed, when looking upon his own country, peculiarly forlorn, and exhibiting in himself the most vivid comment on the curses at the close of the Book of Deuteronomy. There is a dizzy tremulousness in his look: he seems afraid of himself, and afraid of every thing; and, if he is spoken to, cowers and shrinks, as if he were convinced that he was still to be the victim of increased oppression.

Then there are Christians there, having a name to live, but they are dead. What are they doing? Not, certainly, the work of their Master. They pride themselves on the possession of what they call the Holy Places and the Holy Sepulchre. When asked by a friend, after having been some days at Jerusalem, why I did not visit the Holy Sepulchre, I confessed to him the reason of my reluctance: and if I had not recollected that it might be my duty to repeat here what I had seen there, I would not have appeared in a place of such unmingled superstition. The Church of the Holy Sepulchre is open to all on certain festivals: on other occasions it is to be seen for a small sum—about eight

shillings: we paid this sum, and expected to make our visit in silence; but it was immediately known in Jerusalem, where people seem to have no employment but to watch every passing occurrence, that the English Christians were about to visit the Church: when we went thither, we found the place crowded with persons, who were, in the language of those countries, “DOING” certain devotions: they were going round, touching certain places—the Stone of Unction—the place where Joseph of Arimathea stood—that where Nicodemus stood, and the Empress Helena—the spot where Adam’s skull was found by the Emperor Constantine! These and a multitude of other legendary spots they reverence; and they wondered that we did not do so likewise. I should be always most unwilling to wound the feelings of any one, more especially of one who may be sincere in his error; but, in the Church of the Holy Sepulchre, there is not even the semblance of Christian Union—nothing but division. There is a faith working by hatred. There are the Chapel of the Greeks, the Chapel of the Latins, and those of the Nestorians, the Copts, the Armenians, and the Abyssinians; and the Turk, who sits at the door smoking, smiles, in tranquil scorn, while he knows that he must be paid his price. These Christians come to purchase these sacred places, bidding one against another: and the consequence is, that there is nothing but perpetual strife among them, instead of the character enjoined by the Redeemer, when he said, *By this shall all men know that ye are my disciples, if ye have love one to another.* There is no place on the earth, which, like Jerusalem, so completely answers to the Apostle’s expression, *hateful, and hating.* The Greek fights with the Catholic, and the Armenian with his money outbuys them both; while they are despised by the Jew, who knows that Idolatry is not Christianity.

[The Same—at the same.]

#### *Great Increase of Christian Labourers.*

When I first went out in 1815, I was the only Missionary in that vast sphere: eight years ago there were but six Missionaries: twelve months since there were thirty: but were they multiplied tenfold, or a hundredfold, there would be still room. When the last Report was presented, there were in the Mediterranean, Missionary Representatives of Seven Protestant Societies: there are now Representatives of Eight. There is the Church Missionary Society, the London, the Wesleyan, the Basle, the American, and, within the last four months, the Episcopal Missionary Society of America: these make Six; but, besides these, there are the British and Foreign Bible Society, and the Society

for Promoting Christianity among the Jews. All these have Agents, or Missionaries, in the Mediterranean, who live in harmony together, and unite in forwarding the one great work of truth and love. If the God of peace and love have blessed us, may He also bless our supporters at home! We have continued for fifteen years to experience the benefits of their guidance and counsel; and I hope we shall continue to do so, from the example of Christian Love set us this day.

[*The Same—at the same.*]

#### INDIA.

##### *State and Prospects of Christianity.*

The Meeting will concur with me in the great necessity, at all times, but more particularly at the present, of humbly imploring the blessing of God and the influence of the Holy Spirit upon all our labours. We have to be grateful for protection from any serious errors; which, considering the subtle character of the Natives, and the untold difficulties of our situation, and the absence of friends who might advise, must be regarded as a signal proof of the Divine Favour.

Many serious obstacles to the progress of Christianity in India are gradually removing; and there is reason to calculate, that, in a given time, they will be wholly taken away. One most important step has been already gained—the great desire manifested among many of the Natives, and those of the higher classes, to be instructed in European Science and Literature: this desire is encouraged very much by the Local Authorities and the resident English. Professorships have been founded at Bombay, by the liberality of the Native Merchants, who have raised for this object four lacs of rupees: the Professors are to give instruction in the various branches of the literature and science of Europe, and eminent scholars have been sent for, with that view, from this country: such an Establishment, if resorted to, as no doubt it will be by the higher classes of Hindoos for the education of their children, will have the certain effect of removing many prejudices, and will gradually open the way to the reception of Christianity.

During my residence in Travancore, I was acquainted with many Hindoos of the highest rank and caste; and always found them, particularly the more learned men, easy of access, and fond of the conversation of Europeans. From these we found no opposition in the establishment of Schools: on the contrary, many of the Natives had no objection to let their children come to us for instruction: they said that they had no objection to let them be taught what European Children learned, and that when they grew up they could judge for themselves. Nor did they

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object to the use of Christian Books by their children.

This system of teaching has been introduced in an Establishment for the education of the Priests of the Syrian Church, in Travancore: and such have been its effects, that many, who at first were not acquainted with more than the alphabet of their own tongue, have made considerable advances, not only in Modern but in Classical Literature.

To those who imagine that we have made no progress in the Conversion of the Hindoos to Christianity, I feel great pleasure in being able to state, that in Tinnevely, which borders on Travancore, there are many Villages, the entire inhabitants of which have renounced Hindooism, and embraced Christianity: they have destroyed their idols, and worship God in the spirit of Christian Truth; so that, in this district, our Missionaries have more on their hands than they know how to accomplish.

Indeed, whichever way we now turn in India, we see grounds for the belief that God is about to manifest His mercy to that land: many, as I have already stated, of the obstacles to the success of our exertions are gradually removed: many of the prejudices against them are fast dying away: the tendency of the multifarious efforts for the improvement of the Natives is, the advancement of correct views of religion: and around a Missionary Station, even though the inhabitants may not come into personal contact with the Missionaries, there is a sort of twilight shed, favourable to the discovery of sound principles. These are, however, incidental and preparatory blessings; but not that blessing of Salvation itself, which we are anxious to be the instruments of conveying to the people of India.

[*Rev. Joseph Penn—at the Church Miss. Ann.*]

You have heard from the Report, that I have been for a long season engaged, as an Agent for this Society, in translating the Scriptures into the Canarese Language. The Canarese was a language little known by Europeans: consequently, the task has been difficult. That was the most delightful day of my life in which the great work was brought to a close. On that day, I invited part of my Congregation to come and spend the evening with me, that we might unite together to bless the Lord for having spared us to see the work completed, and to pour out our hearts in prayer to Him for its success. I believe the Canarese Language is spoken by not less than ten millions of the human race.

I was mentioned in the last Report as having been the Translator of the whole of the Sacred Scriptures. I beg to correct this mistake



into which our friends have fallen. I have not translated the whole. A most excellent Brother Missionary, the Rev. W. Reeve, who was my colleague for some years, aided me in the work. He translated the Pentateuch, and, I think, five or six of the Historical Books. To him the honour of doing this part of the work is, therefore, due. I revised, and had the pleasure of superintending, the printing thereof: and, I am happy to say, the Pentateuch, the Psalms of David, the Prophecies of Daniel and Isaiah, and the greater part of the New Testament, are printed, and all in separate parts; as, at present, we find it does not answer to put a large book into the hands of a Hindoo. There have been distributed from eighteen to twenty thousand of these books; and we could have put in circulation, perhaps, ten times as many, had we given to all who asked for them: but we are always careful not to give them, except to those who can read well, and understand what they read. To others we have generally given Tracts, instead of these. The Scriptures have been introduced into our Schools; and multitudes of our children, both boys and girls, read them, and have committed large portions of them to memory. I have reason to be thankful that the portions of this blessed Book which have been put in circulation have not been sent forth in vain. We have heard of some instances in which these Scriptures have been brought home with such efficacy to the heart, that we have reason to hope they have been made the power of God unto salvation. At Goa, a considerable number of the Portuguese Scriptures have been circulated, as well as at Tellicherry and several other stations, among the descendants of the Portuguese. These people have been, till very lately, all Roman Catholics, and decidedly opposed to the Protestant Faith: but there has been recently a great shaking among them: the circulation of Tracts first, and then of parts of the Scriptures, has been the means of enlightening their understandings, shewing them their wretchedness, and bringing them to believe in Jesus. A short time before I left, five or six respectable persons of this class had openly renounced the Catholic Faith, and were become Protestants: they are now establishing Schools, circulating Tracts and Scriptures where they can get them, and endeavouring to bring others of that communion to the knowledge of the Saviour, [Rev. John Hande—*at the Bible Soc. Ann.*

A wonderful decrease of prejudice has taken place in India within the last few years. When I first arrived there, so great was the prejudice that then existed, that, but for the kind interference of one excellent

individual—I rejoice in the opportunity to mention his name—the Rev. Marmaduke Thompson, then Chaplain at Madras—I should have been banished the country, and never have been suffered to open my lips in the cause of God, or have been permitted to preach to the Heathen the unsearchable riches of Christ. That valuable man had to plead hard with the highest Authority, before he obtained for me permission to remain: and, after every objection had been answered, the reply was, “Well, let him stay; but he must not go to Seringapatam.”

After consulting with a few friends, and praying to God to direct me, I went to Bellary; a place where the strongest prejudice then existed. There was not a single person among the inhabitants of that settlement who made any profession of religion; and, among them, the Sabbath was only distinguished by the erection of a flag. They had no Pastors: they had no Schools: they had no Teachers; but all was dark, all was wicked. Even my own countrymen there looked upon me with suspicion, and some of them strenuously advised my speedy return: two of them called upon me, professing to be my friends, and said they wished me well, but were sorry to see me placed in such a situation: “You cannot make Christians of the Indians,” said they; “and if you attempt it, they may rise and destroy us all: we advise you to give up the attempt, and we will put you in the way to make your fortune; so that, after a few years, you may return home a wealthy man.” They were about to enter into some speculation up the country, and offered me, if I would join them, a share of the profits; and, as an additional inducement, they told me that I should have many of the Natives under my command, and I might make Christians of them. I thanked them for their offer; but told them, that, having entered myself as a servant of the Missionary Cause, I could not leave the station to which Providence had called me. They were astonished at my refusal: and the Natives were as much surprised as the Europeans, and could scarcely believe that an individual had gone there for no other purpose than to instruct and enlighten the ignorant.

It was long before I could procure a Moonshee to teach me their language; for they were all suspicious as to my motives. At length I succeeded, and, in the end, opened a School. Subsequently, I established a Charity or Free School, which has been abundantly useful; for out of it have sprung one valuable Missionary and many excellent Teachers. When, afterward, I was able to translate into their language part of the Scripture and Dr. Watts's First Catechism, and gave the works to the children to read,

they were almost immediately removed from the school by their parents: the children were soon, however, suffered to return; their parents seeing nothing in my conduct to lead them to imagine that I had any design against them. Their children, therefore, continued in the school: knowledge rapidly spread; and, had we Teachers now to conduct them, we might have a school in every little village within one hundred miles of Bellary. I have had many applications to provide villages with Teachers, which I have been under the necessity of declining; because I found not funds sufficient for the purpose, nor hands to carry on the good work.

The prejudice, therefore, which I at first experienced, if not altogether gone, has materially declined; and the children have not only cheerfully come to our Missionary Schools, but also to our Missionary Chapels: and, my Friends! you would be delighted to see them sitting and listening attentively and devoutly to the Word of God. Often have I been surprised at their progress in Divine Knowledge, and their ready answers; and often have I made them my Assistants in instructing others. The parents of the children being in attendance, have been astonished at what they have heard, and have inquired about the doctrines of Christianity. This was not all: for the children were allowed to take home with them the Catechisms out of which they read; and there they have become teachers of Divine Truth to their parents.

I trust that the Lord will soon arise and shew mercy to his Indian Zion. We have many delightful indications that this period is fast approaching, not only in the increase of Christianity among the Hindoos, but in the increase of piety among our own countrymen in that part of the world. When I arrived there, it was rare indeed to find one Christian: now there are many Christians, as pious and devoted as those in our own land. They are not only pious and devoted, but decided Christians; for the people of India must be either one thing or another: though many of them are Episcopalians, they rejoice in an opportunity to help the Dissenters, as Brethren, in carrying on the glorious work; and feeling, as we do, its importance, they desire to aid us by their advice, their property, and their prayers.

I can scarcely tell you of all the difficulties which I first met with: but now the case is altered, and by far the greater number of those difficulties have been removed. They are, however, such as cannot be appreciated by those who have recently entered the field: it is only those who have long resided in India, who can tell you of the darkness that has

given way to light. I will relate to you an anecdote in point:—

When I was about to leave Bellary, though very ill, I could not deny myself the gratification of visiting the neighbouring schools: at one of them, I said to the masters, "I am about to leave you, and to return to my own country." After I had addressed them for some time, and had offered up a solemn prayer, I said to them—"For many years this school has been kept up, and one of us has constantly visited you: tell me, then, what fruit have we gathered? Not one real Christian has been added unto us, from among you! I am now returning to the friends who sent me to you, and who will ask me what I have done. What shall I say, then, of your village?" The poor men looked me earnestly in the face; and the principal of them at length said, "Tell them, Sir, that the harvest is nearly ripe." And I do say to you, my Dear Friends, that the harvest is nearly ripe. Yes! *the fields are white*, and the harvest waits to be gathered in! Oh! do not let it be lost for the want of Labourers. All we want there is, more Missionaries, more Schools, more Funds: if you occupy them with these, be assured that, under the blessing of God, the result is certain. Our friends in India do all they can. Oh! if our friends here did as much in proportion, did they as heartily join to carry on the work, it is not of 40,000*l.* or 50,000*l.* that we should hear; but of 400,000*l.* or 500,000*l.* The people of India have set you a good example: may God enable you to imitate them! I rejoice to tell you, that, at Bellary alone, we raised, in one year, 600*l.*: and this is a considerable sum, taking into account the small number of Christians who reside there; and, I believe, the sums collected in this country bear no proportion to it. Oh, may the example stimulate you to exertion!

I rejoice in being able to inform you, that the influence of the Brahmins is tottering in the East, and that they no longer maintain the hold which they once possessed over the Indian Princes: they are now an ignorant, a degraded, and a despised race. The very last time that I beheld a great Indian Festival, I was addressing the Words of Life to the people, when I saw a number of persons advancing with a great noise, bearing a palanquin, which contained one of their gods: they approached the place where I was sitting: one of them looked up; and, observing me, said to his fellows, "There is the Padre! We will not pass this way, lest he should curse us!" They knew well enough, that it was not my practice to curse them, or to curse any one; but they were ashamed that I should see them with their idol.

To shew you the state of utter misery,

degradation, and defilement, in which a vast proportion of the inhabitants of India still exist, I relate the following anecdote:—

One evening, in the course of the last year, during an abominable feast which is even now kept up, I was disturbed by a great noise round a shop at some distance from me; and, perceiving a large crowd near it, I went out to see what was the matter. As soon as I arrived, a veil was suddenly drawn over something that was concealed within. I asked the people what they were doing there, and what was the meaning of the veil. They said they were celebrating the Feast of Love—"Of love!" I exclaimed: "say rather of lust—Can I not see what it is?"—"No," they replied: "we should be ashamed to let you see it." At this time a number of fathers and mothers were standing by. I said, "I will see it;" when one of the crowd drew aside the curtain, and I beheld a most appalling sight, that filled my soul with horror—such obscenity, such abomination, as I had never before witnessed! I then said, "I wish you would give me that." They refused. I again requested it, but they again refused. At last I said, "I will not go away without it; so you must give it to me." Then one of the persons went up to the place, took the abominable idol, and put it into my hands. I then said, "My Friends! I do not like to interfere with your customs; but you know, as well as I do, how much this is calculated to injure, to destroy you—May I break it in pieces?" One of the party replied, that I might; on which I did so, and trampled it under my feet. I then addressed them upon the awful consequences of worshipping their idol, and besought them to turn to that Saviour of whom they had often heard: and I trust that the address was not without effect, but that it has produced lasting and happy consequences.

Let me, then, my Dear Friends! entreat you—let me beseech you, by the number of departures which have taken place since I last appeared among you—by the love which you profess and bear toward your Lord and Saviour Jesus Christ—by all that you hold dear, and by your own hopes of salvation—to strain every nerve to help forward the great Cause of Missions. You have been told this morning, that unless the friends of this Society are increased, instead of persevering in its course it must retrace its steps—Oh! let not so sad an event ever occur: oh! let us not withdraw from the combat while there is a single enemy to be destroyed!—but let us pour all that we can into the treasury; and let us be assured that we shall lose nothing by lending to the Lord.

[Rev. John Hanks—at the London Miss. Ann.

As a Missionary returned from India, I shall most interest this assembly and most effectually serve that large family of the human race among whom I have been labouring for eight years, by stating a few plain facts, which have been established by undoubted testimony, and may be illustrated by my own observation. And though I can bring forward only what has already been often stated in such assemblies as this, yet it is that which ought to be continually repeated, till the feelings of the Church of Christ shall be raised to a proper pitch, and suitable efforts are made on their behalf.

There are among them some traces respecting the True and Living God, which, I am convinced, have been handed down from the first ages of the world; and may be found in almost every nation, and every description of people in India. In that language of India to which I paid most attention, the Tamul, I have counted eighty-six words which serve as Names of God; and it is a singular fact, that they are in unison with those in use among us, and apply to the same object. The whole is, however, neutralised by the absurd inventions of Superstition and the practices of Idolatry; and it is a fact, that though there is some faint knowledge of the True God, there is not one temple to His worship; for they have excluded Him, by acknowledging their three hundred and thirty-three millions of inferior gods. The Brahmins acknowledge the falsehood of the systems which they teach and uphold; but the people, in general, have among them some seal for their religion, and we must not expect that Hindooism, or the Idolatry of India, will be overthrown in a day. They are continually making large contributions to erect new temples, or to repair the old; and, after all the light which has been spread among the people of India, they are still in the same state, still following their idolatry, and still given to that which is contrary to reason as well as to the honour of the Living God.

One of the most awful sights which I ever witnessed, was that of a vast assembly, of sixty, eighty, or one hundred thousand souls, engaged in worship before a filthy idol. The people were assembled in a large street in front of a temple; and when, at the sound of their native music, the gates were opened, and the idol was presented on a lofty car, the whole assembly joined in one simultaneous act of worship; falling down and exclaiming, "Simè! Simè!"

If you speak to these idolaters of a Saviour, they refer you to Vishnoo; who, they say, has undergone ten incarnations to accomplish deliverance: but they have no idea of the nature of sin, and of the necessity of being

saved from its influence ; and there is nothing among them which at all answers to that Gospel which displays the wisdom and the power of God.

The Hindoos believe in a sort of divine or supernatural influence. One author says, " They, who approach the feet of Him who moves over the minds of His worshippers, shall long be happy with Him in heaven." But, in general, their idea of supernatural influence regards only possession or disease : they acknowledge nothing which is calculated to lead them to repentance or a holy life ; nor do they believe in an eternal state of rewards and punishments. They do, indeed, conceive that they may exist in another world, but it will only be to return to this ; and at the end of the world they expect that all souls will be absorbed into the Deity.

They have among them moral precepts, which we cannot but admire. One of their authors says—" Whatever else is done, let Charity be done : whatever else is laid aside, let Anger be laid aside : whatever else is observed, let Wisdom be observed ; and whatever else is maintained, let Consistency be maintained." Precepts such as these are treasured up by them in early life ; but still such is the demoralizing nature of the Idolatry which they practise and the doctrines which they believe, that it is evident that the Hindoo System cannot be reformed, but must be destroyed, in order to the salvation of those who are living under its influence.

There are MEANS in operation calculated to promote this object :—

We have Schools, Christian Schools, conducted by Christian Masters, men of character and conscience, who instruct the children out of Christian Books, and thus lead them to a knowledge of Christ. One instance of the good effects of this teaching I will mention. A short time before I left Madras, one of the Schoolmasters came to me, to say, that five of his Youths, the eldest and best instructed in the school, had been just undergoing a severe trial : they were the children of Hindoo Parents ; but, by reading the Word of God and by the Christian instruction which they had received, they were convinced of the falsehood of the Hindoo Religion and of the truth of Christianity ; and were determined no longer to wear the yoke of Heathenism, or to go to their temples : they had, in consequence, been taken to the temple by their parents, stripped, and publicly beaten, and were then removed from the school : still, however, they remained firm to their principles : they continued to read the Word of God, and to visit the Master ; and they assured him, that when they became of age to be their own masters, they would most certainly profess the Christian

Faith. We have had the pleasure of seeing our Chapels filled by the children of our schools, to ask questions, or to recite their tasks, and receive instruction.

Tract Societies are also established, to promote among the people the knowledge of Christianity. I have generally, in my journeys, had one man with me laden with Christian Tracts in the language of the country, and which I have distributed through a district of several hundred miles in extent : and such is the value which the people of the country set upon these Tracts, that they have read them, and then sold them at high prices to others.

The Scriptures are also read by individuals themselves, and to one another.

But we conceive that the public Preaching of the Gospel is, after all, the grand means for their conversion : and this we have been enabled to carry on, by the countenance of the Government and the liberality of our friends at home and abroad. Chapels have been erected, which are well attended by our own people and by the Natives ; and we have been allowed to go into the country, and call sinners to repentance, setting before their eyes the Lamb of God which taketh away the sin of the world. There are on this platform two persons, one of our own Society and one of the London Missionary Society, with whom I have repeatedly gone to preach the Gospel of the Grace of God. One of them, twenty years ago, was actually smuggled into India ; for Missionaries were not then allowed to enter that country : but he proceeded into the interior, acquired the language ; and has been, for many years, most actively engaged in distributing the Word of God and in preaching the Gospel.

Success also has attended our labours : in several instances, individuals have been converted from Heathen Idolatry or from Popish Superstition, and have lived and died in faith : and I believe I am within compass, when I say, that fifty, at least, who have been converted to God through your Mission in India, are now before the throne, praising Him who washed them from their sins in His own blood.

With regard to the Native Christians in India, I would observe, from my own knowledge, that they are, in general, conscientious and honest men ; and are frequently sought for, to enter into the service of Gentlemen of Madras and its neighbourhood : and there is a general influence gone forth among the people of India, which I believe will, ere long, have its result there, in the entire subversion of Idolatry and the full introduction of Christianity.

[Rev. Ednah Hoole—at the Wesleyan Miss. Ann.

INDIA, EGYPT, AND CEYLON.

*British Conquests made subservient to the Progress of the Gospel.*

When I reflect on all that has been said in this place during the last fortnight, it appears no easy task to select any subject which has not been fully and eloquently brought forward: and yet there is one which seems to have been left unnoticed, and which perhaps could only be dwelt upon by an Officer from India. In alluding to the Prayer at the close of our Report, I hope to prove, that during the last thirty years, wherever, by the Providence of God, the British Standard has been planted in India, it has been generally followed by the Banner of the Cross. I have limited the period to thirty years: and that I may not occupy too much of the time of the Meeting, I shall confine the survey to what has passed almost entirely within my own observation. I cannot forbear regretting my inability to clothe my thoughts in brilliant language; but I have studied men and not books, and must address you with the simplicity of a Christian Soldier: merely premising, that I am not going to draw any ideal picture, but to state plain facts; and if I should deviate in the smallest degree from what is strictly true, I hope to be corrected.

I entered the Army at a very critical period of Indian History. Tippoo Sâhib, the son of the celebrated Hyder Ally, had ascended the throne of Mysore, with a determination to employ the best energies of his mind and the powers of his realm to establish the religion of Mahomed throughout the country, by converting the Hindoos, and expelling every Christian. It will be readily supposed, that such a policy quickly brought the British Army under the walls of his capital. On the 4th May, 1799, this prince, proudly confiding in his impregnable capital, was looking down with contempt from the walls of Seringapatam on the efforts of the British Forces. On the sun attaining its meridian height, Sir David Baird, with the British Grenadiers, rushed forward from our trenches, ascended the ramparts, pulled down the standard of the False Prophet, and erected that of England. At sun-set, the Sultan, having been arrested in his flight, lay weltering in blood among a heap of slain. A Protestant Church now stands in this very capital; and we have recently heard from the Rev. Mr. Hands, that not only an Auxiliary Bible Society was formed in that country, but that the principal Civil and Military Authorities of the district were conspicuous for their zeal in promoting its interests.

One anecdote, known perhaps to a few, I will now relate. A Missionary, who had

been labouring faithfully in that part of India; had been obliged to take his passage to return to a more congenial climate. A Native Gentleman, who had benefited by his Ministry, called upon him to express his regret at his departure, and tendered a substantial mark of his regard. The Missionary replied; that when he was engaged in making known to the Natives the durable riches of Christ; he had no intention whatever of receiving from them any portion of those riches which perish in the using: in one sense he was indeed poor; but, having an interest in the Saviour, he possessed all things. The Native was not easily baffled; and a Brother Officer, a friend of mine, received a Letter, desiring that he would purchase a piece of plate, and present it to the Missionary on his arrival in England.

On my arrival at Madras, I expected to join a regiment returning to Bengal from the capture of Seringapatam; and, notwithstanding I was afterward ordered to proceed by sea, I will relate what occurred on its march. On entering the District of Cuttack, which at that period belonged to a Hindoo Prince, the troops found the inhabitants about to attend the grand festival of the idol Juggernaut, whose celebrated temple lay in their route: Permission was asked by the Hindoo Soldiers to stop and join in the religious rites. They were left in charge of two Officers: one, an intimate Christian Friend, informed me, that no sooner had the Soldiers joined the Pilgrims, than the Brahmins of the temple thought that a safe opportunity presented itself of gratifying their hatred of Christians: the Officers were insulted, and their lives placed in jeopardy. No sooner did the Soldiers, however, perceive what was doing, than they ran to their tents—got their arms—returned speedily—surrounded their Officers—and told the Priests, that they had been desirous of joining peaceably in the worship of the idol; but felt indignant that those British Officers, who had so recently led them to victory, should be molested; and declared that they would shed the last drop of their blood in their defence. The Brahmins perceived that it would be prudent to pacify the Soldiers: the religious ceremonies were resumed; and when the Sepoys were about to depart, they chose to mark their sense of the conduct of the Brahmins, and to leave some memorial of their having visited the temple. To effect this, they went to a large pound, in which the Priests had confined many poor Pilgrims, in order that their rich friends or any charitable persons might redeem them: the pound was soon broken, and the Pilgrims released. After this exploit, the Soldiers continued their march to Bengal. The sovereign of the country having joined a league

against the British Government, a war ensued, which added this district to the British Dominions; and the Standard of England was planted near the Temple of Juggernaut. In the course of my public duties, when on a visit to this place, I well remember, that one evening an Officer returning home with his family on a large elephant, some Mahomedans were observed celebrating their grand festival of the Mohurrum. The elephant was conducted close to the spot, in order that the ceremonies might be conveniently seen. A little girl, who was expected to take a lively interest in the pomp displayed, seemed rather absorbed in meditation; and the moment she got home, she earnestly entreated her mother to allow her to offer up a prayer to her Heavenly Father, that he would have compassion on the deluded Natives, remove the gross superstition and darkness in which they were involved, and teach them that there is no other Name under heaven by which they can be saved, but that of the Lord Jesus! Such was the deep interest excited in the bosom of a little child for the spiritual welfare of the people! Some months afterward, two Missionaries, at the hazard of their lives, came to Juggernaut; and the Gospel has been faithfully preached ever since. Thus the planting the Standard of England in the Kingdom of Mysore, and the district of Cuttack, was followed, in the Providence of God, by the lifting up the Standard of the Cross!

Shortly after my arrival in Bengal, I proceeded with a regiment to the Island of Ceylon. The whole coast had recently been conquered by the British Army, but the interior belonged to the King of Kandy; a monarch so cruel, that, being offended by one of the Ministers of State, his wife was compelled to put her own child to death, in a manner too horrible to dwell upon; and the only mercy shewn her by the tyrant, was in speedily taking her own life. At last a day of retribution overtook him: the British Standard was planted at Kandy—the captive king removed from the island—faithful Missionaries soon raised the Standard of the Cross; and I was engaged yesterday in perusing the most gratifying accounts of the successful exertions of these Ministers of Peace, who are, even in Kandy, calling upon the Natives to turn from dumb idols to serve the only Living and True God.

From Ceylon the regiment went to Mocha in Arabia. There likewise the British Standard has been raised; and a credit recently established by the Church Missionary Society, for supplying the wants of a Mission in Abyssinia: and some men of God are now waiting in Egypt for an opportunity of proceeding to that interesting part of Africa.

The regiment left Mocha for Egypt; and arrived there after a French Army had

landed on its shores, proclaiming to the people that they were sent by the Prophet Mahomed to assist them against Christians. The French Commander-in-Chief had publicly apostatized, and assumed the name of Abdallah Menou; he had ordered his soldiers to drive the army from England into a neighbouring lake; and one of his regiments, in the true spirit of haughty infidelity, had inscribed upon its colours the title of Invincible. But He, whose power they had contemned, laughed them to scorn; and this very flag is now, among other British Trophies, in this country. The British Standard was planted on the ramparts of Alexandria and on the citadel of Grand Cairo; and there, likewise, it has been followed by that of the Cross; and, at this very moment, Missionaries are engaged, from the celebrated Pharos of Alexandria up to the Pyramids of Socatra, in preaching free and full salvation.

Before I leave this interesting country, I beg to observe, that I have more than once had the painful task of listening, on this platform, to statements of the evil effects produced by the bad conduct of British Sailors and Soldiers. I am sorry to say that I cannot disprove them; but it is more congenial to my feelings to exhibit my comrades in a different light: and I feel particularly called upon to do so with reference to Egypt.

It is recorded by the celebrated French Savant, Denon, that when he had occasion to examine the Pyramids, the Temple at Dendera, and other monuments of antiquity, he was obliged to have the protection of two companies of soldiers; those very men who were to support the Natives against the Christians! I visited those places when the French were still in the country—even the Bedouin Arabs in their camps; and the only protection which I had was that of the British Uniform: so perfectly safe did I feel as an English Officer, that I entrusted the Arabs with my sword, pistols, and even my horse: during the whole time that I was in Egypt, I never was molested by an Arab, but, on the contrary, experienced their hospitality; which shews the impression made by the British on the inhabitants of the country. It only remains for me to state in what light they were considered by the Turkish Government: when the Grand Seignior heard of the gallantry and good conduct of the English Navy and Army manifested in a distant part of his dominions, he instituted a new Order of Knighthood, and presented the British Officers with its insignia: I hold in my hand the medal of the Order of the Crescent, which my Gracious Sovereign has permitted me to wear; and the gratification which I derive from this honour does not arise from the absurd vanity of considering it to be a

mark of personal merit, but as a public testimony rendered by a Foreign Power of the exemplary conduct of the British Forces.

Requesting the indulgence of the Meeting for this digression, I hope they will follow me back to India, whither we proceeded after the Peace of 1802.

I joined a regiment in the Kingdom of Oude. There, likewise, the British Standard has long been planted, and has been followed by that of the Cross: for the present Mahomedan Sovereign granted a piece of land in Lucknow, the capital, to erect a Chapel; and a Native Soldier, converted to Christianity, and ordained a Priest according to the Rites of the Church of England by Bishop Heber, has faithfully preached to his countrymen the glad tidings of Salvation.

From Oude, the regiment marched to Muttra, a town celebrated among the Hindoos as the birth-place of one of their Gods. The same war which had added the District of Cuttack to the British Dominions gave us likewise all the territory in this remote part of Northern India; and, by the Providence of God, the blessed Gospel of Peace has likewise been faithfully preached on the banks of the Jumna: and it is not undeserving of notice, that, in the large Military Cantonment of Muttra, the principal Public Authorities have been seen commemorating the dying love of their Saviour, and receiving the sacramental elements from the hands of a Converted Native.

On quitting the celebrated city of Muttra, the regiment proceeded to Kurnaul. The British Standard was there planted, within sight of the snowy mountains of Tibet. We had to encamp in a wilderness, which, fifty years before, had been a richly-cultivated plain; when it was covered with the whole Military Power of the Mahrattas, arrayed in battle against the Mahomedan Armies. A tremendous effort was unsuccessfully made to destroy the forces of the False Prophet; and, on that eventful day, 100,000 Hindoo Cavalry are said to have been destroyed. Little was it imagined, that, in about half a century, the same plain would be occupied as a Cantonment by the British Army; and, still less, that the Standard of the Cross would be raised, and the inhabitants be seen collecting under it. Numerous wells, which formerly supplied water to fertilize the country, were speedily cleared out for the troops: and, since that period, Missionaries have opened to the Natives wells of Salvation, and urged them to draw out thereof the pure waters of life.

From Kurnaul I went to the Imperial City of Agra, formerly the residence of the Grand Mogul, but now the principal fortress and arsenal in the Western Provinces of Bengal. In the magnificent Hall of Audience, I have

frequently read the Word of God to the British Troops: my esteemed friend, the Venerable Archdeacon of Calcutta, has made known to the Natives, in the tongue in which they were born, the wonderful works of God; and a Missionary has long resided in the very centre of the Imperial City.

I trust you are now satisfied that I used no exaggerated language, when I stated, that wherever the British Standard had been planted in India, it has almost invariably been followed by the Banner of the Cross.

[Having described, in brief but awful detail, the capture of Bhurtpore, Colonel Phipps added, in conclusion—]

If this description of events at Bhurtpore has awakened feelings of excitement in the minds of those who listened to the detail, how much more deeply should they commiserate the hapless condition of their own countrymen, our Sailors and Soldiers, running heedlessly to destruction! And shall not the Christian Sympathies of the Friends of this Society be unceasingly exerted, to snatch them as brands from the burning, by presenting them with the Holy Scriptures, which will not only warn them of their danger, but point out the path of safety? And if, in answer to fervent persevering prayer, Divine Grace engraves the Sacred Word on the hearts of our Sailors and Soldiers, we may confidently hope to see them become Living Epistles of God, read and known of all men; so that, on whatever seas the flag of England may waive, or on whatever ramparts the British Standard may be planted, her sons will be seen, individually and collectively, lifting up the Banner of the Cross, proclaiming to the most distant nations of the earth, that the Great Captain of their Salvation is Lord of Lords and King of Kings.

[Col. Phipps—at the Nav. and Mil. Bible Soc. Ann.

We close our Extracts on this occasion with the

*Address of the Bishop (elect) of Calcutta, at the Bible Society's Anniversary.*

With peculiar satisfaction I have accepted the invitation to take a share in the business of this day: for having, like my Right Rev. Brethren, been long a Member of this Society, and in private much engaged in contemplating and watching its beneficial influence, it is a matter of great joy to me to have this opportunity afforded of giving my public testimony to it: and I look forward with no common interest, having traced its effects at home, to that period when I shall trace its effects in a wider field; and be permitted to see, in the vast regions of India, all that the Bible Society has been enabled to effect for the good of the human race there. With a

very slight change in the expression of a Poet whom we all love, we may truly say of this Society—

“It has one field; and that one field, the world.”

I say, that I look forward with much interest, to trace the influence of the Society; and I well know, that to no part of that wide field, in whose spiritual concerns I am bound to take so much personal interest, to no part of it can I go, where the labours of the Bible Society have not preceded me; and I trust, by the blessing and favour of God on all these labours continued and persevered in, that I myself, and those who come after me, may still enjoy the comfort and assistance of the Bible Society, and find therein, as we shall do, every ground of confidence and success for the Christian Church in India.

But when we speak of success—and the language of the Report to-day justifies us in speaking of success—it is but right that we should call to our recollection, that, as has been forcibly brought before you, all that has hitherto been done is but a pledge of what may—I would rather say, of what must, hereafter be accomplished: for when we have made a Version of the Scriptures, and the Agents of the Society have been able to distribute a Version of the Scriptures, in the language of a barbarous or semi-barbarous people, we must call to mind, that we have only taken a first step in a course which we are bound to pursue to the end: we shall then only have led that people to the threshold of God's temple. And shall we rest there, and not rather encourage them to enter in, and possess to the full the treasures which are there disclosed to them? And by what energy can we accomplish this, but such as this Society puts in motion, and perseveres in, influenced by the sacred motives which impel its Members?

Let us take an example from our beloved native land; and learn from that the condition of others. We have long had a Version of the Scriptures, so pure and so plain, that the humblest of our people can enter fully into its merits: but was this sufficient that the Bible was attainable by all in this land—was this sufficient to induce all to attend to it? No: the existence of this Society answers, “It was not enough.” All the efforts which have been made, for twenty-five years, have been too little to place the Scriptures even in the hands of thousands of our own people. Now, look at the same hindrances among the people of India, the same in nature, but twenty-thousand times increased in degree: and then you will form an idea of what remains for this Society to do; and what, by the blessing of God, we may yet hope to accomplish.

June, 1829.

But I desire to say one word on the kind and measure of success to which we may reasonably look forward.

The success is not to be estimated by the favourable reports of your Treasurer at home, nor by the favourable accounts from your Agents abroad: these do not supply an adequate means of judging what are the effects which really follow upon your labours: these effects are to be traced—and I believe I may appeal to the authority of every individual who has had an opportunity of tracing them—they are to be traced in the progressive change in the public mind in India; in the preparation of heart, which is, I may say, so visibly and palpably going on, and of which the knowledge of the Revealed Word of God is the recognised agent.

In mentioning this as an indication of success, I would do so with a single caution—that we should not make haste in our work; nor be too urgent to count our Converts by hundreds, or tens, or even by individuals: for if this process of assimilation, to which I have alluded, this process of moral and spiritual assimilation, be really going forward, it is all that, as Christian Men, we need to desire. For we should remember, it was by some such process that the mind of the world was changed, in the early period of the Christian History: it is like the progress of Revealed Truth in that age which immediately succeeded the preaching of the Apostles, in which the Word of God was first distributed in a collected form, and its influence was silently progressive: the heaven produced its effect slowly, but surely; and, in the end, the whole of Idolatrous Rome, and all its Dependencies, became Christian. So, I trust, it now is: and so, I bless God in thinking it shall be with Idolatrous India.

In expressing this strong conviction of success, I trust that I have not gone beyond what the Report which we have heard read to-day fully justifies: and I trust, that, in the labour in which we are all engaged, we shall proceed with the same spirit which has been so earnestly enforced upon us; and that, not in a spirit of pride, a spirit of exultation, but in a spirit of humility and thankfulness, we shall look with confidence for this progressive diffusion of the eternal Word of Truth. Well, indeed, may we possess our souls in patience, if we believe, and are sure, that this Word is in a progressive state: nay, more than patience—we may look with hope and joy to its increased diffusion: nay more—we may be permitted to use expressions of the deepest thankfulness, if we ourselves, in our several stations and callings, are permitted to become the Agents, by whom this noble work shall be forwarded to its completion.



**TABLE OF THE MISSIONARY LABOURS OF THE CHURCH OF THE UNITED BRETHREN,**  
*Exhibiting the Numerical Result, at the Close of the Year 1897.*

COUNTRIES and STATIONS.	Communi- cants.	Baptized Adults.	Baptized Children.	Candidates for Baptism.	In Church Fellowship.		New People and Excluded.	TOTAL.		
					By Stations.	By Islands &c.		By Stations.	By Islands &c.	By Govern- ments.
<b>DANISH WEST-INDIES.</b>										
<i>St. Thomas:</i> New Herrnhut ..	299	188	95	76	653	1650	139	797	1919	
Niesky .....	535	183	183	86	992		130	1122		
<i>St. Croix:</i> .....	896	481	494	177	2048		.....	2048	6300	9646
Friedensthal ...	475	530	401	172	1778		72	1830		
Friedensberg ...	1030	513	376	397	2316		86	2402		
Friedensfeld ...	248	111	124	133	615	1334	.....	616	1437	
Bethany .....	343	114	197	64	718		93	811		
Emmaus .....										
<b>BRITISH WEST-INDIES.</b>										
<i>Antigua:</i> St. John's .....	2384	1251	1285	603	5523		1434	6957		
Gracehill .....	1036	522	445	230	2233		700	2933		
Gracebay .....	482	213	258	79	1034	11775	138	1192	14643	
Newfield .....	606	212	274	86	1178		271	1449		
Cedar Hall .....	854	347	439	147	1807		305	2112		
<i>St. Kitts:</i> Basseterre .....	737	756	661	348	2502	3978	640	3142	5018	
Bethesda .....	435	400	437	204	1476		400	1876		
Sharon .....	104	122	57	123	406		175	581	637	35,629 Negroes.
<i>Barbadoes:</i> Mount Tabor .....	3	25	4	34	66	472	40	106		
New Eden ...	309	399	149	116	973		237	1210		
<i>Jamaica:</i> Fairfield .....	510	356	205	190	1261	2652	482	1743	3372	
Irwin .....	76	88	205	.....	369		.....	369		
Mesopotamia ..	.....	49	.....	.....	49		.....	49	45	
Montgomery .....	.....	2	14	29	45		.....	45		
<i>Tobago:</i> .....	.....	.....	.....	.....	.....		.....	.....		
<b>SOUTH AMERICA.</b>										
<i>Dutch Possessions.</i>										
<i>Surinam:</i> Paramaribo .....	888	316	268	124	1596	1729	490	2086	2219	2219
In Plantations..	.....	133	.....	.....	133		.....	133		

<b>NORTH AMERICA.</b>									
Canada:	39	128	.....	.....	167	230	24	191	259
New Fairfield ..	15	9	.....	.....	43	.....	.....	43	259
United States: Spring Place ..	9	3	.....	1	20	.....	5	25	
Oochgelogy .....			19	7					
<b>LABRADOR.</b>									
Nain .....	80	48	83	2	213	695	9	222	753
Okkak .....	106	53	121	32	312		44	356	
Hopdale .....	64	46	60	.....	170		5	175	
<b>GREENLAND.</b>									
New Herrnhut..	180	49	120	.....	349	1545	22	371	1690
Lichtenfels .....	195	45	130	.....	370		.....	370	
Lichtenau .....	246	155	190	8	599		60	659	
Fredericksdal ..	70	157	.....	.....	227		63	290	
<b>SOUTH AFRICA.</b>									
Gnadenthal .....	529	214	386	27	1156	2073	57	1213	2414
Groenekloof .....	164	59	154	56	433		85	518	
Enon .....	107	89	129	45	370		93	463	
Ellim .....	18	15	22	7	62		36	98	
Hemel-en-Aarde	18	23	4	7	52		70	132	
<b>Totals .....</b>	<b>14290</b>	<b>8411</b>	<b>8016</b>	<b>3603</b>	<b>34320</b>	<b>34320</b>	<b>6425</b>	<b>40745</b>	<b>40745</b>

Of the above Gross Amount of Converts and of Heathen receiving instruction from the Missionaries of the Brethren's Church, there are--

Subjects of the British Crown .....	Negroes .....	23764
	Indians .....	191
	Esquimaux .....	753
	Hottentots .....	2414
		<b>27122</b>
Subjects of the Crown of Denmark .....	Negroes .....	9646
	Greenlanders .....	1690
		<b>11336</b>
Subjects of the United Netherlands .....	Negroes .....	2219
Resident in the United States of North America ...	Indians .....	63
		<b>Total... 40745</b>

\* The exact number of the two classes of New People and Excluded, not having been separately returned from several of the Missionary Stations, it has been thought preferable to combine them, in the above Table.

## Mediterranean.

### NEW-YORK LADIES' GREEK COMMITTEE.

PROCEEDINGS OF REV. JONAS KING.

THE return of Mr. King to the Mediterranean, and the eager desire of Books which he found in Greece, were stated at p. 40 of the Survey. The following extracts of his Journal, written at Poros, an island in the Gulf of Egina, and addressed to the Ladies' Greek Committee of New-York, by whom he has been sent out to the Mediterranean, have appeared in an American Publication.

#### *Eagerness of the Greeks for the Scriptures.*

Aug. 1, 1828—When I arose, I found many persons standing at my door, wishing for New Testaments. After breakfast, several Boys came in with a Priest; and, on my asking what they wished, the reply from all was—"Books! books!—the Gospel! the Gospel!" In order to satisfy myself with regard to the truth of their assertion, that they were able to read, I made them stand up in a row; and proceeded to hear them read from the Gospel, one after another; and made remarks to them upon the truths which it contains.

While thus occupied, eight or ten Boys came in, and announced to me that their Teacher was below and wished to see me. I, of course, invited him to come in. On his entering, all his scholars took their stand together in order; and these, together with the others who had previously entered, formed an interesting groupe of thirty or forty boys, from eight to eighteen years of age.

The Teacher, Nicéphorus Pamboukes, told me that he was a Native of Argos; and that he was regularly employed here by the President, Capo d'Istria, as Teacher of the Ancient Greek, and that he had in his school about eighty scholars.

After he had taken his seat, and the usual compliments had passed between us, he addressed me in the following manner: "How much labour you have taken, to come from America, five or six thousand miles, to bring us aid! We are indeed in affliction. Pass over into the Morea, and you will find our cities laid waste—many without house, without food, or raiment. Truly your reward will be great, from Him, who rewards those who give only a cup of cold water in the name of a disciple. But we are unworthy. With regard to our religion, we are fallen from the elevation where we once were. We have borne long the Turkish Yoke—have become ignorant—have not the Gospel—and war has introduced many evils. I have come

this morning, with a part of my pupils, for the purpose of having the pleasure of your acquaintance, and of expressing our gratitude for your great benevolence; but, especially, we wish to thank you for bringing to us the Gospel." You may well suppose, that such an address, on my entrance into Greece, could not be heard by me without emotion.

I addressed them for some time. All appeared solemn—all listened with the most profound attention. The Teacher seemed affected.

After these went away, others came and begged for the Gospel.

If Christians in America could have witnessed the scenes which I have witnessed to-day—the earnestness with which Youths and Old Men plead with me for a Bible—I am sure there would be no want of money to print it in sufficient numbers to supply all Greece. I suppose that there have been at my room to-day, begging for that inestimable treasure, more than a hundred persons, from the age of nine years to fifty-five or sixty. Among them was a Priest, with a long white beard, who came with his son to beg a New Testament. Several Old Men, whose hairs begin to whiten with age, came and begged the same; saying, that they had children who knew how to read, but that they had not the Gospel in their houses. Some from Athens, some from Hydra, some from other places, came for the same purpose. Before granting them their request, I examined them all, to see if they could read; and, in presenting to them the books, I addressed them, in a few words, on the importance of reading the Gospel daily, with prayer to God, through Christ, that he would enlighten them—that he would renew their hearts—that they might love the truth, and practise it in their lives. Parents who could read, I addressed on the importance of reading the Scriptures daily with their children, and of training them up for heaven.

Aug. 2—Many called for the New Testament. That seems to be desired here, more than any other book. One man from Roumelia, about forty years of age, came and bought three New Testaments, one for himself: the other two he said he wished for two Priests who lived near him, and who had not the Gospel; and he desired that they might have it, so as to be able to teach others. On my asking him if there were no other Priests near him who had not the Gospel, he replied, "Yes; but they are old men, and not now capable of improvement: the other two are young, and may improve. Now, they have not the Gospel; and how should they know any thing to teach others?" There was something in this man's remarks, and in his appearance altogether, which

struck me very much : he had on, I believe, only one long coarse garment, with a leather girdle about his loins, and seemed to possess all the hardihood of a mountaineer.

Visited the School of Nicephorus Pamboukes. I addressed the Scholars on the importance of uniting with human knowledge that of the Gospel; and gave 27 New Testaments to them. Several had previously obtained them from me, so that there are perhaps 50 in the school who have the Gospel. I should have furnished all the Students with New Testaments, were it not that I have only 20 or 30 left in my possession : 140 or 150 were all that I was able to obtain at Malta, and it will probably be a long time before I can receive any from England.

Among others who called to-day, was an interesting man, with a most interesting son, a boy of eight or nine years of age, from the ancient Arcadia : both were able to read with great fluency. His object in calling, was to beg of me the Gospel for himself and family. He came twice, and waited, and pleaded a long time, till I could not find it in my heart to refuse his request, and gave him one out of the little number which remained, and which I had intended to keep to present to the Priests that I might meet with in the Morea.

Aug. 7, 1828—Several persons called to-day for the Gospel, and I am obliged to send them empty away. In the afternoon, a little boy came and asked me for a small school-book, printed at Malta. I asked for it 15 paras. He said he had no money : and stood waiting, till the spot where he stood was so wet with perspiration, that the print of his feet was visible on the floor for a long time after he went away. Seeing him wait so long, I told him again, that he must give me 15 paras for the book. "I am poor," said he, "and cannot pay it. Father I have not : he was killed by the Turks, or I know not by whom. He is gone—my mother is left with myself and two sisters—and I cannot pay !" While he thus spoke and pleaded for a book, his eyes filled with tears, and I could no longer resist : so I gave him his request. He is thirteen years old, and has already advanced so far in learning as to begin to write. I mention this simply to let you know how much desire is manifested here for books.

#### *Intercourse with Greeks.*

Aug. 3: Sunday—After the Service, I walked out a little distance, to see if the orders which the President has lately given, that all the shops and coffee-houses shall be shut up on the Lord's Day, were obeyed : I saw one only open. When in the market-place, I saw several women who had water to sell : good water here is scarce ; and

brought from the Monastery, which is at a considerable distance from the city. As I passed by them, one of them asked me to drink : I told her that I had plenty of good water at my house : still, however, she asked me again, if I would not drink. I replied, "There is One who can give us water, of which if we drink, we shall never thirst. He, that drinks of this water, will thirst again : but the other is the water of eternal life ; and he, who drinks of it, will thirst no more." This reply, which I supposed would be understood, seemed to excite some wonder and curiosity ; and several young men, who were near, came around me, to hear what I had to say : so I repeated to them what I had said to the woman. One of the young men said, "Sir, Where is that water ? We wish for it. Where is he who has it ?" I said, "Come with me to my house, and I will shew you. It is Jesus Christ." Still, they did not seem to understand ; and some said, "He must be a Physician : he will give us something which will prevent us from thirsting." As many began to collect, I thought it best to go away, and returned to my lodgings. Several young men, however, followed me, and expressed a desire to know where that water, of which I had spoken, could be found : so I took the New Testament, and read to them a part of the Fourth Chapter of St. John's Gospel, from the fifth to the fifteenth verses ; and gave them the book to carry with them to the market-place, to read the whole Chapter, and explain what I had said to those who were desirous of knowing. "Ah," said one of them, after I had read the portion above mentioned, "I perceive that he is speaking in a figure ;" and went on explaining to the others what he supposed I intended to say.

Since my arrival here, one thing has struck me very much. It is, that many of the people, and several of the Priests, seem ready to confess their ignorance, and the importance of reading the Scriptures in Modern Greek—in the language which they understand—in order to be benefitted, and that they may know the true religion of the Gospel. This, several have expressed to me ; and among others, one of the Bishops.

Aug. 10: Sunday—I went, with Nicephorus Pamboukes and a Greek Physician, to visit the poor and sick strangers who live over against Poros, on the main land. It is only about four minutes' distance. I took with me four New Testaments ; two of which were for two Priests, who had desired me to send them the Gospel. Soon after I had passed over, the two Priests came and received the New Testaments with much apparent joy ; and a third came and begged for another, which I gave to him. The fourth I opened,

and began to read from it, and made remarks to the people who stood around me : in a few minutes, forty or fifty persons collected ; and, in collecting, made a good deal of noise ; but on asking their attention, they almost instantly became silent, and I again opened the New Testament, and spoke from these words, *Blessed are they who hunger and thirst after righteousness.*

At five in the afternoon, I went again with the Physician, to see some of the poor. During this second visit, a Priest came to me from the Bishop of Damala, saying, that the Bishop had desired him to beg of me five or six New Testaments, to distribute among the Priests in his Diocese. As the Bishop lived near, I called to see him ; and he observed to me, that he wished the New Testaments for the object above mentioned, as many of the Priests were unlearned ; and he wished them to be acquainted with the Gospel, so that they might be able to teach the people.

#### *Importance of Schools for Greece.*

— Had an interview with the President : and, among other things, conversed with him about the establishment of Schools ; and asked his Excellency, whether, in case I had a certain sum of money yearly for the establishment of Schools, I should meet with any difficulty in employing it for that purpose. "Not the least," said he : "you can establish as many Schools as you please." He observed, however, that there were two difficulties—one, the want of houses ; and the other, the want of Teachers. Teachers, I doubt not, I could find, if I had the means of employing them. I could obtain some of them here, some from Constantinople, some from Smyrna, and some from Palestine. Now, if ever, is the time to commence ; and every plan ought to be laid, as if Greece were actually free, and sure to rise.

Aug. 7, 1828—In the forenoon, went to the Monastery, to visit the Lancasterian School there established : the Teacher's name is Petros Bowas. There are in this School, 86 Boys, the youngest of which is 9 and the oldest 17 years of age : the greater part are from 10 to 15 years old. They were taken by the President from the army, which they followed ; and from the midst of filth, and vermin, and wretchedness. They were in a school of vice, and training up for ruin : they are now decently clothed ;—and I have seldom visited any school of the kind, in any country, that appeared to be in more perfect order. They are taught six days in the week, without regard to Feast-days : this is one step toward correcting this people. The Teacher told me, that he thought the expense of feeding and clothing them, and giving them instruction, is about two piastres a day each :

—15 piastres make a Spanish Dollar.

Damala is a small place. There is one School, consisting of 13 scholars, from 9 or 10 to 15 years of age. The Teacher receives for his services one piastre per month from each scholar, and the PROMISE of a loaf of bread, which he says they do not regularly give him.

In the afternoon, visited Nicephorus Pamboikes. He says the scholars are obliged to WRITE off Homer and other Classics, for want of books. He again expressed to me his joy that I had come to assist the people ; and to teach them the true religion of the Gospel ; of which, he observed, they are very ignorant.

Aug. 11—Went to Egina. I had been here only a few days, before the President shewed me an article in one of the French Papers, stating that I had come out to Greece for the purpose of establishing Schools ; for the EXPENSE of which the Ladies of your city had subscribed sufficient money. I told the President, that I wished it were so ; but that if they had subscribed sufficient for the establishment of Schools in Greece, it was done after I came away, or without my knowledge.

As the Ladies of New York have now the reputation of having done this, I think it would be very well for them to subscribe enough for the establishment of one large School at Athens or at Egina. There is not the least obstacle in the way of my establishing the School, if I had the means : and a few hundred dollars, I fancy, would suffice. The moment Athens is free, I intend to go thither to reside : it is now in the hands of the Turks.

#### *The present a Critical Season for Exertions in behalf of Greece.*

It is now the moment, and perhaps the only favourable moment, that may for a long time be presented, to do something for Greece. The most important thing to be done first, is the establishment of Lancasterian Schools, both for Males and Females ; and two or three schools of a high order. With this, the Bible must be distributed. If something is not done soon, Greece will be lost. The flood-gates of iniquity have been opened, and kept open, by the war, the influx of foreigners, and other causes : and the barrier erected against vice by a religion whose superstructure, though resting on a good foundation, is made up of wood, hay, and stubble, is not sufficient to resist the mighty torrents which are now rolling in upon this country.

But that which I have often stated in America, I would now say again, That, whatever Greece may be as to her present charac-

ter, she is ready to receive and employ the two means, and I may perhaps say the only means, which God ever blessed to the civilization and happiness of a nation—the light of the Gospel, and the light of Science. Such an interesting field for labour was seldom, if ever, opened before the Christian and Philanthropist, as that which Greece now presents.

*Severe Sufferings of the Greeks.*

Aug. 10, 1828 — I found several persons sitting under a fig-tree. In a few minutes, 60 or 70 assembled under and round the tree: I begged their attention, and spoke to them from Matt. xi. 28. They were all poor and distressed, and many of them ill of fevers. Several Priests were present. I spoke to them about half-an-hour. If tears would have relieved them, I could have wept freely, as I spoke to this interesting group of sufferers, who had need of strong consolation. All listened with great attention.

There are collected here, as in a village, about 300 families, and I should say at least 1000 persons, who live in little huts or cabins resembling those described by the Rev. Mr. Stewart in the Sandwich Islands, who are destitute of almost every comfort of life, and almost every thing needful to preserve their existence. Out of the thousand, I should judge that there are three or four hundred ill, most of them of fevers. Here I saw the aged and helpless female lying on the ground, pining away with hunger and disease. Here I saw the pale and sickly infant, sucking fever from the breast of its languishing, distressed mother, who could no longer provide for her own wants! Here I saw young men and maidens, feeble and suffering, each clothed with only ONE tattered garment, which had been patched and sewed, till it seemed to be nothing but a collection of shreds! Here I saw parents, ill themselves, casting looks of sorrow upon their children, who sat and lay round them on the ground, meagre and pale. In almost every cabin, I found one or two ill; and, in some, several.

But of all the objects of pity which I saw, one in particular deserves notice. It was a poor female, of about 25 or 30 years of age, lying on a little coarse blanket spread upon the ground, and a small blanket elevated two feet or two feet-and-a-half above her, to shield her from the rays of the sun. The blanket on which she lay seemed to be too short to stretch herself upon; and the only garment which she had on, which consisted of patches sewn together, was very much tattered. Her Husband had been slain by the Turks; and two little children could no longer behold the wretchedness of their mother, for their eyes had been closed in death. In this situation she was labouring under a burning fever,

which, together with grief and anguish, had caused her mind to wander. This I did not perceive, till I called to her; and said, "Sister! look for consolation to Him, who, like you, had not where to lay His head!" At these words, she raised her head, looked at me with a degree of wildness which indicated the commencement of a delirium, and then stretched out her hands toward me in a manner of supplication for help.

Thus I spent the forenoon, going about among the sick and wretched; endeavouring to point them to Him, who, though rich, became poor for our sakes, and gave His life that we might live. I blessed God that He had permitted me to stand on Missionary Ground, and to speak to such poor, suffering creatures, in the name of Christ.

*CHURCH MISSIONARY SOCIETY.*

*Proceedings of the Rev. John Hartley at Smyrna.*

FROM a Letter written by Mr. Hartley to Rev. H. D. Leeves, on the 13th of March, from Smyrna, we extract the following account of his proceedings at that place:—

The Scriptures are now publicly read in the two principal Schools of the Greeks and Armenians at Smyrna. At a late Examination of the Pupils of the Greek School, a very large number of the New Testaments of the Bible Society were distributed, as prizes; and, several times during the week, Abraham, the Master, reads and expounds the Sacred Writings, to all the Scholars assembled together. It is a circumstance still more unprecedented, to see 60 Armenian Children with the New Testament in their hands. One of the Teachers of the large Armenian School has been the instrument of this happy event: he is a man fully aware of the corruptions which have found their way into his Church, and most desirous of diffusing Scriptural Knowledge, for the purpose of dissipating them: how was I delighted, the other day, on visiting the school, to see the children seated, in Oriental style, on their little rugs, and studying the Armenian Testament! It is the ancient Armenian which they peruse; and their school-exercises consist in translating it into Turkish. I had the pleasure of hearing the beginning of St. John's Gospel expressed in Turkish accents, by these little Orientals: and had I been listening to the most overpowering Oratorio in England, it would not have

been such music in my ears. The same day I had the gratification to find my Armenian Friend engaged in teaching one of the Priests of his nation to understand the New Testament; for you are sufficiently aware, that the Armenian Priests, in general, read the ancient language at Church, without understanding it. Two Young Men, but lately Roman Catholics, have not only embraced Protestant Doctrines, but they give reason to hope that they are sincerely solicitous for their eternal interests. There are also three Young Greeks, with whom I read and pray habitually; and not a few others, of various religious names, who afford promising expectations.

You will have learned, from other sources of information, that John Baptist de Castro is now with us. I have taken much pains to impress on his mind the necessity of a total change of disposition; and to shew, that, without this, no transition from Judaism to Christianity, nor even severe sufferings for the Cause of Christ, will avail him. At times, I have lamented an apparent sternness of character, notwithstanding all his zeal and application to the study of the Scriptures: but I have also been rejoiced to see this rugged temperament at other times dissolved into feelings of tenderness, and, as I trust, of devotedness. He told me once, that my expressions gave him pain: "But," he added, "you seek the good of my soul: others only aim at my temporal happiness." In the latter expression, he alluded to some of the Armenians; who check him in his attempts to convert his countrymen, and who incite him to pursue the amusements and follies of youth. The Armenian Patriarch of Jerusalem, who is at present in these parts, has invited him to accompany him to the Holy City; but he has declined the proposal, fearful of the restraints to which such a connection would expose him.

You probably recollect the Polish Jew who applied to us for baptism in Constantinople. On my return from Greece, I found him in Smyrna, and renewed my intercourse with him. I regret to say, that I have not been able to baptize him as yet, though he ardently desires it. He has obtained some acquaintance with Christianity, and manifests some dispositions which are pleasing; but I have had the pain to find that his conduct has not been altogether

such as becometh the Gospel of Christ. But even where we cannot do good to an individual himself, we can sometimes do good, through him, to others. Of this I have been convinced, in the instance before us. At Constantinople, he brought me a Polish Roman-Catholic, who appeared to receive *the Truth in the very love of it*; and, but lately, he brought me a Roman Catholic, one of Admiral de Rigny's band, who was eager to embrace the Protestant Religion. Unfortunately, the Admiral sailed soon after my acquaintance had been formed with this individual: not, however, before I had an opportunity of giving him some good advice; and of furnishing himself, and through him various other persons on board *Le Conquerant*, with some of our most useful Italian Tracts. I have also a Young Armenian residing with me, both as Servant and Turkish Master, who was introduced by the Jew above mentioned: he studies the Armenian Testament daily; and, from being a complete Infidel, appears to be gaining some right ideas of the Truth, and joins me daily in prayer with seriousness.

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### Persia.

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*Remarkable Instance of the Effect of the late Rev. Henry Martyn's Labours.*

A NARRATIVE appears in a recent Number of the Asiatic Journal, in which a remarkable instance is adduced of the effect of Mr. Martyn's visit to Shiráz. The writer of this Narrative, the substance of which we subjoin, spent a few weeks, nine or ten years ago, at Shiráz. It will be seen, from his own statement, that religion had not its full controul over him; but there is an air of integrity in the Narrative which conciliates confidence in its truth. It may lead to encouraging reflections on the powerful working of the leaven of Divine Truth, now so widely scattered through the world.

Having received an invitation to dine (or rather sup) with a Persian party in the city, I went, and found a number of guests assembled. The conversation was varied—grave and gay; chiefly of the latter complexion. Poetry was

often the subject: sometimes philosophy, and sometimes politics, prevailed. Among the topics discussed, Religion was one. There are so many Sects in Persia, especially if we include the Free-thinking classes, that the questions which grow out of such a discussion constitute no trifling resource for conversation. I was called upon, though with perfect good-breeding and politeness, to give an account of the tenets of our Faith; and I confess myself sometimes embarrassed by the pointed queries of my companions. Among the guests was a person who took but little part in the conversation, and who appeared to be intimate with none but the master of the house. He was a man below the middle age, of a serious countenance and mild deportment: they called him Mahomed Rahem. I thought that he frequently observed me with great attention, and watched every word I uttered, especially when the subject of Religion was discussing. Once, when I expressed myself with some levity, this individual fixed his eyes upon me with such a peculiar expression of surprise, regret, and reproof, that I was struck to the very soul, and felt a strange mysterious wonder who this person could be. I asked privately one of the party, who told me that he had been educated for a Mollah, but had never officiated; and that he was a man of considerable learning, and much respected; but lived retired, and seldom visited even his most intimate friends. My informant added, that his only inducement to join the party had been the expectation of meeting an Englishman; as he was much attached to the English Nation, and had studied our language and learning.

This information increased my curiosity; which I determined to seek an opportunity of gratifying, by conversing with the object of it. A few days afterward I called upon Mahomed Rahem, and found him reading a volume of Cowper's Poems! This circumstance led to an immediate discussion of the merits of English Poetry, and European Literature in general. I was perfectly astonished at the clear and accurate conceptions which he had formed upon these subjects, and at the precision with which he expressed himself in English. We discoursed on these and congenial topics for nearly two hours; till, at length, I ventured to sound his opinions on the subject of Religion.

June, 1829.

"You are a Mollah, I am informed."  
"No," said he, "I was educated at a Madrussa (College), but I have never felt an inclination to be one of the Priest-hood."

"The exposition of your Religious Volume," I rejoined, "demands a pretty close application to study: before a person can be qualified to teach the doctrines of the Korân, I understand he must thoroughly examine and digest volumes of comments, which ascertain the sense of the text and the application of its injunctions. This is a laborious preparation, if a man be disposed conscientiously to fulfil his important functions." As he made no remark, I continued: "Our Scriptures are their own expositors. We are solicitous only that they should be read: and, although some particular passages are not without difficulties, arising from the inherent obscurity of language, the faults of translation, or the errors of copyists, yet it is our boast, that the authority of our Holy Scriptures is confirmed by the perspicuity and simplicity of their style, as well as precepts."

I was surprised that he made no reply to these observations. At the hazard of being deemed importunate, I proceeded to panegyrize the leading Principles of Christianity, more particularly in respect to their moral and practical character; and happened, among other reflections, to suggest, that, as no other concern was of so much importance to the human race as Religion, and as only one Faith could be the right, the subject admitted not of being regarded as indifferent, though too many did so regard it.

"Do not you esteem it so?" he asked.

"Certainly not," I replied.

"Then your indifference at the table of our friend Meerza Reeza, when the topic of Religion was under consideration, was merely assumed, out of complaisance to Mussulmans, I presume?"

I remembered the occasion to which he alluded; and recognised in his countenance the same expression, compounded half of pity, half of surprise, which it then exhibited. I owned, that I had acted inconsistently, perhaps incautiously, and imprudently: but I made the best defence I could; and disavowed, in the most solemn manner, any premeditated design to condemn the religion which I profess.

"I am heartily glad I was deceived,"



he said ; "for sincerity in Religion is our paramount duty. What we are, we should never be ashamed of appearing to be."

"Are you a sincere Mussulman, then?" I boldly asked.

An internal struggle seemed, for an instant, to agitate his visage: at length he answered mildly, "No."

"You are not a Sceptic or Free-thinker?"

"No; indeed I am not."

"What are you then?—Be you sincere.—Are you a Christian?"

"I am," he replied.

I should vainly endeavour to describe the astonishment which seized me at this declaration. I surveyed Mahomed Rahem, at first, with a look which, judging from its reflection from his benign countenance, must have betokened suspicion, or even contempt. The consideration that he could have no motive to deceive me in this disclosure, which was of infinitely greater seriousness to himself than to me, speedily restored me to recollection, and banished every sentiment but joy. I could not refrain from pressing silently his hand to my heart.

He was not unmoved at this transport; but he betrayed no unmanly emotions. He told me that I had possessed myself of a secret, which, in spite of his opinion that it was the duty of every one to wear his religion openly, he had hitherto concealed, except from a few who participated in his own sentiments.

"And whence came this happy change?" I asked.

"I will tell you that likewise," he replied. "In the year 1223 (of the Hefira) there came to this city an Englishman, who taught the Religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our Mollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt among us for more than a year. I was then a decided enemy to Infidels, as the Christians are termed by the followers of Mahomet; and I visited this Teacher of the despised Sect, with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behaviour toward him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the Faith in which I was educated. His ex-

treme forbearance toward the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed, for he spoke Persian excellently, gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally to read a Tract which he had written in reply to a defence of Islamism by our chief Mollahs. Need I detain you longer? The result of my examination was a conviction that the Young Disputant was right. Shame, or rather fear, withheld me from avowing this opinion. I even avoided the society of the Christian Teacher, though he remained in the city so long. Just before he quitted Shiráz, I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book—it has ever been my constant companion—the study of it has formed my most delightful occupation—its contents have often consoled me."

Upon this he put into my hands a copy of the New Testament, in Persian. On one of the blank leaves was written—"There is joy in Heaven over one sinner that repenteth"—HENRY MARTYN."

Upon looking into the Memoir of Mr. Martyn, by Mr. Sargent, one of the most delightful pieces of Biography in our language, I cannot perceive therein any allusion to Mahomed Rahem; unless he be one of the Young Men who came from the College, "full of zeal and logic," to try him with hard questions.

## China.

### LONDON MISSIONARY SOCIETY.

*Letter from Kouteinching to Dr. Morrison.*

THE following Letter of a Chinese recently baptized was noticed at p. 61 of the Survey. The "religious elder brother" whom he mentions, is Leangafa, the Chinese Convert, who was instrumental to the awakening of this Young Man, and baptized him.

The moral disease of man in this world is, ignorance of his true condition, and an unlimited compliance with the customs of the world. In modern times, men's hearts have forsaken ancient principles. Being conformed to the world,

although treading in devious paths, still they say to themselves—"We are in the right road;" and they themselves are ignorant of the fact.

During the last few months, I have fallen in with my religious elder brother; and morning and evening have been with him, listening to the words of Truth. He says, the great source of Truth is from Heaven—that ancient doctrine, though diverging in ten thousand channels, must all revert to one God.

On hearing this, I was suddenly awakened, and began to think of my former moral defilement; of stains and pollution, confused and multifarious. I desired and sought the gate of pardon, but knew not the road thither.

Happily, I found the hand of my religious brother pointing out the way. He said, "Man, though his sins be heavy as the greatest mountain, if he bitterly repent, reform, and believingly trust in the Saviour of the World, Jesus, he shall obtain the complete obliteration of all his sins, and shall acquire eternal bliss of the coming life."

I, therefore, poured out my heart, reverently believed, and cordially received, the sacred rite of Baptism, to cleanse away the filth of sin; looking up to, and hoping for, the Holy Spirit's Grace, to implant in my heart a root of holiness, to assist me hereafter to bring forth the fruits of holy virtues, &c.

With compliments to the venerable Teacher, and thanks to all those who have communicated the Truth,

I am,  
Waiting for instruction,  
Your Younger Brother,  
KEUTEENCHING.

## India beyond the Ganges.

### Siam.

LONDON & NETHERLANDS MISSIONARY SOCIETIES.

*Great Opening for the Scriptures and Tracts among the Chinese in Siam.*

THE following Letter was written from Bankok in Siam, under date of Nov. 3, 1828, by the Rev. James Tomlin, of the London Missionary Society, and was addressed to the British and Foreign Bible Society. The proceedings which it details will be read with great interest.

I feel persuaded that a Letter will not be unacceptable to you or the worthy

Directors of the British and Foreign Bible Society, from an humble Missionary, just got within the verge of a Heathen Nation hitherto untroubled by the feet of a Protestant Missionary, and whither the light of Divine Truth had not yet penetrated.

Mr. Gutzlaff, of the Netherlands Missionary Society, and myself, left Singapore, in a junk, just three months ago; and were brought hither in peace and safety, by the hand of the Lord, who has kindly watched over us ever since, and preserved us, and prospered our labours among the Heathen in a remarkable manner; to whom be praise and glory, for ever and ever! Our enterprise was new and untried; and, in the judgment of some, rather hazardous; however, casting all our care upon the Lord, and committing our ways into His hands, we boldly and joyfully launched forth on this errand of mercy and love to the Heathen: and the Lord hath not disappointed us; but, on the contrary, exceeded all our expectations, and even our most ardent desires. He gave us a free and cheering entrance into this Heathen Land: we met with a welcome reception from the Chief Authorities, the Governor of the out-port, and the Pra-Klang (Minister of Foreign Affairs); with the latter we had several audiences, and long but often trifling conversations. Indeed, we scarcely saw the shadow of opposition any where; except among those from whom we ought to have looked for better things; but who, here, as well as in every other place, are always resisting the truth: the Roman Catholics soon began to whisper against us, and slander our character and intentions; and, ever since, have spared no pains to hinder our work, or drive us out of the kingdom.

We had an ample store of the Bread of Life—in all, 27 boxes; including three previously sent by Mr. Medhurst, which we found lying in a Chinese Temple, all three well filled with the Sacred Scriptures and Tracts in Chinese. On the second day after we arrived (before being settled in the place) we commenced our work; putting a small stock of books in a Siam proa, and moving about in the river from house to house, announcing our errand to the people, conversing freely with them, and distributing books. Our reception was almost everywhere frank and hearty, and the books met a ready and ample demand. In a few

days we seemed to be almost as well known as at Singapore or Rhio; and, at each successive visit, were hailed with increasing friendliness and joy. We made frequent excursions also by land as well as by water; resolving to reconnoitre the whole city thoroughly, and, if possible, enter every Chinese Dwelling. In one part of the city, crowded with Chinese, the demand for books was so urgent, that Mr. Gutzlaff was once or twice almost pulled in pieces by the people, and was fain to make his escape from them.

These things were too good to last long: the work of the Lord was going on too prosperously for our subtle and malignant Adversary to remain an idle and mute spectator. Most absurd and malicious charges were, after the first fortnight, almost daily fabricated and thrown out against us. We were represented as dangerous intruders into the kingdom. The King himself soon caught the universal panic; and instantly ordered a translation to be made of some of the books into the Siamese Language, that he might know what they contained. The books distributed among the people were seized by the minions of Government; and Sheet Tracts were torn down from the walls, and forcibly taken away. A Royal Edict was soon promulgated, prohibiting every one, under severe penalty, from receiving any more books.

The storm thus suddenly bursting, and raging, and threatening to overwhelm us, we deemed it prudent to seek shelter awhile, and to remain in our little dwelling, till it somewhat abated; but we were not left in quietness long, as spies were constantly coming and pestering us. It grieved the Enemy to see, that, instead of frustrating the gracious purposes of the Lord, or impeding His work, he had been really accelerating it; for no sooner were we driven for shelter to our little wooden cabin, than the Lord stirred up the hearts of the people; so that we had soon crowds about us daily from all parts of the city, some wanting medicine, and others books. We had providentially brought a small stock of medicines with us; and Mr. Gutzlaff having attained some skill in the healing art, he freely rendered his services to the poor sick people. The Royal Edict was little regarded: the demand for books rather increased than diminished; and many more were thus

silently and quietly dispersed, than if we had been allowed still to go abroad and distribute them with our own hands to whomsoever we pleased.

Our enemies being thus baffled, resolved on a new expedient. Hitherto all had been done in an underhand dastardly manner; not one charge being plainly and openly brought against us, or even a word spoken directly to ourselves: our friends had been secretly menaced: but now Seigneur Carlos de Silveira, the Portuguese Consul, who had received us very hospitably and furnished us with a small cottage, was ordered to turn us out, at the peril of losing his house and land: and Mr. Hunter, an English Merchant, who has also been a useful and kind friend, was told to take us out of the country, on his return to Singapore. Upon this, we had an immediate audience with the Pra-Klang, wishing to know the cause of all this persecution, and the reasons for banishing us from the country; at the same time putting into his hands a Petition, which we had drawn up in English and Chinese, for the King; but the Pra-Klang declined accepting it. He had, however, nothing to allege against us, except the stir we had made among the Chinese, in going among them and giving them books; and he saw no reason why we might not remain, if we would keep a little more at home, like the good French Padres, and be more sparing of the books: without pledging ourselves to this, we parted apparently good friends; and resumed our labours, and have been very little molested since.

It is remarkable, that, at every fresh effort made by our enemies against us, a corresponding re-action took place among the people in our favour; so that they came in increasing crowds, and especially on the present occasion. A sudden impulse seemed to be given to the minds of vast multitudes, who besieged our little dwelling; and often gave Mr. Gutzlaff not a moment's rest, from sunrise to sun-set.

It would be impossible to give you any accurate description of the wretched and squalid groups of the sick and diseased which often filled the room: by referring to the catalogue given in the Scriptures of those loathsome diseases which infested Egypt and were threatened as a curse upon Israel, you will have some notion of what we daily witness. A surprising number of blind people came

to us: some even 70 or 80 years of age, who have been blind for years, seem never to despair of relief. Another class of patients, of whom we should have had little previous anticipation, has gradually become very numerous; these are, persons addicted to the pernicious habit of opium-smoking, which ruins thousands: they are desirous of renouncing the evil practice, and come for an antidote against the baneful poison: Mr. Gutzlaff was at first put to a stand, not knowing how to treat them; but a powerful emetic has been singularly efficient, through the blessing of the Lord, so that many are quite reformed. The Lord has indeed greatly blessed the labours of my brother, and many surprising and rapid cures have been effected by simple and ordinary means: and it is pleasing to observe the gratitude of the people for all the mercies shewn to them. We have frequently been quite overwhelmed with presents of fruit, cakes, and other more substantial viands; so that we have often been at a loss what to do with them. Our labours have by no means been confined to the poor, particularly of late; but persons of all ranks have come—Princes, Mandarins, Doctors, and Priests, &c.; and of all nations, Chinese, Siamese, Cochin-Chinese, Laos, Burmese, Peguers, Malays, &c. Occasionally, people of all these nations have been in the room at the same time. Many have come from distant places in the interior, two, three, and four days' journey.

Most of the sick people usually take with them a small parcel of books: but, beside these, many come whose only errand is for books, even from those remote places just mentioned. Not a few appear to be seriously inquiring after the truth, and even feel its power already upon their hearts. Latterly, a great many have anxiously sought after complete sets of the Old and New Testament; and some of the early readers have made frequent visits since, taking constantly fresh books: and our stock, though multifarious, has been insufficient to gratify the eager appetites of several. One person came from a distance the other day, bringing back the whole of the Old Testament, which he had read through; and wished for the New Testament. I feel persuaded that the Spirit of God is moving the hearts of many to receive His Holy Word; and we hope, ere long, to see some blessed fruits of it. We expected that our ample stock of books would require several months to distribute; but on examining our store

the other day, we were surprised to find only two boxes left; and the same evening, going to see what remained of Mr. Medhurst's in the Temple, our surprise was heightened, on being told by the Priest, that crowds of Chinamen had been and taken away every book—one, two, three, at a time. We are thus suddenly brought into straits; and fear we shall be sorely besieged in our little garrison, before fresh supplies can arrive from Malacca.

Though it is difficult to form a right estimate of the number of Chinese residents at Siam, yet it is manifestly very great: they constitute so great a part of the whole population of Bangkok, that a stranger might be at a loss to know whether it be a Chinese or Siamese city. In the interior, also, are several large settlements of Chinamen; and, at Chantibond, three or four days' sail down the coast, immense numbers of them reside. Hence you perceive that this is superior to every other station hitherto occupied by a Chinese Missionary, and may probably become a permanent one.

About a thousand Cochin-Chinese reside here in their own Campong, many of whom have paid us a visit. They read the Chinese Books readily, in a sort of dialect somewhat resembling the Canton; and therefore the Chinese Scriptures and Tracts might be introduced among that people without any alteration: their spoken language, though of the same genius with the Chinese, appears widely different. Several of them, and among the rest some of their Priests, came for books; and the latter, more especially, desired complete copies of the Scriptures.

We lament our inability to do any thing for the Siamese, who have certainly as much claim to our Christian Sympathy as any other class. Their moral degradation is very great, but they seem a quiet, mild, good-natured people. They are not destitute of literature, and books are by no means scarce among them: their language resembles the Chinese in all its vocal powers, particularly in the variety of tones and inflections, but it is doubtless much easier to the student: we have been attending a little to it, and picking up a few materials which may be subservient toward a future Translation of the Scriptures. A Grammar or Dictionary, or both, is said to have been printed at Calcutta, but we have not seen them. The Jesuit Missionaries have the Romish Prayer-Book in Siamese, written in Roman Characters;

and we are told that the Bishop has a Manuscript Translation of the Four Gospels; but, after forty years' residence here, he has not made it public.

We have the assistance of two very competent men in the Siamese. One, a Chinese, but resident here most of his life, has not only a good knowledge of the Siamese, but speaks almost all the native various dialects of China, and is well acquainted with the languages of Cochin-China, Laos, and slightly with the Cambodian; and thereby renders us valuable aid, in various ways: he has been with four Embassies to Peking, in the character of Interpreter for the Siamese and Cochin-Chinese. The other is a Burman, who has resided in Siam from his boyhood, and therefore speaks the language like a native.

P.S. Sunday Evening, Nov. 10.—Birth-Day of Luther.

Just before closing the Letter, I may tell you we have now only a few crumbs of the Bread of Life remaining. All the Scriptures are gone. Yesterday and today, several persons have been expressly inquiring for the "Sung Chait," Holy Book; and returned empty, with great regret. To-night a man put into our hands a short Note, which bears so much the stamp of truth and of a simple and genuine effusion of a warm heart, that I cannot avoid sending you the original, with a translation: he seemed, like his Letter, "a man of few words;" but his heart was evidently full, and wanted words to express his gratitude to us. We have received many Letters before, making grateful acknowledgments for the books, commending their doctrines, and professing a ready willingness to become the disciples of Christ; but none equal to this. The man seems to esteem the Gospel a treasure indeed—the *pearl of great price*; and, having found it, rejoices over it, *more than they that have found great spoils*. The Letter is as follows—

Felicity! felicity! Formerly we heard of the God of Heaven, but knew not His Revelation; but now, seeing the Holy Book, (our) Joy (is) surpassed. Happiness extreme! happiness extreme! we wholly trust in the God of Heaven's merits. (We) disciples all believe in the doctrines of Jesus Christ, and the Holy Book; but desire the God of Heaven early (to) send down illumination, then simple men's happiness. Ah! cannot describe it, but thrice praise!

"Holy life unbounded."

"Simple HING LE TWAN  
bows his head and worships."

### Burma.

#### AMERICAN BAPTIST MISSION.

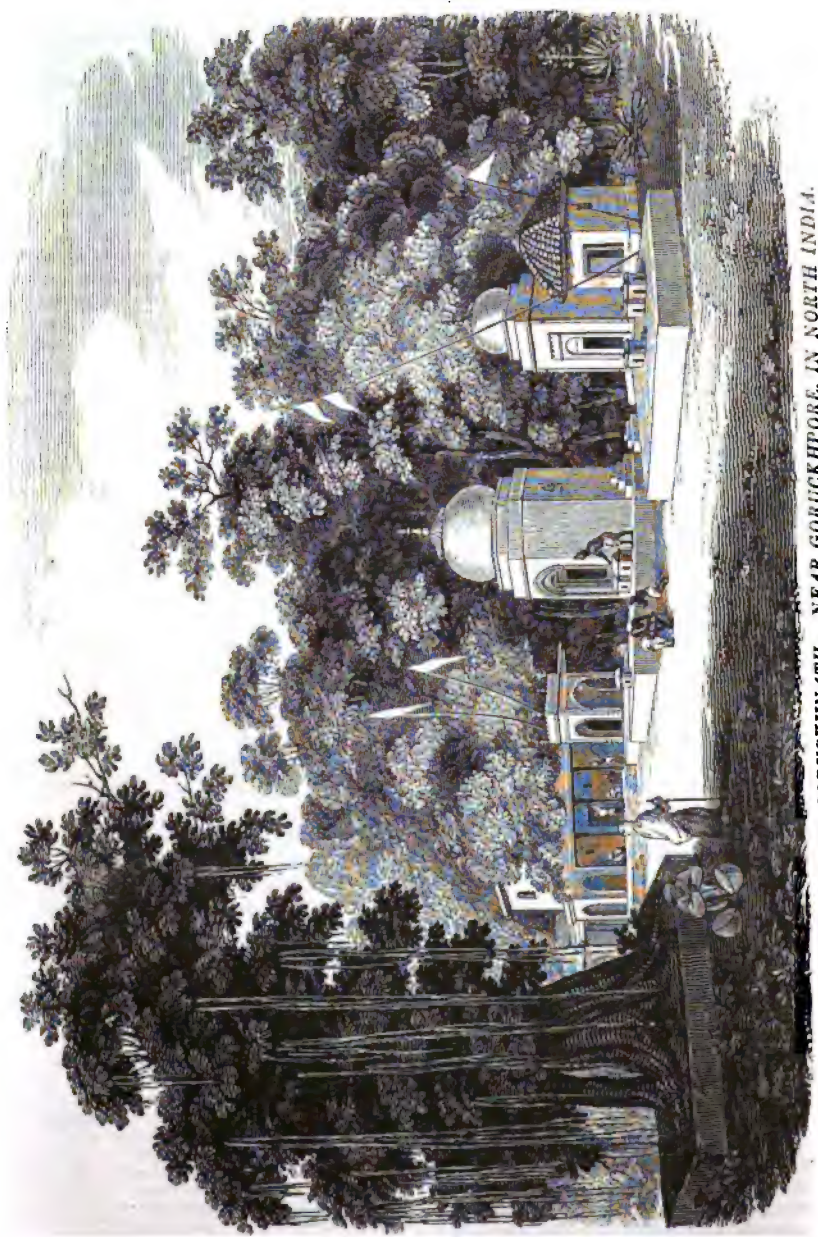
##### Burman Superstitions.

Mrs. Boardman writes—

Tavoy contains about 6000 Burman Inhabitants; and, among them, are 200 Priests of Gaudama—men who possess an ascendancy over the minds of the people, which no person in an enlightened Christian Country could possibly gain—men, to whom the Rulers and Governors of Burmah, as well as its Sovereign, pay religious homage—men, who have no interference with worldly affairs, but whose whole time, talents, learning, and influence are employed in teaching a system that deludes immortals to remediless ruin! Mr. Boardman has conversed with several of these Priests, so that they know our design in coming to this country; and we have good reason to think that they have taken measures to prevent the people from listening to our religion.

Among the different states of punishment described in their sacred books, that for heretics is represented as the most dreadful. Nor is Priestcraft the only barrier that is raised against us. The common ignorant people are under the influence of Superstition, which we find very formidable. They worship Invisible Beings, whom they call "Nats;" and who are said to have the power of inflicting great evils, and even death, upon mankind. Houses are built for the accommodation and entertainment of these Genii, in different parts of the town: one is only a few steps from our house. A few days since it was thronged with Females, bringing offerings in consequence of a threat made by the old woman who has the power of appeasing the Nats. She gave out, that unless bountiful offerings of fruits, rice, money, &c. were speedily made, a mortal sickness would prevail among the people, and those who refused to give would not survive! This had the effect desired. Hundreds were seen with baskets on their heads, containing offerings! Among them we had the grief and disappointment of seeing several Women, who had visited us and heard a little of a Blessed Saviour. I could have wept bitterly as I saw one poor Woman carrying her offering. She had been at our house a number of times, and her conversation had induced us to hope that she was seeking the truth: but she too was among them; and we are since informed that she has now become a daily "feeder of the Nats."





HINDOO TEMPLE AT GORUCKHNATH, NEAR GORUCKHPORE, IN NORTH INDIA.

**India within the Ganges.****BURDWAN.***CHURCH MISSIONARY SOCIETY.*

To the Extracts from Mr. Deerr's Communications, given at pp. 191—195, we add a few more particulars relative to the Natives.

*The Natives' low Opinion of one another's Veracity.*

On one occasion, Mr. Deerr says—

Much conversation passed between me and the people on the subject of the Christian Religion. Having received information that some Natives had expressed a wish to be baptized, the people present discredited the report. The fact is, that no Bengalee believes another Bengalee in a single word! They assert to me again and again, that there is not one of them, unless God shall change their hearts, who will tell the truth. One said: "If such a one speaks the truth when he says that he will be baptized, I will allow my ears to be cut off;" and another, "And I, my nose." One added: "If such and such a one would leave off lying, and become a true Christian, we should think it a miracle as great as those recorded in the Gospel: should such a one give up his caste and be baptized, I have no doubt but I may also then become a Christian;" another said, "And I too;" and a third, "No doubt we all shall." Thus incredible does the real conversion of any one of them seem to the Natives; and, humanly speaking, I am inclined to think with them: but God is mighty above all; and I have no doubt but He will be pleased to strengthen our feeble faith.

*Hardening Influence of Caste.*

Mr. Deerr gives an affecting instance of the power of Caste to extinguish the most tender feelings.

In the beginning of July, the Sister of one of our people died, four days after having given birth to a Son. The child's Father and other relatives immediately remarked that it would not live. My wife immediately asked them to commit the child to her; promising to procure a nurse for it, and to bring it up; but they refused. Soon after the child sickened, most likely from starvation, for it drank milk with great eagerness when they gave it some at our request. The offer to take the child was again made;

June, 1829.

but again refused, because they would have lost caste if they had complied. They alleged, that a devil had got into the child, and consulted with one another how to dispose of it in the night. It was now evening, and the father of the child had left home in the morning, with the remark that he wished not to find the child on his return. Some of the relatives proposed to lay the child on the bank of the tank in the night, because the house would become defiled if one possessed of a devil had remained in it; but they well knew that the jackals would carry off the child: and so it was; for early the next morning, on one of us going to see what had become of it, it was no more to be found. I would not have reported this barbarous deed, had not we ourselves heard their own words. The relatives are of the Khodal Caste, only next above the Hárees; and yet they would sooner see their offspring perish, than lose caste by giving the child to our care!

**GORUCKHPORE.***CHURCH MISSIONARY SOCIETY.**Account of the Hindoo Temple at Goruckhnath.*

(With an Engraving.)

By the kindness of a friend, lately returned from Goruckhpore, we have been enabled to give, from a Drawing made by her on the spot, an Engraving of a celebrated Hindoo Temple at Goruckhnath, about two miles from Goruckhpore. This Temple is situated in the midst of a beautiful and extensive forest of mango-trees; and is a place of much celebrity among the Hindoos, who resort to it, not only from the surrounding districts, but even from the remote provinces of India. The tree on the left is the celebrated Bannian Tree, with its fibres shooting toward the ground. We have been furnished with the following account of the Temple:—

A Chief Priest, called a Mohunt, and a number of Devotees, are connected with this Temple; and are maintained by a large revenue derived from lands and other sources. The Devotees wander over the country, dressed in garments of a salmon colour; for the double purpose of extending the tenets peculiar to



this sect of Hindoos, and of collecting the contributions of the people in support of the Temple and its Worship.

The peculiar feature of this Superstition is, that there is no visible representation of the supposed Deity: his influence, it is imagined, presides; while his seat, which has no idol figure on it, is an object of idolatrous reverence.

Once a-week, on a fixed day, the Chief Priest holds a kind of religious levee in the verandah of the Temple. On these occasions, several handsome carpets are spread near the central door, on which is placed a large cylindrical pillow. Upon this the Mohunt reclines, clothed in a variegated silk dress. A large concourse of disciples attend; each of whom, in regular order, ascends the steps of the verandah, and advances toward the entrance: having deposited his offering on the shrine, he retires—rings a bell hung up for the purpose immediately above the door—makes his salaam, or obeisance, to the Chief Priest—and then mingles with the crowd assembled in the quadrangle in front. Rajahs, and other persons of rank or influence, usually occupy a post of honour near the Mohunt, after they have done homage at the shrine; while ordinary worshippers retire, satisfied with a slight inclination of the hand, or a condescending recognition from the Priest.

*Interesting Conversation with a Native at Goruckhnath.*

From Goruckhpore (or Gorruckpore, as it has usually been spelt) the Rev. Michael Wilkinson visits Goruckhnath, at those seasons when the greatest number of Heathen resort to it, distributing the Scriptures and Religious Tracts in considerable numbers, and sometimes holding conversation of peculiar interest with the people. Of one of these visits he thus writes—

On entering the place, I made toward the Temple, where a number of people were sitting. On approaching near, I observed a person of consequence, on the right-hand of the door, reclining on a temporary sofa formed by a matras spread on the open terrace, and covered over with a loosely-spread rich silk-worked counterpane: he was attired in silk of various colours, sewed together in the manner of patch-work: his head was ornamented by a turban gracefully

wound round, and a jet-black beard and mustachios graced his face. On his left, a handsome looking Young Man was sitting, dressed in a flowing robe of puce-coloured silk; by whom I was desired not to enter the Temple without taking off my shoes. Declining to pay this honour, I withdrew a little backward; when the person first mentioned (who proved to be the owner of the place, and a descendant of the family by whom it was originally built) looked toward me, and, remaining in his reclining posture, asked, in a very contemptuous manner, whence I came. That I should be so regarded, you will think no wonder, when I tell you, that, at the same moment, he was receiving from the people divine honours! On my replying respectfully, his face was swollen with rage, and his eyes seemed ready to strike fire, when he told me, with a most indignant air of wounded pride, "You have usurped our dominions—robbed us of the power and privilege of governing ourselves—and degraded us as a people!" A most pompous eulogium on their forefathers, as to their antiquity and superiority over every other race, followed this charge of usurpation. On being reminded of the circumstances under which our Government came to possess so large a portion of territory, he was somewhat surprised and confused, and could not help betraying his own ignorance of the whole matter. He was now told, however, that this was not my concern, and that I served a Master whose kingdom was not of this world.

A most interesting conversation now took place, on the subject of his own religion and that of Christianity.

He was first asked respecting the sacred place where we were then present, and as to the benefit derived by those who visited it. To this he replied—"According to the faith and merit of each person, so will be his reward."—"When will this reward be obtained, and what will be its nature?" "The body is the cause of all suffering and of every kind of evil; and emancipation from the body is the reward ultimately expected by the devotee of our holy religion."—"Does this emancipation take place immediately at death to every one who observes the directions of your holy men and holy books?" "No one observes them perfectly; and, therefore, it is necessary to complete emancipation, that each individual should pass through

several births."—"Is the present birth one of the number?" "Undoubtedly."—"Is it the first?" Hesitating, "It is impossible to say."—"Then each person, in every successive birth, is unconscious of any one besides it?" This was admitted.—"Is each successive birth for the punishment of sin?" "Yes. These various births are hell. Each one's present sufferings are for sins committed in a past birth."—"But if the person be unconscious of any previous existence, he consequently does not know for what sin he is suffering his present punishment." "No: how should he?" It was now shewn, that the purposes of the Divine Government in the punishment of sin could not, by this means, be answered: to this it was replied, that what I had said was very true; but that what God did, He did—meaning, I suppose, that *He giveth no account of any of His matters*. To this I replied, that God was All-wise; and that all which He does is always agreeable to His own nature and character, as holy, just, and good. I then observed, that the alliance of a soul to a body conceived and born in sin could never effect its purification, even admitting that it passed through ten millions of births. No reply was made; but, with a manifest change of countenance, evidencing better feelings than had been at first evinced, I was desired to give an account of my own religion. This I readily proceeded to do: it was the point to which I had wished to come. In almost every instance, where much interest is excited, we are thus obliged to hear and combat error, before we can get a fair chance of being heard ourselves. After proceeding some way, I was interrupted; and told, that all I had said was very good, but that I had learned it from the Hindoo Holy-Books, and that he would proceed to finish what I had left unsaid. I begged hard to be heard on, but could not succeed. In the course of this interruption, the Head Pundit of the place arrived; and was desired, after introducing me to him as a person disputing the truth of Hindooism, to satisfy me that the Hindoo Religion was not only true, but the best. A very interesting discussion now took place, which I shall communicate to you at some future opportunity.

The opportunities of conversing thus with these infatuated people are the best means of making Christianity known.

*State and Prospects of the Mission at Goruckpore.*

Various details relative to this Mission appeared at pp.195—198. The following Letter, written from that place to the Archdeacon of Calcutta, by a Gentleman in the Civil Service of the Company and then on a visit at Goruckpore, gives a very encouraging view of the state and prospects of the Mission. It is dated Aug. 11, 1828.

You will rejoice to hear from me, as a stranger to this place, the promising aspect of the Mission. I am the more thankful to see the work of the Lord prospering here, from having felt, under the circumstances which have taken place at Calcutta, a good deal cast down and disappointed: but what I see here makes me again feel, that where the conversion of the Heathen is aimed at in a right way, and in an humble and self-denying spirit, it pleases God to honour the work by the conversion of some.

There are two circumstances here highly interesting—the first, that, in several instances, conversions have actually taken place among the Natives, principally the Mahomedans, and those after mature and deliberate inquiry; and the next, that there is a considerable spirit of inquiry abroad, and apparently rather increasing than diminishing.

I am happy to tell you, that, yesterday, a respectable Mahomedan was baptized, in the presence of a large Congregation. He is the owner of a Village of considerable value. He was led to Mr. Wilkinson by a Young Man who was baptized some time ago: he heard of that Young Man's baptism, and went to remonstrate with him: it ended in his going, himself, to Mr. Wilkinson; and, under his instruction, by the blessing of God, he has become a Christian. He is very desirous to have Schools in his Village: he explained his step, and his reasons for it, both before and after his baptism, and his people are all anxious for further information. A Hindoo and another Mahomedan have, also, offered themselves as Candidates for Baptism.

Mr. Wilkinson has now about eight persons who are in the habit of resorting to him for Christian Instruction: he is quite devoted to his work; and, by his prudent and kind demeanour, appears to

have gained the confidence of the people. He is laboriously and successfully employed here. On Sunday, he has two Hindoostanee Services, after sunrise and before sunset; and both these Services are well frequented. I am told, by a competent judge, that he suits his subjects and the style to the comprehension of the hearers: strangers are led, at times, to come and listen to him; and it is clear, from observations which are made by them, that he is understood, and that his hearers comprehend the difference between our religion and theirs.

Four have been baptized: one a woman of good rank; and three men, Mohomedans, including the one before mentioned. Besides these four, two Roman Catholics were converted under Mr. Wilkinson's Ministry, and have since died in the Faith. He has not time for all the work which offers; and while I see the daily openings and the increase of inquirers, I feel anxious that more help should be given here. The Seminary wants more complete superintendence: the Chapel in the town requires further aid: the School in the town (from which the Government Surveyor has applied to take some Youths, at salaries, for the service of his department) wants help; and, throughout the cold season, there are, at Mhow, Jawnpore, and Azinghur, great openings for good. I have no doubt that two active Missionaries would find their hands full directly. The Europeans are favourable to Missionary Exertions. The Missionary House is a good-sized well-built house: the Seminary is a substantial building, with a good School-room: there are houses for Converted Natives: a School for Females, of the best materials, is in progress: so that there is every thing necessary for an ample establishment, besides the Chapel and School in the town, and two or three other buildings for Schools and Chapels. In fact, the whole is very gratifying; and the happy recollection that a Spiritual Temple is also building up makes me thankful for what God has wrought, and desirous that advantage should be taken of such an opening. There is a great spirit of prayer here for a blessing; and that is, doubtless, one reason of the success.

Mr. Wilkinson himself writes—

My regular Services are two on a Sunday: about 30 persons attend. We have had nine Baptisms, six deaths, and

two marriages. Many, I hope, are looking toward this badge (Baptism) of Christian Profession; but are not able, as yet, to put it on. May the Holy Spirit add courage to their faith! I have made arrangements for giving, daily, special instructions to those persons, with a view to sending them out as Readers of the Scriptures and Catechists. May the Lord prosper me in this! My Bazaar Preaching, during the hot months, has been necessarily less frequent: having no place to assemble the people, and the streets being exceedingly narrow, crowded, and confined, the heat is excessively oppressive. The usual number of Beggars assemble every Saturday, to receive alms and instruction: About 30 people daily assemble for prayer and instruction at our Seminary Building: this is always a most delightful and instructing season. Pray for us, that the Word of God, having found an entrance, may have a free course, run, and be glorified.

Daily opportunities of preaching, and of conversation with both Hindoos and Mussulmans, have been embraced since the cold weather set in; and I hope to be thus employed for the next five months.

On Sunday I baptized Daniel's Wife—now, I trust, a real disciple of Christ. It may seem to some, that, after the husband has embraced Christianity, no difficulty would be experienced in the wife following his example: but the fact is quite otherwise; and experience proves, that, even under the most favourable circumstances, the heart is *enmity against God*. The person in question appeared, till within a few months, invincible; and withstood all my attempts to communicate instruction. I persevered, however, as opportunity offered, in reading to her, and exhorting her to give attention to the concerns of her soul; and it pleased God, at length, to draw her heart to Himself.

Others are inquiring the way to Zion; and, I hope, in earnest. I purpose admitting two very soon to a participation with us of Christian Privileges: one of these is the eldest of the Seminary Youths, about 19 years of age, a very superior lad, a Hindoo; and the other is a Mussulman.

Mr. Wilkinson's labours are not without a blessing among his countrymen, some of whom have been brought, under them, from even the state of open enmity to God, to be-

come willing and active promoters of whatsoever is lovely and of good report.

Mr. Wilkinson meets with some of those trials, which seem always to accompany successful labours, in order to preserve in all concerned that humility of spirit which becomes the weak instruments whom God condescends to employ. He writes—

Only a few days after my Journal for the month of August had been forwarded, tidings came of the defection of one of our recent Converts, to remind me that all our rejoicings must be with trembling. The Havildar, or Widow of a Havildar Sepoy, whom I baptized but a very short time since, signified her wish to return to the faith of her own people; and to renounce the profession which she had made of Christ. Every means were used to convince her of her sin, but in vain. Through the influence of the Rajah, she had obtained the consent of the Pundits to receive her again into Caste; and she obstinately persisted in her wicked determination. The day was fixed, and the necessary preparations were made. On ascertaining the time, I went to the Village, and succeeded in convincing the Pundits that they were about to act in this matter contrary to their own books: they refused, therefore, to restore her Caste, and the miserable woman was left to weep over the waywardness of her own heart. It would be gratifying to report that this had led her to repentance; but, as yet, this is far from being the case.

In July, Mr. Wilkinson mentions the following case:—

A very interesting inquirer found his way to us in the beginning of the month; and such a ready comprehension and apparently deep feeling of the importance of the Gospel I think I have never before witnessed. The poor man was far advanced in years; and had, for the past eight years, been seeking the way of peace, under a deep conviction of sin. Having remained about a fortnight, he requested baptism; when he was advised to continue in prayer and attendance on the Means of Grace a little longer. A few days after, he disappeared, and has not since been heard of. He was, I fear, decoyed away from us by some Brahmin, who were aware of his circum-

stances. This has been a trial, but the foundation of the Lord standeth sure.

At the end of October, Mr. Wilkinson writes—

The past month has been one of much interest in Missionary Labour. The Ram Seeta (a great Hindoo Festival) occurring in the early part of the month, a vast number of people every day assembled, and afforded opportunity of distributing Tracts, preaching, and conversation. Six of the larger Boys from the Central School accompanied me: each took a distinct standing, and I superintended the whole. The demand for Tracts and Books was unusual; and although none were given but to such as could read, not less than 2000 were distributed.

In reference to the recent Converts, he says—

They are going on steadily; but we find, with respect to them, the truth of the observation, that “the work of a Minister is but just begun when he has been the means of bringing any soul to Christ; he has yet to watch over that soul, and to prepare it for its destined honours.” *The simplicity that is in Christ is difficult to be learned: the devices of Satan are numerous; and temptations, from within and from without, make continual solicitude and watchfulness necessary. I can fully, I think, understand the Apostle—* *I am jealous over you with a godly jealousy, having espoused you to one husband, that I may present you as a chaste virgin to Christ; but I fear &c.* (2 Cor. xi. 2, 3.)

## COCHIN.

### CHURCH MISSIONARY SOCIETY.

FROM Letters of the 2d and 3d of September, we collect, in addition to what is reported at p. 97, some recent notices relative to the Natives and to the

#### *State of the Mission.*

We have removed to a New House, which is a great change for the better. Our household increases. We have now 21 Boys and 14 Girls, whom we educate, board, and clothe; besides 18 or 20 people, who are for the most part under our roof, to some of whom we give food, and to others a trifle to provide themselves. We generally assemble nearly 100 to daily Morning Worship. Some of our Native Boarders can sing well and, as they can read English, they at-

tend the English as well as the Native Services.

A very clever and industrious Native Slave Girl, now free, aged 14 years, has been with us about 14 months. I found her diligently reading the New Testament, at her leisure time. She has begged to be admitted into our Church: her deportment is very steady and serious.

Another Female in our family is, I trust, seeking the best gifts: she has learned to read and write her own language within the last year. Fathers here are considered to have a right to make their daughters marry when and whom they please: so her father came, a few weeks since, from some distance, to fetch her to be married to a man whom she had never seen; but whom it is likely that he had persuaded to promise him some present if he gave him his daughter. She has for some years supported her mother and a lame brother, both of whom her father had forsaken. She is a widow, and has one little girl who lives here; and had no wish to marry again: but how could she disobey her father? Of course we told her that she was not to obey her father, if by so doing she would be drawn into sin; and, as she said that all which she wished was to stay with us and learn the things of God, we delivered her out of this snare.

The Society now bears the expense of our Native Boarders. If you could but see them, I am sure you would think them worth ten times the charge incurred on their account. Some of them are quite Young Men and Young Women.

Our Moonshree lost the sight of one eye for nearly a fortnight, but is gradually recovering. It was a great trial to him, as the Syrians said it was because he had left off praying to the Virgin; and expressed their hopes that he might lose both eyes, that he might be unable to read from the Scriptures their condemnation!

The Natives are, in general, so ignorant yet so conceited, that they do not wish to learn any thing: we have, therefore, been pleased by a visit from one, who entered into every thing which he saw and heard, and seemed deeply concerned at the state of their Catanars.

It may be stated as evidence how much many of the Natives have to unlearn, that they think the Sun and Moon to

be the same—that the clouds are living creatures—and that the distance of Moscow is so great, that it will require three generations to travel to it!

## Australasia.

### New Zealand.

#### CHURCH MISSIONARY SOCIETY.

THE Rev. Samuel Marsden, under date of Parramatta, Jan. 1, 1829, gives the following view of the

#### *Good Prospects of the Mission.*

The Natives are now at peace one with another. The Chiefs at the Thames and those at the Bay of Islands are now united, and those further to the south. The Gospel begins to influence some of them, and they improve much in civilization. A Chief is come to me this morning from Cook's Straits, to see if he can obtain a Missionary. About two years ago he sent to me one of his Boys, about five years' old, though I had never seen the father. I sent him home a fortnight ago to see his father; not knowing that his father was coming over for him.

New Zealand is now open in every part for the introduction of the Gospel and the Arts of Civilization. I have had about 20 Natives with me lately, from the west side of New Zealand: they have not all returned yet. There can be no doubt but New Zealand will become a civilized Nation. It is a great work, but a glorious one; and what the Christian World should perform. Freely we have received, and freely we should give.

#### WESLEYAN MISSIONARY SOCIETY.

THE following Extract, of the 12th of March of last year, from the Journal of Mr. Stack, one of the Society's Missionaries, furnishes, in addition to what appeared at p. 411 of our last Volume, some

#### *Particulars of the Death and Funeral Rites of the late Shunghsee.*

Patuone, who has just returned from Whangaroa, called this evening. I asked about Shunghsee. He told me several things, all of which I felt interested in listening to, as connected with the end of this extraordinary Chief. I perceived that Patuone spoke of him in the most affectionate manner.

When he and his party arrived at Pinia, where Shunghsee was, they found him so emaciated, that they were much

affected: they all, as is usual, wept together; after which, they informed him that they feared he would soon die: to which he replied in the negative, saying, he was never in better spirits. After waiting sufficiently long with him to pay him proper respect, they were about to return, when he was taken suddenly ill: on which they determined to wait the result. Perceiving, by his inward sinking, that he was going, he said to his friends, "I shall die now shortly; but not to-day." He called for his gunpowder; and, when it was brought to him, he said, "Ka ora Koutou"—"You will be (or are) well." This was addressed to his children. His morys or battle-axes, muskets, and the coat-of-mail which he received from King George the Fourth, he bequeathed on that day (5th inst.) to his sons. After he had settled these matters, he spake of the conduct of the Natives after his death as, in all probability, likely to be kind toward his survivors; saying, "Kowai ma te hai kai mai ki a kou tou kaore"—"Who will desire to eat you all?—None!"

He spent his last moments, on the morning of the 6th instant, exhorting his followers to be valiant, and repel any force, however great, which might come against them—telling them this was all the "utu," or satisfaction, that he desired; which intimated that he had had the question proposed to him—"Who is to be killed as a satisfaction for your death?" This abominable principle still exists in New Zealand, of honouring the dead by human sacrifice. His dying lips were employed in uttering, "Kia

toa—kia toa"—"Be courageous—be courageous."

As soon as Shunghee ceased to breathe, all his friends in the "Pa\*," at Pinia, trembled for themselves; for they did not know but that the Shukeanga Natives would fall upon them, and send them, as companions for their dead Chief, "to the shades of night." The Shukeanga Natives, to prevent suspicion, caused all their people to remain quiet in their huts, while they went to the Pa to see Shunghee's body dressed: on their approach, though they had used the above precautions, they perceived the people in the Pa shivering, like leaves in the wind, till Patuone and the others bade them dismiss their fears, for they were groundless.

A wish to keep Shunghee's death private till he was buried, lest a party should come and attack the survivors, induced his children to determine to bury him, or rather to place him on the wahi-tapu, or sacred place, the day after his death: this Patuone reproved them for; saying—"I have only just become acquainted with those who wish to bury their father alive!" He was not buried, therefore, for some days; which were spent in paying all the honour, which the New Zealanders were capable of, to the remains of the once-renowned Shunghee. This time the Natives spent in haranguing, crying, cutting themselves, dancing, and firing muskets.

\* A Pa, is a strong stockade, made of the trunks of trees; and usually situated upon the summit of a high hill, difficult of access.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—On Trinity Sunday, the Lord Bishop of London admitted the Rev. P. John Murrell to Priests' Orders, and Messrs. John Andrew Jetter, William Nicholls, and William Smith, to those of Deacon. Mr. Jetter laboured at Calcutta, in connection with the Society, as a Lutheran Clergyman, from the latter end of 1819 till November 1824: ill health obliged him to visit Europe: in the prospect of resuming his labours in India in the course of next year, the Committee requested on his part, and obtained of the Bishop of London, his admission to Holy Orders in the United Church; Mr. Jetter anticipating, from this step, an enlargement of his usefulness in India.—The Rev. David T. Jones, who arrived at the end of September, on a visit home, married, during his stay in this country; and embarked,

with Mrs. Jones, at Gravesend, on the 6th of June, on board the Prince Regent, Captain Bell, on his return to his labours in the Red-River Settlement, in British America.—Mr. and Mrs. Metzger, (see p. 239) with their infant child, arrived at Dover on the 18th of June. They left Sierra Leone, on the 2d of February, in the Potton, Captain Higton. In heavy gales off the Western Islands, about the middle of March, the vessel became water-logged, and foundered: the crew and passengers, escaping in the boats, landed on the 20th of that month. They were detained till the 29th of May for a passage; and then left in the Falcon, Captain Littlewort. Mr. Metzger has returned in accordance with the Society's regulation relative to Sierra Leone, which allows of a visit to Europe after every six years' service, for the renovation of health. He will proceed, with his family, to

the Continent; and, after spending there some months among his relatives and friends, will return to Sierra Leone, if it please God, at the end of the year.

*London Miss. Soc.*—In reference to the intended return of the Rev. Dr. Philip to South Africa, accompanied by the three Young Frenchmen mentioned at p. 216, a Meeting was held, at Surrey Chapel, on Tuesday Morning the 9th of June; the Treasurer, W. Alers Hankey, Esq. in the Chair. A Valedictory Address was delivered by the Rev. John Clayton, which was replied to by Dr. Philip and one of his Companions. The Rev. William Jay, of Bath, having commended the Labourers in prayer to the Grace of God, Mr. Bennet was introduced to the Meeting, on his return as surviving member of the Deputation which had been so long occupied in visiting the various Missions of the Society. Mr. Bennet having given an outline of the proceedings of the Deputation, the Chairman called the attention of the Meeting, with much force and effect, to the necessity of a permanent increase of the Society's means of entering on and sustaining the labours to which it was called. This appeal was supported by the Rev. Mark Wilks, the Rev. H. Townley, the Rev. John Blackburn, and the Rev. John Burnet. Including a Collection of 254*l.* at the doors, upward of 2500*l.* was contributed on this occasion.

*Baptist Miss. Soc.*—At the Annual Meeting of the Society, held at Spaffelds Chapel on the 18th of June, the Chairman having stated a deficiency in the Funds to the amount of 4038*l.*, upward of 3000*l.* was subscribed on the spot, in liquidation of this debt.

#### WESTERN AFRICA.

*Wesleyan Miss. Soc.*—Mr. Courties (see p. 239) sailed from Sierra Leone, with Mr. and Mrs. Metzger, in the Potton, on the 2d of February; but survived only till the 4th. He had been about two years in the Colony, and had escaped the country fever till the second year was nearly closed, when he had a very severe attack. He had recovered from

the fever; but was left by it in a state of such debility, that when dysentery attacked him, as it did about a week before he embarked, he had not strength to bear up against it.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—An Auxiliary Society "for the Ceded Districts" was formed at Bellary, on the 2d of September. The Venerable Archdeacon Robinson was in the Chair, and is Patron of the Society: Colonel Fraser, H. F. Bushby, Esq., and Lieut. Col. Taylor, are Vice-Patrons; the Rev. H. Harper, Chaplain of the Station, President; Captain Morphett, Treasurer; and Lieut. Duval, Secretary. The great object of this Auxiliary will be the instruction of the Telooogo Population, who have as yet received, though not less interesting than the Tamilians, but little help from the Christian World. A Missionary is earnestly desired for Ghooty, which would be the head Station of the Mission—The Rev. J. B. Morewood (see p. 239) arrived at Madras, on his way to the Nilgherry Hills, on the 14th of February. The Archdeacon had very kindly invited him to take up his abode with him. There was a probability of his being detained five or six months at the Presidency, the Buildings on the Hills not being in a state to receive any inmates—We regret to announce the death of the Rev. John Kindlinger, of Pullicat, whose services were transferred to the Society, in March 1827, with the consent of the Netherlands Missionary Society, under which he had previously laboured at that Station. He died at the house of Mr. Bannister, in Madras, on the evening of Mr. Morewood's arrival, the 14th of February. He had conciliated the affectionate regard of all connected with him, and had good encouragement in his labours.

#### NEW ZEALAND.

By communications up to the 5th of February, it appears that the Mission was in peace and the prospects encouraging. The hooping-cough had carried off a little daughter of Mr. Clarke and another of Mr. Shepherd, and many of the Native Children.

### CONTRIBUTIONS TO CHURCH MISS. SOC. BY ASSOCIATIONS & COLLECTORS.

From May 21, to June 20, 1829.

ASSOCIATIONS.	Percent.			Total.				Percent.			Total.		
	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>		<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
Birmingham.....	30	9	0	9423	15	7	Ripon.....	75	0	0	170	0	0
Cottingham, <i>Rutlandshire</i> .....	20	0	0	47	17	0	St. Arvan's and its Vicinity.....	30	0	0	1044	1	10
Derbyshire.....	173	8	0	12,929	13	7	St. Catherine's Gree.....	10	17	8	273	11	3
Doncaster.....	39	0	0	976	16	1	Sierra Leone.....	21	6	4	996	18	0
Dorchester.....	57	15	0	1581	12	9	Suffolk.....	70	0	0	6543	3	11
Gloucestershire.....	30	0	0	11,273	14	2	Sunderland &c.....	58	0	0	1905	19	0
Guernsey.....	152	17	10	4628	5	3	Tytherley, East, <i>Hampshire</i> .....	3	0	0	89	5	6
Henley-on-Thames.....	24	1	6	651	18	1	Wheler Chapel.....	14	6	6	1931	17	7
Hull and East-Riding.....	240	0	0	9577	8	4	Yoxall & Hamstall, <i>Staffordshire</i> ,.....	20	0	0	1169	12	8
Islington.....	80	0	0	1381	19	8							
Jersey.....	50	0	0	1108	0	0							
Kent.....	15	5	0	8905	3	4							
Manchester & East-Lancashire.....	188	16	2	9667	6	2							
Norfolk and Norwich.....	170	0	0	14,317	2	1	Bayle, Misses, Dunstable.....	1	0	0	5	12	0
North-East London.....	209	4	6	4461	15	7	Drury, Miss, Bow.....	4	15	0	6	10	0
Oxford and its Vicinity.....	15	0	0	2323	8	3	Howes, Miss, Kingsliffe.....	5	14	8	95	2	2
Pontefract.....	40	0	0	717	12	7	Ladies at Bow.....	1	5	6	6	0	6
							Owen, Misses, Fulham.....	1	0	0	25	13	0
							Wilberforce, Miss, Hendon.....	2	12	0	4	4	0

#### COLLECTORS.

# Missionary Register.

JULY, 1829.

## Biography.

CHARACTER AND OBITUARY OF REV. JOHN KINDLINGER,  
CHURCH MISSIONARY AT PULLICAT, NEAR MADRAS;  
WHO DIED AT MADRAS, FEB. 14, 1829.

THE death of Mr. Kindlinger was noticed at p. 286. He went to India in 1820, under the Netherlands Missionary Society. The transfer of his services, on the 1st of March 1827, to the Church Missionary Society, and the grounds of that transfer, were stated at pp. 89, 115, of our last Volume. The following account of his Last Days and view of his Character have been communicated by Mr. Bannister, of Madras, at whose house Mr. Kindlinger died; and who rendered him, as will be seen, both as a Christian and as a Medical Practitioner, his affectionate and skilful aid.

Mr. Bannister writes, toward the close of January, that both Mr. and Mrs. Kindlinger had been indisposed; and that the Archdeacon and he, in attending the School Examination at Pullicat, had found Mr. Kindlinger affected with dysentery, which Mr. Bannister attributed to the dampness of their habitation. On removing to Mr. Bannister's house at Madras, he recovered, and resumed his labours; but a severe pain in his side obliged him very shortly to place himself again under Mr. Bannister's care, who thus speaks of his state—

On Thursday, the 22d of January, he was brought to my house dangerously ill. His liver is greatly enlarged, and we are under apprehensions that an abscess may have formed there. For two or three days we despaired of his life; but his disease took a favourable change, and he has been improving since.

This promising appearance soon vanished. Mr. Bannister writes on the 23d of February—

In my last Letter, I mentioned the dangerous illness of the Rev. John Kindlinger, of Pullicat. It has now become my painful duty to inform you of his death, which took place, at my house, July, 1829.

about Nine o'Clock, on Saturday Evening, the 14th instant.

We suspected that he had an abscess in his liver. Toward the end of his days this opinion was confirmed by the accession of many of those symptoms which usually accompany this disease; and which, in his case, had been before almost entirely absent. His case, all along, was obscure; but we were gratified, on a *post-mortem* examination of the body, to find, that the view which we had taken of his disease was correct: the abscess was so extensive, and he had besides so much other organic disease, that no human aid could have afforded him relief.

In the charge of so valuable a life, I did not consider myself justified in acting solely on my own judgment; and I, therefore, from the commencement, requested the attendance of Mr. Iane, one of the most skilful Practitioners in Madras; and, toward the termination of his life, we further called in the advice of Mr. Annesly, who fully approved of what had been done, and directed a continuance of the course which we had all along pursued.

I mention all this thus particularly, to satisfy the Society, that, since he came to Madras, no effort has been wanting to preserve his valuable life. He lived, during the whole time, in my house. I visited him many times every day; and



directed the exhibition of all his medicines, and every thing else concerning him. This minute detail would, in some cases, be superfluous; but, in that of this excellent man, I feel that it is not so. The Society has never personally known Mr. Kindlinger; and cannot, therefore, so well appreciate his value and the consequences of his loss, as those who were acquainted with him. In him, one of the most consistent and distinguished Labourers of the Society has been called away to his rest and reward.

Mr. Bannister thus describes the closing scene of this devoted Missionary's life:—

During his illness, he frequently suffered much; but he was never betrayed into complaining, or even into impatience. As he had honoured God in his life, so was he honoured by God in his death. His peace was never once disturbed: he never once questioned his acceptance through a Mediator. For about thirty hours before his death, he grew manifestly worse; and, about seventeen hours before that event took place, the abscess in his liver burst into the cavity of his chest: this occurred during the night, and I was called to see him. I found his breathing greatly disturbed, from the pressure of the matter on the diaphragm and lungs; and his pulse was so low as to be almost imperceptible, from a like cause. His sense of suffocation was extremely painful and distressing to him; and, being convinced that the time of his departure drew nigh, I told him that his sufferings would soon terminate—that he had but a few hours more, in which he could honour his Saviour by a patient submission to His will—that God had designed this suffering, painful as it was, to be the portal through which he must enter into his rest—that his Lord and Saviour had borne more grief and suffering than his on his account, and therefore it became him to bear his present affliction willingly and cheerfully, until Infinite Wisdom should remove it: and, I added, that a few moments of the blessedness which he was about to partake of, would abundantly compensate for all the sufferings of his life. He then embraced his affliction—his soul seemed to bow with submission to the Divine Will—and he appeared to delight still in bearing his cross.

When he learnt the near approach of death, he said, "I have many things to

say of Pullicat, but now I cannot talk." After taking an affectionate farewell of his Wife, and commending her to God, he said to her, "You must do what you can to promote the spiritual interests of the poor people of Pullicat. Never eat the bread of idleness." Then turning to me, he said, "I commend my Widow to the care of the Committee. Make my Christian Regards to each Member thereof, and say, that this was my dying request." He was particular in his remembrance of the various kindnesses which he had received from his Medical Attendants and others during his illness, and begged that I would not fail to thank them most warmly for all their kind attention to him. He then commended his soul to God, in a distinct and humble confession of his faith, and of his reliance for complete salvation on Christ. From this moment he obtained greater manifestations of the love and favour of God; and enjoyed more sensible comfort in his soul, than he had done before.

He now became very restless, and said that he should certainly soon be suffocated—he had never experienced such distressing feelings in his life—and then cried, "*Come, Lord Jesus! come quickly!*" Alarming and distressing as his situation was, he continued in this state for seventeen hours; during which time he breathed nothing but submission to the Divine Will, and expressed no other words of impatience than, "How slowly the hours move on! When will the Lord be pleased to receive my soul! *Come, Lord Jesus! come quickly!—nevertheless, not my will, but Thine be done!*"

Toward the latter end of the day on which he died, he had occasional aberrations of mind, and uttered many incoherent expressions; but, even in them, there was not a word of repining or impatience. He at length breathed out his soul in peace, without a sigh or a struggle.

So impressive and interesting a scene as his sickness and death is seldom witnessed. He often blessed God during his illness, that he had not then to seek his peace with Him. "Oh," he said, "what should I now do, if I were not reconciled to my justly-offended Maker, with this diseased body and with a mind that is fit for and equal to no effort! What a miserable man should I now be, had I to make my peace with God!" May the Lord grant, that the display of His own faithfulness, grace, and mercy,

which we have so recently witnessed in this good man, may produce in each of us those benefits which they are calculated and designed to bestow! *Let me die the death of the righteous, and let my last end be like his!*

The Character of Mr. Kindlinger is thus depicted by Mr. Bannister:—

The Society will, doubtless, wish to know something further of this good man; and I know not to whom they have a greater right to look for information than to myself. Yet I feel unequal to the duty; for I am persuaded, that to describe him as he was would be to depict the various excellencies that constitute the Missionary Character.

The Committee will not think that I am an enthusiastic admirer of Mr. Kindlinger, when I inform them that he had nothing prepossessing in his manners or appearance, and that it was his truly consistent and Christian deportment as a Missionary which first attracted my notice and led to our acquaintance: this, on a further knowledge of him, ripened into friendship and affection.

Mr. Kindlinger did not possess splendid talents; but he had a sound understanding, and, on the whole, one of the best-regulated judgments which I ever witnessed, insomuch that I never could discover that he was led away in any thing by prejudice, passion, or preconceived opinions: he was careful and slow in his deliberations, but more than usually sure and sound in his decisions.

He was pious and spiritually-minded in a far more than ordinary degree: that he was a man of much prayer, therefore, I need hardly say: he lived in intimate converse with the Father of his spirit; and, in all his difficulties, trials, and disappointments, in Him he sought and found a Counsellor, a Supporter, and a Comforter.

One remarkable circumstance of this kind has come to my knowledge. The inhabitants of Pullicat are very poor and very proud. When he first settled there, they considered his admonitions and advice as presumptuous; and were so enraged at his faithful though kind and affectionate exhortations, that it was common for them to threaten to tie him to a tree and flog him. Even the superior Officers of the Dutch Government descended to this low and mean abuse. After four years' faithful and hard labour, he thought his troubles increased, and that fresh dangers threatened

him; and, in this strait, the thought came into his mind, that, as his people would not hear his message, it was a call upon him to go to them who would. He, however, as his manner was, went into his closet to lay his trials before Him in whose cause he laboured; and, taking down his Bible, he opened it, undesignedly, at the Eighteenth Chapter of the Acts, and his eye first lighted on the 9th and 10th verses: *Then spake the Lord to Paul in the night, by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.* He resolved, instantly, that nothing should drive him from the place; but that he would pursue his work, even unto death. His enemies were soon either removed or softened—the people became more obedient, and willing to hear and receive the Word—and now, at the time of his death, he was so greatly respected and beloved by them, that they expressed the greatest sorrow and regret at his removal.

Besides a clear and sound understanding and deep unobtrusive piety, Mr. Kindlinger was a man of a firm and energetic mind; of great courage to meet, and of great perseverance to overcome, difficulties. His habits were exceedingly industrious: he rose early in morning, and it was with difficulty that he was prevailed upon to go to bed at night. His work was a perfect system; and his school and other arrangements were conducted in regular order.

He had an entire command of his temper; and all the duplicity and perverseness of the Natives could not ruffle it. He followed all his labours with more than usual simple dependence on God, and with a single eye to His glory. He had no anxious cares of this world: even the prospect of leaving his Widow did not give him a moment's uneasiness: like Luther, in his Will, he left her to God, who gave her to him. He had no attachment to this world, no desire after its wealth or distinctions; and, during his illness, when I asked him whether he desired to live or die, he said, "I will leave the decision of that to God; but, if I might express a wish, it would certainly be to live, for the sake of my poor Congregation at Pullicat: if I die, and no Missionary goes thither, what will become of them?" He was perfectly contented and happy in his work: no mur-

murings or complainings ever escaped his lips; and though his habitation was one which afforded him abundant ground of complaint, yet I should never have known how mean and miserable a place it was had I not visited it. In a word, for him to live was Christ; and to die has, doubtless, been gain.

Some notices from Mr. Kindlinger's Journal, rather more than a twelvemonth before he died, will shew that both he and his Wife endeavoured to live in habitual preparation for the end of their labours.

Nov. 23, 1827—Mrs. Kindlinger became severely ill, and was twenty-four hours in spasmodic convulsions; in which state she was delivered of a child, which died immediately; and there seemed very little hope left for the life of the Mother: however, the Lord gave me grace to be resigned to His will, and to trust in Him; assured that His infinite wisdom and love will combine to make all things work together for our good, whatever He has decreed. I experienced that the comforts of religion exceed all our trials; and become doubly precious to us at such seasons of trial. My greatest grief was, that my dear partner was quite insensible all the time; and I feared that she would enter Eternity without exchanging one word more with me for my comfort: for, although I was not without hope, knowing her general state of mind, yet it is a great comfort for those who remain, to have some assurance from the lips of their dying friends, and to see in them the supporting grace of Christ, which can alone enable them to triumph over death and the grave.

Nov. 27—The Lord has been merciful to me, and has heard my prayers—not in giving me, as yet, any confident hope that my dear partner will be restored again, for she is extremely weak; but in that she is in her full senses, and is perfectly resigned to the will of the Lord, yea desirous rather to die and to be with the Lord: her trust is in the atonement of Christ only. She has taken an affectionate leave of all her friends—has given particular instructions to her Schoolmistresses—and is in a devout frame of mind; which tends greatly to my comfort under these afflictions.

Dec. 4—The Lord has further graciously answered my prayers, in giving me, some days since, hope that my dear

partner will be restored again to me and to her work. She improved very rapidly, so that every one was astonished at it; and I considered it as a particular instance of the mercy of our Heavenly Father, and as a gracious answer to my prayers. It became now advisable to remove her to Madras for a change of air, as also for having medical advice; on which account I left Pullicat, and took her to Madras.

Jan. 18, 1828—Returned again to Pullicat, with Mrs. Kindlinger. The Lord was pleased to call us off from the Mission Work into the School of Affliction. She is still very weak, and it was thought that a change of air again would do her good; for which purpose the Mission House, which is very small and confined, would not answer: we, therefore, took a house in Coromandel. I was all this time going and coming from Madras to Pullicat, attending to my Wife and to my work as well as I could; and this, with many restless nights which I passed on that occasion, brought on an intermittent fever, which weakened me very much: I was, therefore, as much in want of a change of air as my dear partner.

Jan. 31—My dear partner derived, by the blessing of God, much benefit from the change; but I was some days out visiting the Schools, and thus got the fever again. I am very weak, and have no appetite.

Feb. 2—The Doctor salivated me; which did me much good: and I hope now we shall soon be able again to resume our work fully.

Feb. 4—We are again returned to our house; and trust the Lord will further be gracious in restoring our strength, and sanctify this affliction to our souls; that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted of God.

Mr. Bannister remarks, in conclusion—

I cannot close without mentioning a conversation which Mr. Kindlinger had with his Wife, a short time before his last illness commenced; and which shews, very forcibly, how near his work always lay to his heart. He said to her one day, "Suppose it should please God to call me away, what would you do?—and how would you occupy yourself?" She replied, "Why do you ask me that question? I hope you have no presentiment that you are near your death?"—"No," he said: "but life is uncertain; and I

should be more satisfied, if I knew what you would do after my death." She said, "I would do any thing which you consider best. What would you advise me to do?"—"I would advise you," he said, "to go back to Pullicat, and spend the remainder of your life in doing your utmost in promoting the Cause of Christ among that people."

Another circumstance, which I can relate from personal knowledge, will shew his spirit, and will exemplify how fully he sought for and recognised the hand of God in the dispensations of His providence. When the instructions of the Society were received for his removal from Pullicat, he called on me one day; and I requested him to state to me, distinctly, what he believed to be the advantages of his continuing at Pullicat. He stated them with the utmost simplicity and candour; and, although his sentiments and feelings were decidedly in favour of remaining there, he added—"I have given you my opinion on this point, because you asked me for it; nevertheless, in all things I desire to be LED, as to my work and station in life, and not to choose for myself; and if the Committee order me, I will go most

cheerfully, and shall receive such instructions as an indication of the will of God concerning me."

His excellent Wife was an admirable helpmeet for him: she had profited by his instructions and example. Her affectionate attendance and devotedness to him, during his long illness, are beyond all praise. She is a zealous, industrious, and pious woman; and, as soon as she recovers a little from the blow of the present affliction, she will doubtless go to work again, and she is eminently qualified for it. She speaks Tamul like a Native. No arrangement has yet been made respecting her future labours.

To this interesting statement by Mr. Bannister, Archdeacon Robinson subjoins the following testimony:—

I beg to add my feeble testimony to all that Mr. Bannister has said of the excellence of the admirable man whose loss we are mourning, and the sincere expression of my sorrow on this melancholy occasion. Oh that it may please God, to raise up others like-minded to enter into his labours, and to enable us all to follow his steps!

## Proceedings and Intelligence.

### United Kingdom.

FURTHER ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

To the Facts, collected in our last Number from different Addresses, we now add a few Extracts, chiefly relative to Sentiments and Principles, but of a practical bearing; and regret that our limits will not allow of a more extended selection.

#### *Importance of Catechetical Scripture-Instruction.*

The business of a Sunday-School Teacher, on the Lord's Day, should be to convey to the minds of the Children *the first principles of the Doctrine of Christ*. In attempting to do this, the catechetical mode of instruction is unquestionably the most effective. I greatly doubt, however, whether, in a Sunday School, it be advisable to rely chiefly on the use of any Printed Catechism, or to require answers to be committed to memory and recited in set words. I doubt whether this be the most direct path to the attainment of the object at which we aim. To the learner, and even to the teacher, it is certainly a tedious and unwelcome task: it is well if it be not, after all, inefficient as an instrument of knowledge.

Where—as in Sunday Schools—time is so precious, why should we not go at once to the fountain-head of Divine Knowledge? Let the whole course of instruction be strictly Scriptural. Let one of the Gospels, for example, be selected: then, the Acts of the Apostles: then, one of the Epistles. Let a chapter, or part of a chapter, be read by the class. Let the Teacher ask plain, clear, and pointed questions on each verse, as they proceed; and avail himself of every opportunity of an affectionate and earnest appeal to the conscience and to the heart. The attention of the children will thus be excited, and their powers of mind will be called forth. Many will read and study the chapter previously at home, and will cheerfully commit portions of the Word of God to memory.

I do most cordially unite in recommending the formation of Bible Classes to my re-

spected Brethren in the Christian Ministry. I unite in beseeching them to make the attempt; not only among the lower order, but among all the orders of the Young People of their Congregations. It is desirable, in the highest degree, that the attention of the Young should be more fully directed to the treasures of truth and wisdom contained in the Sacred Volume. It is important that they should form the habit of searching the Scriptures, with daily diligence and earnest prayer. It is necessary, in the day in which we live, that the general standard of Scriptural Knowledge should be greatly elevated; and it is reasonable to expect, that the Ministers of the Gospel should take the lead in facilitating this invaluable acquisition. In proportion as General Knowledge is extended through all ranks of society, it will become necessary that the conveyance of SCRIPTURAL Knowledge from the pulpit should be more and more distinguished by fullness, explicitness, and simplicity. There will be an increasing demand for sense rather than sound: WORDS will be valued only as the vehicle of THOUGHT. To ascertain the true meaning of the Word of God will be more than ever an object of desire. To elucidate, therefore, with simplicity, to enforce with energy, and to apply with fidelity, the truth of God, must be the grand objects of our ministrations.

[Rev. H. P. Burder—at the Sund. Sch. Union Ann.

#### *Duty of maintaining the Missionary Spirit.*

It is satisfactory to perceive that there has been no depression in the spirit with which the operations of the Society have been carried on. I do not measure that spirit by the amount of Subscriptions which have been received, by the number of New Missions, by the increase of Communicants, or even by signal instances of Success in particular districts: but I measure that spirit, by the feelings displayed by the community at large, and by the increased interest which the subject has excited in the minds of the present generation. It clearly appears to me, that there are indications of improvement; but if such an improvement has taken place, let the glory be given to God. This is not a time for the declension of the Missionary Spirit. New fields are open for exertion, and the marshy and mry places are ready to partake of the fertilizing influence. Multitudes are still thirsting for lack of knowledge; but by God's help they may yet be plucked out, like brands from the burning. If we are asked, "Can these things be effected?" or, in the words of the Sacred Volume, "*Can the dead praise God?*" or, "Can the evil spirit which is called Legion be cast out?" let our answer be in the same language, "By God's help." I repeat it—"By God's help." He gave

His command to His Apostles to teach all nations, and an assurance that he would be with them to the end of the world.

[Sp. of Winchester—at the Church Miss. Ann.

#### *Discrimination in sending Missionaries.*

No one feels more strongly than I do, how differently those are circumstanced who remain at home giving merely their assistance to the Society, from those who go forth as Missionaries, and are the warriors of the working day; yet a reasonable consideration should be given to the character and education of those who go abroad, and those who remain at home. If this consideration be not admitted, some may go forth not well qualified for the work; and may encounter those whom they cannot successfully face; and in this way great injury may arise to the cause which they desire to promote. It would also be a matter greatly to be lamented, if many, who have influence at home, and exercise that influence beneficially, should remove to a sphere where those exertions, though equally sincere, may not be equally successful. Every individual should feel, that when he endeavours to forward the cause with spirit and zeal in his own sphere, his exertions are not unacceptable to God. I have said thus much on this subject, because I fear that some observations which have been made, though in a truly Christian spirit, are calculated to make some hearts sad which the Lord hath not made sad.

[Mr. Witherforce—at the same.

#### *Grossness of Heathen Idolatry.*

If there had been any thing like an inherent principle of goodness in man, the great argument for the propagation of Christianity would have been enfeebled; for it was founded upon this great fact—that all mankind, whether rude or civilised, whether learned or ignorant, whether bond or free, were all sunk in degradation, foul, impious, and accursed; and that *all the world was guilty before God.*

The Heathenism which we are now opposing bears the very same character: just as were the facts, and the consequent arguments, in the times of the Apostles, stand the facts and the arguments now; and there is even an increase of palpability to the fact, and of conclusiveness to the argument. The splendors, in which Ancient Superstition and Idolatry were enshrined, have now melted and died away, with the advancing light of the times; and we now see nothing in Idolatry but its degradation, deformity, and woe. It does not appear, as in former times, clothed, and velled, and unscented: it now appears besmeared with the lees of sensuality, and stained with blood—the object of unmingled horror and disgust. There is no

alleviating virtue: there is no beauty of fiction, no elegance of taste, no splendor of imagination, no dignity of intellect: it is all coarse, and sensual, and grovelling, and vulgar. It no longer soars with the ambition of a demon: it is sunk down to a level with the brute; and those who have had the best opportunities, in modern times, of ascertaining its character, will prove, as has been proved in the statements of this day, the justness of the charge made against it.

We speak the language of truth and soberness, Brethren, when we state that those regions of the earth, among which we urge you to propagate the Gospel of Christ, are sunk and blasted beneath the most tremendous curse that can light upon the heads and destroy the hopes of mankind. The Master Demon has waved over them the iron enchantment of his sceptre: it is he, who has formed their gods, who has built their temples, erected their altars, arranged their ceremonies, and fostered their crimes.

Is it needful to ask the question, Whether you ought to propagate the Gospel? No! The only question now is, Whether, from the very brief statement which I have given of Idolatry, there should not be a firm conviction resting upon our minds as individuals, and as a collected Assembly, that Christianity is a system, which, when communicated to Heathen and Unenlightened Nations, will controul their transgressions, supply their wants, correct their disorders, and increase their felicity. And who doubts it? At the very commencement of the Christian Career it was promised to civilized and to barbarous nations that this should be the case, by our Glorified Redeemer, when, from the shrine of His Glory, He appeared to His Apostle, and said, *I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.* Here was, at once, the value of the constitution, with the majesty of the end: and so does it remain now, and so shall it remain for ever.

We may now think of the period of perplexity—how Christianity guides it; of the season of sorrow—how Christianity consoles it; of the hour of sickness—how Christianity strengthens it; of the bed of death—how Christianity smooths it; of the darkness of the sepulchre—how Christianity disperses it; of the fear of perdition—how Christianity quells it; and of the hope of salvation—how Christianity confirms it: and could we draw back the veil which conceals the secrets of Immortality, how many millions should we see of those who were once penitents and believers on earth, but are now joining in the

songs of angels, in ascribing salvation to God and the Lamb. And let but this system go forth in all the majesty and purity of its power, and then shall the God of Salvation take to Himself His great power and reign.

[Rev. James Parsons—at the Wesleyan Miss. Ann.

#### *Advantages gained to the Missionary Cause in the last Thirty Years.*

Mr. Wilberforce told us, that those who had but lately come into the Missionary Field could scarcely conceive the change, which has taken place in the general feeling on this subject within the last few years. The Public Mind is, indeed, materially altered: the interior of Paganism has been thrown open in a way in which it never was before. Men, well-informed on other subjects, were uninformed or misled at that time, by false reports or erroneous statements, as to the depth of that degradation which is the true characteristic of Pagan Idolatry. But now, by the aid of Missionary Notices, and Missionary Registers, and similar Publications, even our children generally have much more accurate information of the true state of the Heathen World, than was possessed thirty years ago by well-informed and well-read persons.

But which is of still more moment—the Public Conscience has been, to a great extent, awakened. It is now generally admitted, by those who talk about moral obligation, that there is a duty incumbent upon those who have the Gospel, to send it to those who have it not. It is not now thought so extravagant a thing to send Ambassadors of the Gospel to those who are destitute, as it was when Carey first threw out the idea at a Meeting of Baptists in Northamptonshire; and the most venerable Minister present was on the point of interrupting him, by saying, “You talk about a Mission to India—you might as well make a turnpike to the moon!” But now, though we may hear of infidel declamation, there are no sober arguments against it; and there is not a Christian Minister who would say, or think of saying, what I have now referred to.

Another advantage, which I think we have gained within these thirty years, is, that we have acquired much valuable and profitable Experience, which affords great assistance and guidance in our operations. Many persons had formerly adopted the idea, that little permanent good was to be effected in any Heathen Country, without some miraculous effort of Almighty Power, or extraordinary influence of the Holy Spirit; and that we ought to wait for these, before we attempted to carry the Gospel to any people: but we have learnt, most completely and practically, that miracles are not necessary for the propagation of the Gospel; but that the same usual and ordinary means, which God has ap-

pointed and blessed among ourselves at home, will, if put into exertion, be owned by Him for accomplishing the same designs abroad.

I will not dwell on the greater facilities which we have at present, than we had then, for procuring Missionaries—Missionaries who are ready to encounter any danger, to make any sacrifice, to endure any personal suffering, nay, even loss of life itself, if they may be the means of *saving souls from death*.

I will, however, observe, that, in another point of view, we have the vantage-ground over what we had then. Far more Prayer is offered to God, by individuals, and by the Christian Church, and by the Members of our Society in particular, on this subject, than used to be offered twenty-five or thirty years ago: never a month passes, but Meetings among all Denominations are held, to pray that God would be pleased to send forth His Truth; and, within the last twenty-five or thirty years, more prayers have been put up on this subject than for three hundred years before. These prayers are accumulating; and are before the Throne: they are gone up for a memorial to God: and He, who inspired the spirit of prayer, will, ere long, put honour upon it, by effecting the object which they have in view.

How different, also, is the state of things Abroad! What a variety of processes are in operation; which I may designate, properly, Auxiliaries to the direct evangelisation of the nations! Missionary Posts have been taken possession of in every portion of the Globe. Schools have been established in Heathen Countries: in our own Missionary Schools alone, twenty thousand children are taught to read the Scriptures; and are training up, in these nurseries, for the Church of Christ; and will, in future life, we trust, not only be partakers of Christianity themselves, but Agents to spread that Christianity among others. Into how many Languages also has the Bible Society translated the Scriptures!—Languages in which the Bible was unknown twenty-five or thirty years ago; but now is to be found. And if I had no other answer to give to those who oppose our exertions, I would say, that a modern Missionary, with a Bible translated into the language of the people whom he goes to instruct, has the same advantage that an Apostle had when he went among Heathen People with the power of working miracles: and I declare, that, if I were about to go to a Heathen Land as a Missionary, and it were to please God to give me my choice to go, either with the power of working miracles but without a Bible, or to go without that power and with the Bible translated and a large number of them to distribute, I would most thankfully accept of the latter alternative.

I will not trust myself to go into another part of the subject, as our Report has done it fully; I mean as to our actual Successes: it is sufficient for me to state, that our Missionary Labours have been crowned with considerable numbers of genuine and undoubted conversions; and, in various parts of the world, where but lately all was darkness, and the inhabitants were without God and without Christ in the world—from almost all of them, one or more individuals have been made partakers of faith in Christ, and have passed from the Church below to the endless glory of the Church in heaven. It is also a fact, that, in almost all our Missionary Stations, Native Agents are rising up; affording the prospect, that the work which we have begun will, ere long, be carried on with greater facility and success, and our exertions, as Societies, be turned to other objects, and to other parts of the world which stand in greater need of them.

These are some of the causes which call for thankfulness to God; and, looking at them, we may well say, *What hath God wrought!*

The feelings of joy and satisfaction, however, which these facts produce, and which no man feels more deeply than myself, must be tempered by the thought, that what has been done lately might have been done at an earlier period, and ought to have been so done. Nothing can excuse Christians from the guilt of neglecting one of their most prominent duties; and we are not guiltless, we are not innocent, as touching this matter; and if it be true that we are but awaking out of our slumber, then it is now a part of our duty to repair, so far as we can, the effect of many former years of apathy and neglect. We are called upon now to crowd, as it were, into the uncertain remains of our sojourn here on earth, those exertions for the enlargement of the boundaries of the Saviour's Kingdom and the salvation of men, which ought to have commenced with the first years of our life, and to exhibit an attention more ardent and energetic than has ever yet been attained. Our duty to the Heathen is in long and inexcusable arrears, and the debt must be discharged with interest.

Lord Bacon somewhere observes, that heroic desires contribute greatly to health: and let a man undertake some great design, aim at great things, and, by the blessing of God, he will accomplish great things. Let us contemplate British India: India—India—is on my heart—containing a hundred millions of souls! Think of the efforts which it demands. Think of the great power which persons there enjoy, and which may conduct the operations of Missionaries. Think of the countenance which will be afforded to them by Christians who are sta-

tioned there. Think of the horrid superstitions which defile the face of that country, and degrade and render miserable its wretched inhabitants; and that all other means which have been tried to correct them have failed, and must fail. It is the Gospel, and the Gospel only, that can do this. Think of these things, and say whether it does not become a great Missionary Society, such as God has made us, while we do no less for any other part of the globe—whether it does not become us to take a larger part under cultivation of the Indian Field.

[*Rev. James Buntings—at the Wesleyan Miss. Ann.*

*Right Use of Success.*

I rise, for the first time, to take any public part in the Anniversary Meetings of this Society—a Society, however, whose progress I have watched with great and growing interest for five-and-twenty years; and, I hope, not with any feeling unsuited to the subject: not with any feeling of self-complacency; but with a sort of satisfaction, that I never, at any time, conceived that there was in this Society, in its constitution or its purposes, what could be a ground for jealousy or alarm. I never conceived it could be an injury to any individual, or any body of individuals, that they united to circulate the Word of God. I thought, from the first, that it was a purpose, which would be approved by God and man.

And I have not been disappointed. The result has exceeded my expectations. For I could not foresee, twenty-five years ago, that this Society would be, not only one of the highest ornaments, but one of the strongest bulwarks of our country. I firmly believe that it is the conservative principle of our land. Who could conceive, that the materials of which it is composed, heterogeneous as many call them, would, instead of contributing to its downfall, have given strength to its foundation? Who could suppose that its sound would so soon have gone forth to all Nations? or, though this might have been supposed, from its being a Foreign as well as a British Bible Society, who could suppose that it would have found kindred hearts and kindred spirits in every part of the world; and that people, who are separated by their geographical situation, should have united in this work? Who could suppose, that, in twenty-five years, it would have circulated a third of the number of all the copies of the Scriptures which had been circulated before in all preceding time? Who could venture to anticipate, that, in that period, it would have outlived the obloquy of its enemies, and lived down the apprehensions of its friends? Who could venture to suppose this? And if any one had given utterance to such anticipations, I fear that he would have had to share the fate of too many other prophets, and not have been believed.

July, 1829.

But I have been reminded, by my Right Reverend Brother who has just spoken, that we must be self-denying in our exertions for the prosperity of this cause: and I am not unmindful of the value of that Christian Observation.

But success may be recollected for two purposes—for the purpose of boasting; and as an encouragement to perseverance.

For the purpose of Boasting, far be it from us to speak of the success of this Institution: for who can undertake any work of a holy nature, either in a public or a private way, without being soon reminded, that from all such works boasting must be excluded—without being soon reminded, that except the Lord build the house, they labour in vain that build it?

But success is a legitimate ground of Encouragement; for what is the success which has attended this Society, but the blessing of God upon our endeavours?—and what is the blessing of God upon these endeavours, but the fulfilment of His promises?—and what is the fulfilment of His promises, but an encouragement to believe His promises, and act upon them? and His promise is, *Them that honour me, I will honour*. The Bible is His Word; and I do not know how we can more effectually honour Him, than by circulating His Word: and we have done so. The Society was instituted for this purpose, and has persevered in it; and He has surely performed His promise. He has honoured this Society—not with that honour which makes men proud, and lifts them up with self-complacency; but with that honour, which will make them more earnest in His service and more actively devoted to His glory. I say it not with the feeling of boasting, but of gratitude, that I am well assured that this plant, which has struck its roots so deeply, spread its boughs so widely, which has brought forth fruit to the glory of God and furnished leaves for the healing of the Nations, would not have flourished as it has if it had not been sown in prayer and nursed in humility.

But should we not also take encouragement, from the favours of Him who has crowned our exertions with such success, as we have heard of in the Report, to make greater exertions in the cause? And I would draw this moral maxim from it, that, both in our public and private capacities, we should dare much—hope much—attempt much—and expect much: and if, in the success of this Society, encouragement has been given us, such is the corollary to be drawn from the success which we have received. Let us then each seek what our hands may find to do; and do it with all our might, to the glory of God; trusting that He, whose we are and whom we serve, will give His increase and blessing to our labours.

[*Sp. of Chester—at the Bible Soc. Ann.*



*Benefit of Trials and Difficulties.*

I shall take leave to offer a few suggestions, by way of encouragement to those who have exerted themselves in promoting Missionary Labours, and who have closely and anxiously considered this subject. That difficulties and hindrances should lie in the way of Missionary Labours, is nothing more than might be expected: but it is consoling to think, that many of the difficulties are transitory; and there is encouragement in the reflection, that there are no difficulties or obstructions which patience may not endure and perseverance subvert. It is a sufficient incentive to consider, that thousands are famishing to partake of those counsels of wisdom, which it is the object of Missionary Labours to supply to all, and that the promised reward of such labours is the treasure of everlasting love. In the difficulties and hindrances which present themselves to the progress of Missionary Labours, it is also to be observed, that the fulfilment of an express promise may be recognised. It is nothing more than what the Holy Scriptures give the friends of the Missionary Cause reason to expect. It is necessary that the leaven should purify itself gradually, until all should be purified; and that the light should shine more and more, until at length all is brightness. In reading the history of military achievements or of commercial adventure, the mind is distressed by considering the loss of life which such contests and enterprises lead to, and thousands fall victims to war or to commercial enterprise; but, in this peaceful, but glorious struggle, comparatively few lives have been lost, and the names of the individuals who have fallen victims to their zeal for propagating the Gospel may be counted man by man. The objects, however, with which wars are in general commenced and commercial speculations carried on, are extremely insignificant, even when confessedly just and laudable, compared with the Great Cause which this

Meeting has assembled for the purpose of advancing; and which must prosper, because it has the sanction of God Himself.

(Bp. of Calcutta—at the Church Miss. Ann.

*Duty of watchfully cherishing Personal Religion.*

There is danger, if people do not habituate themselves to the study of the Scriptures, lest they should lose sight of the chief peculiarity of the Scriptures; and lest, instead of feeding upon those blessed truths which they contain, and which are designed to make the heart fit for heaven, they should rest in a way in which they may be useful to their fellow-creatures, without inculcating the spirit of religion upon themselves. We are apt to think that religion consists more in acts to be done, than in habits and characters to be formed. But though religion tell us to be useful to mankind, and to employ ourselves in labours of beneficence; yet man's great business is, through the mercy of the Redeemer and the agency of the Spirit of God, to have that character formed within him, which will fit him to be the inhabitant of a better world, and to behold the face of God. The more, therefore, the Holy Scriptures are studied, the more will their essential truths be likely to sink into the mind, and to produce their just impression. Yet, with all the deep conviction which I entertain, that these Institutions are in themselves useful, I cannot but feel that there is a tendency in that machinery, by which we carry on our purposes, to distract our minds; and to prevent our remembering, that the grand benefit of Religious Institutions is to be found, not when we are met together, and are animating one another in the great cause of Christian love and charity which we assemble to support, but when we retire to our closets to humble ourselves before God, and when those lessons of animating hope, which we are to derive from the Scriptures, have their proper influence upon us.

[Mr. W. L. Forster—at the Bible Soc. Ann.

**CHURCH MISSIONARY SOCIETY.****TWENTY-NINTH REPORT.***State of the Funds.*

THE state of the Funds during the past year has been such as to occasion the Committee considerable anxiety. At the close of the Third Quarter, December 31, 1828, the Expenditure of the Society, on the General Account, had exceeded the Receipts on the same account by upward of 6000*l.*, exclusive of 3300*l.* advanced to the Institution-Building Fund. Under these circumstances, the Committee deemed it necessary to take measures to reduce the Expenditure of the Society; and, with that view, they passed a Resolution at

the beginning of February, limiting the number of Students to be received into the Institution at Islington to Twenty: as the reception and preparation of Students is the seminal principle of expenditure throughout the different Missions; and it is only by limiting the number of Students received, that the Foreign Expenditure can be materially lessened.

The Committee deemed it necessary to lay before the Members a detailed statement of the situation of the Society, and had made some arrangements for that purpose. It was, however, thought more advisable, previously to doing so, again to revise the Expenditure of the Society; and a Committee was appointed

for that purpose on the 21st of February last. Their proceedings have not yet been brought to a close.

While these measures were in progress, the Committee had the satisfaction to find, that the Receipts of the Fourth Quarter, terminating March 31, 1829, amounted to upward of 19,000*l.*; carrying up the Gross Receipts of the year, on the General Account, to 53,467*l.* 12*s.* 1*d.* For this large and seasonable supply the Committee record their grateful acknowledgments to Him, whose is *the earth and the fulness thereof.*

It is requisite, however, to add, that the Expenditure of the Year has amounted to 55,373*l.* 15*s.* 3*d.*, including 4400*l.* advanced to the Institution Building Fund, for the completion of the works at Islington; creating an excess of Expenditure over the Receipts, of 1811*l.* 3*s.* 2*d.*

It is also necessary to remark, that the Receipts of the Year include the sum of 2558*l.* under the head of Legacies—a much larger proportion than usual; and that there is reason to believe that considerable sums have been contributed during the year under the form of Benefactions in aid of the known deficiency in the Funds, the repetition of which, therefore, cannot be calculated on in future years. In connection with this subject, the Committee would remind the Members of the Society, that their continued efforts are necessary to enable it to meet the claims which are pressing on it from almost every scene of its operations.

In the statement relative to the Funds which appears at p. 209 of our Number for May, the Gross Total of Receipts is 53,675*l.* 8*s.*: but, in this total, the sum of 499*l.* 8*s.* 8*d.*, received on account of the Missionary Institution, is included; and another of 286*l.* 12*s.* 9*d.*, the amount of Drawbacks on Paper and Books, as not being considered part of the available Income of the Year, is not included. If 499*l.* 8*s.* 8*d.* be deducted from 53,675*l.* 8*s.*, and 286*l.* 12*s.* 9*d.* be added, the total will be that given in the Report.

The Total Payments in the Year are stated by us at 48,671*l.* 3*s.* 8*d.* If to this be added the sum of 4400*l.* advanced to the Institution Fund; and the further sum of 2202*l.* 11*s.* 7*d.* deducted, in our statement, from the Receipts of the Year as being the

Cost of Publications for Collectors and Contributors, the total will be that stated in the Report.

Seventeen New Associations have been formed during the year.

#### *Candidates, Students, and Missionaries.*

Eight Candidates for Missionary Service have been received during the year.

Five of the Society's Students have been ordained Priests by the Bishop of London, and Three admitted to the Order of Deacons.

Two of the Labourers in connection with the Society have, in the providence of God, been removed by death during the year. Eight, with their Families, have returned home; and Two are on their voyage. Four have withdrawn from the Society. Ten individuals have gone forth to labour in various parts of the world; and Four have returned to their Stations.

All the Missionaries, whose departures were stated in the last Report, have arrived at their respective destinations.

Most of the particulars included in this summary were noticed by us as they occurred; except that, among those who have gone forth to labour, we omitted to state that Mr. Weiss, a Printer, after spending some time in London, left on the 10th of December on his return to Basle, in order to proceed to Malta—and that Mr. Joshua Wood sailed in the "James Harris," Captain Tilley, for Jamaica, on the 14th of November; but did not leave Falmouth till the 2d of January: he arrived at Kingston on the 3d of February.

#### *Missionary Institution.*

It was stated in the last Report, that Seventeen Students were then in the Society's Institution. Ten have since been admitted, including Two from Basle; making a total of Twenty-seven. Of this number, Four Missionaries and Two Catechists have proceeded to their Stations; Three have withdrawn; Two have been dismissed; One is at present in the country; and Fifteen are now in the Institution.

#### *Summary View of the Missions.*

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Stations .....	51

<b>Teachers—</b>		
English Clergymen .....	28	} 108
Lutheran Clergymen .....	17	
European Laymen .....	22	
European Women .....	41	
Natives, Ordained .....	1	} 206
Catechists, Schms. &c. 197		
Women .....	8	
Schools .....		295
Scholars: Boys .....	10430	} 12419
Girls .....	1686	
Adults .....	303	

*Comparative View of the Missions.*

If the preceding Summary be compared with that of the Year 1827—28, given at p. 225 of our last Volume, there will be found such difference as may perhaps require some explanation.

The MISSIONS continue the same in number. The STATIONS have undergone some change, and have been increased by 4: in West Africa, the Station among the Sherbro has been suspended: in the Mediterranean Mission, Egypt and Abyssinia are at present counted as one Station: in South India, Tellicherry has been added; and in the West Indies, 5 Stations have been added, all in Jamaica. The TEACHERS have, according to the Returns, been much reduced in number; but some of these Returns are, in this point, particularly defective: the English Clergymen are diminished by 10, and the Lutheran increased by 1: the European Laymen are less by 3, and the European Women by 10: there is a diminution, in the Returns, of 141 Native Male Teachers and 4 Female; arising chiefly from the imperfect Returns from some parts of the North-India Mission, and from the omission of all Returns of Native Teachers in the West-India and Ceylon Missions. The SCHOOLS shew a diminution of 9 in number. The SCHOLARS are increased by 877 Boys, but are diminished by 678 Girls and 341 Youths and Adults; making a diminution, on the whole, of 142: the diminution in the Girls arises from the adoption (see p. 75 of the last Survey) of a more restricted, but apparently more efficient, system, at Calcutta; and from the de-

range ment of the Society's Schools at Antigua: to the same cause in Antigua, and to the want of Returns of Youths and Adults from Calcutta, Benares, and the North-West-America Mission, must be attributed the deficiency above stated in their numbers.

Printed Forms of Returns have been prepared and forwarded to all the Society's Stations; and the Missionaries have been desired to make regular and full Returns of their respective Missions.

*Conclusion of the Report.*

In reviewing the progress of that Work, in which the Society has now for so many years been engaged, the Committee avow their conviction, that the means, which have hitherto been put forth, have been followed by results fully equal in importance and extent to those just and reasonable expectations which are warranted by the Word of God. A contrary opinion has been maintained by some, who, having indulged sanguine expectations, are disappointed at their not being realized; and has been strengthened by the statements of others, who, though resident abroad, have, either from their limited means of information, or from other causes, been incompetent judges in the matter. In reference to this class of persons, the Madras Committee remark—

It is a general, but very erroneous opinion, that because persons live in a country, or in a particular place, they therefore know what is doing by Missionaries in those parts. But, to constitute Individuals competent authorities on these points, it is necessary that that they should have had the means of INFORMING THEMSELVES—that they should have made their inquiries from those who were capable of giving them correct information—and that they themselves should have been diligent and unprejudiced in their researches after truth.

In this remark, made by their friends at Madras, the Committee entirely concur; and would further observe, that, while some Christian Men, from the circumstances adverted to, may not be fully informed of Missionary Proceedings, the *natural man*, as he cannot discern the things of the Spirit of God, is incapable of forming a sound judgment of the progress of that Kingdom, which, as it is not of this world, is necessarily above his comprehension.

That the Society has, by the blessing of God, met with abundant encourage-

ment in the prosecution of its labours, there is the most satisfactory evidence: and, if the proficiency of Children under education—if the acquisition, by ignorant Heathens, of a knowledge of the letter of God's Word—if an increasing respect to the Messengers of Salvation, and an increasing attention to the truths which they deliver—if a gradual improvement in the Heathen Character, in places where the genial influence of Christianity is felt, though its doctrines be not yet received—may be deemed sufficient evidence of success, not only the rising Converts of Southern India, but the softened Inhabitants of New Zealand, supply unequivocal proof.

In that higher success, to which, in subordination to the will and glory of Jehovah, the Society aspires—the calling out of the world the scattered sheep of Christ, and conducting them into His fold—there are many occasions of gratitude to the Exalted Head of the Church, who has condescended to use our unworthy efforts for the advancement of His own glory. The measure of blessing vouchsafed may not possibly have equalled the anticipations of those who, ere the seed was scarcely sown, were looking for the harvest; or who, on something like a principle of arithmetical calculation, have expected success in exact proportion to the means which have been used. But the Work, be it remembered, is exclusively God's. He carries it on in His own way, by instruments of His own appointment, and at times of His own selection; and they, whom He employs, are responsible for faithfulness to the trust reposed in them, not for the success or failure of their proceedings. Let this be borne in mind by those, who are disposed to estimate a Society by the extent of its means or the number of its Converts; and let those who reverence the command, who trust in the promise and know the power of God, go on in their course, labouring according to their means, that the Lord Jesus Christ may be preached in the glory of His Person and in the fulness of His Work—assured, that their labours shall not be in vain in the Lord; but that He will employ them in the degree in which He sees fit, in gathering together His sheep, and to the glory of His own Name.

*Appendix to the Report.*

The Appendix contains the following articles:—

I. Instructions of the Committee to the

Rev. Samuel Gobat and the Rev. Christian Kugler; delivered October 17, 1828.

II. Resolutions of the Madras Committee, relative to the Formation of a Seminary on the Nilgherry Hills; July 22, 1828.

III. Extract from the Instructions, delivered Feb. 9, 1829, to the Rev. Messrs. Dixon, Farrar, and Brown; and Mrs. Farrar, Mrs. Brown, and Mrs. Hart; proceeding to Bombay and New Zealand.

**BAPTIST MISSIONARY SOCIETY.**

**ANNIVERSARY.**

AN open Committee was held, on Tuesday Morning, the 16th of June, at Salters' Hall Chapel.

A Sermon was preached on Wednesday Morning, at the Wesleyan Chapel, City Road, by the Rev. Mr. Murch, of Stepney, from 2 Cor. iii. 11. In the Evening, the Rev. Thomas Swan, of Birmingham, late of Serampore College, preached at Surrey Chapel, from part of Ps. lxxii. 17. *Men shall be blessed in Him.*

The Annual Meeting was held, at Eleven o'Clock on Thursday Morning, at Spaffelds' Chapel; W. B. Gurney, Esq. in the Chair.

*Movers and Seconders.*

Rev. W. Giles, of Chatham; and Rev. Josiah Wilkinson, of Saffron Walden—Rev. W. Orme, Secretary of the London Missionary Society; and Rev. Joshua Tinson, Missionary from Jamaica—Rev. J. Dixon, of the Wesleyan Society; and Rev. James Smith, of Ilford—Rev. Eustace Carey, from Calcutta; and Rev. Thomas Swan, late of Serampore College—Rev. Dr. Cox; and Rev. Mr. Groser—and Rev. Joseph Ivi-mey; and Rev. John Dyer.

The very liberal Contributions made on this occasion were noticed at p. 286.

**SCOTTISH MISSIONARY SOCIETY.**

**ANNIVERSARY.**

ON the 5th of June, the Annual Meeting was held, in the Assembly Rooms, George Street, Edinburgh; G. Ross, Esq. President, in the Chair.

*Movers and Seconders.*

Rev. Mr. Marshall, of Edinburgh; and Adam Fergusson, of Woodhill, Esq.—Mungo P. Brown, Esq.; and Dr. Young

—Rev. John Smart, of Leith; and Rev. W. Innes, of Edinburgh—Rev. Mr. Purves, of Edinburgh; and Mr. Robert Christie—Joseph Liddle, Esq.; and Archibald Gibbon, Esq.—and Rev. Dr. Thomson.

#### Resolutions.

—That not only the necessities of the Heathen abroad, but the interests of religion at home, call loudly for an extension of Missionary Operations by this country; and that there can be no question that the energies of Scotland, if fully called forth, are equal to far more extended Missionary Operations than she has yet undertaken.

—That, considering how entirely the success of Missionary Operations depends on the influences of the Holy Spirit, it is an object of high importance that Missionary Prayer-Meetings, either Congregational or of a more private kind, should be generally established throughout the country, and that a more regular and full attendance should be given on these Meetings by the friends of Missions.

#### REPORT FOR 1828—29.

The Missions of the Society will be hereafter noticed: at present we shall confine ourselves to the Home Proceedings.

#### State of the Funds.

Receipts of the Year:			
	£.	s.	d.
Subscriptions and Donations.....	388	1	0
Societies and Collectors .....	2074	2	4
Congregational Collections .....	756	11	6
Legacies .....	203	2	3
Contributions in India.....	426	1	10
Contributions in Jamaica.....	358	5	7
Interest and Dividend .....	137	1	0
Repaid by British and Foreign Bible Society, on account of Mr. Glen.....	462	4	9
Society in Scotland for Propagating Christian Knowledge, on account of Rev. Mr. Stevenson..	50	0	0
Postages repaid .....	2	16	4
	4858	6	7
Sale of Missionary Register ....	108	1	0
Total.....	£.4966	7	7

#### Payments of the Year:

	£.	s.	d.
Russia Mission .....	387	15	1
East-India Mission .....	2923	14	10
Jamaica Mission .....	2642	2	11
Allowances to Returned Missionaries .....	244	0	0
Missionary Students.....	90	0	8
Books for Stations and Seminary,	72	7	6
Printing Reports, Registers, &c..	337	12	7
Salaries and Poundation.....	338	4	6
Rent, Taxes, Travelling Expenses, Postage, and Sundries.....	323	11	5
Total.....	£.7369	9	1

#### Appeal for an Increase of Funds.

For several years past the Directors have represented, in the most urgent manner, their want of Missionaries; but they have made no special appeals to the Christian Public on the subject of Funds for general Missionary Purposes. They were so far from pressing for Funds, that, for two years, in consideration of the distressed state of the manufacturing and agricultural population, they dispensed, to a great extent, with sending Deputations to make collections throughout the country: but, now, they are under the necessity of bringing the subject under the view of their Christian Brethren; and, they trust, the simple statement of the case will obtain for them that increased support, which has now become so necessary to meet the demands upon them.

During the past year, the expenditure of the Society has exceeded the receipts by about 2400*l*. This, indeed, includes the expense of a Church in Jamaica, which is not to be considered as an ordinary expense: but, even deducting this, it is obviously impossible for the Society to carry on its operations without a material increase of funds; and though they have still a sum of 2000*l*. lent out on bond, they trust that the Christian Public will see the propriety of their not breaking in upon this sum, without the most urgent necessity. Nothing is further from the views of the Directors than to accumulate a large capital; but they, some years ago, experienced such serious disadvantages from having to maintain a perpetual struggle to meet their ordinary expenditure, and from frequently not being able to meet it, that they are anxious to avoid a state of similar embarrassment. Had they, of late, possessed no fund, they could not have met the demands upon them during the recent distresses of the country; nor could they, last year, have undertaken to build a Church in Jamaica: nor could they engage in new Missions with confidence, if, without funds to meet even their first expenditure, neither could they meet those extraordinary demands arising out of unforeseen emergencies which may come upon them—demands, which, in the case of Missionary Societies, are sometimes peculiarly heavy. The London Missionary Society, and the Church Missionary Society, were each possessed of a considerable capital; and had it not been for that capital they could not, amidst the late distresses of

the country, have met the demands which were made upon them. Last year alone, the excess of expenditure of the Church Missionary Society above the receipts amounted to nearly 10,000*l*.

The Directors think it unnecessary to employ arguments with their Christian Brethren, to enforce the Appeal which they now make, for an increase of funds in behalf of Missions to the Heathen. Scotland has not yet roused herself to this holy warfare: she has not yet put forth her strength: the number of her Missionaries is comparatively small; yet, small as it is, will she neglect to provide for their support? Of this, the Directors entertain no fears. They doubt not, that the Christian Public, in common with themselves, are anxious to witness a vast extension of Missionary Operations by this country; and they are persuaded, that the friends of religion feel much too deeply interested in the cause, to permit the Missions already established to languish for want of support.

#### *Urgent Call for Missionaries.*

During the past year, the most urgent representations have been made to the Directors, by each of the Missionaries in Jamaica, relative to new and important openings on that island: scarcely, indeed, is a Letter received from them, in which this is not pressed on the attention of the Committee.

After quoting most earnest solicitations for help, from both the West and the East Indies, the Directors remark—

Such are the fields which both the East and the West Indies present to Christian Missionaries—fields which appear *white for the harvest*. But, **WHERE ARE THE LABOURERS?** Openings for trade are eagerly embraced by British Merchants—why are not openings for spreading abroad the savour of the Redeemer's Name embraced, with equal eagerness, by British Christians—and especially by our Ministers, our Preachers, and our Students in Divinity?

In reference to this last class, the Directors request especial attention to the following statement, extracted from a Periodical Work in the United States, relative to the

#### *Missionary Zeal of American Students.*

We have long been convinced, that the impulse which has been given to benevolent enterprise must be accompanied

with a corresponding increase of holy zeal in Theological Students, or half the good which is anticipated will never be realized. To them it belongs, in a great degree, to execute the designs which the benevolence of Christians has formed, or is forming, for the salvation of mankind. No institutions are more interesting to the friends of religion, in this view, than Theological Seminaries. If the standard of piety is here low, a dark cloud rests on our prospects, however bright and luminous our sky may be in particular spots. If a country is to be defended or conquered, an efficient army is no less necessary, than a vigorous public sentiment, or a wise and patriotic cabinet. Every well-wisher to the Kingdom of Christ will feel new confidence and joy, when he learns that the young and rising Soldiers of the Cross are evidently growing in devotedness to their Master, and preparing for severe labours in His service. The following **RESOLUTIONS**, unanimously adopted by the Members of the Theological Seminary at Andover, at a late Meeting, are offered as proof of this assertion. They express no more than facts justify us in believing is felt. We add this to similar evidence, which has of late been furnished by the Members of several Theological Seminaries.

— That while we hear of the death of many faithful and devoted Missionaries who once were Members of this Seminary, we still see no cause of discouragement, but rather increasing motives to follow after them, to fill their places; and, if need be, to fall in the same noble effort of invading the Kingdom of Darkness, and of spreading the triumphs of the Cross.

— That we do most conscientiously hold ourselves in readiness to go wherever God in His providence may call us; and that we will carefully endeavour, by much prayer and serious inquiry, to ascertain the path of our duty.

— That the Members of this Seminary view with lively emotion the increasing efforts, which are made by the Church to advance the cause of Christ in the world; and that the loud and reiterated calls for Ministers of the Gospel to supply the wants of the destitute at home and abroad, present affecting and powerful claims on the attention of all who are preparing for the Ministry, and urge home the question, "*Lord, what wilt Thou with new energy have me to do?*"

— That it is peculiarly incumbent on the Members of this Seminary, at the present time, to sustain and cherish that spirit of Missionary Enterprise which has distinguished the Institution from its foundation; and, for this end, to cultivate an increasing spirit of self-denial, holy zeal, and devotedness to God.

*Conclusion of the Report.*

It is now upward of thirty years, since a Missionary Spirit was first awakened in this country; and, considering the nature and importance of the work, we might have expected, that, before this time, it would have made far greater progress than it has yet done.

Though the degree in which a Missionary Spirit prevails in a Church and in a Country may not be a perfectly correct standard, by which to measure the state of religion; yet where it does not prevail, now that the duty has been so frequently, so fully, and so powerfully demonstrated, this will probably be found to indicate, in general, a low state of religion. Where religion is flourishing, there a Missionary Spirit finds a congenial soil: it readily takes root, and springs up, and bears abundant fruit; but where religion is not flourishing, the case is quite the reverse. Can Scotland bear to be tried by this standard? Can the Parishes and Congregations of particular Ministers? This is a question, which demands the most serious consideration, and may well lead to *great searchings of heart*.

But the degree in which a Missionary Spirit prevails among a people is not only a standard, by which we may measure whether religion is flourishing among them; wherever it does prevail in a Church or in a Country, it has a powerful influence in promoting the spiritual prosperity of that Church or Country. This is a consideration of great weight; and which has never, perhaps, had that importance attached to it, to which it is entitled. There is a mutual connection—there is a powerful re-action—between the propagation of the Gospel abroad and its success at home. In no instance, perhaps, are the words of the Lord Jesus more strikingly illustrated, *It is more blessed to give than to receive*. Though there is reason to hope that the Churches of Britain and America have, within the last twenty or thirty years, been instrumental in turning thousands of the Heathen from darkness to light, and from the power of Satan unto God; yet many of these Churches have, within the same period, received richer blessing from God, than they have communicated to the Heathen: the showers of mercy, with which they sought to water the wilderness and the solitary place, have returned and refreshed their own inheritance, which had long been *wearry*.

If, therefore, the friends of the Redeemer wish to see religion prosper in their native land—if the Ministers of the Gospel desire to witness the success of their own labours in their Parishes and Congregations—they will bestir themselves more than ever for the Propagation of the Gospel among the Heathen.

Let none plead exemption from this duty. Even the obscurest individual may essentially promote the glorious work.

But it is to the Ministers of Christ that we must chiefly look for influential and energetic exertions in carrying it forward: there is much that they may do, which they have not yet done. Few Ministers have taken that deep and affectionate interest in the Cause of Missions to the Heathen, which the magnitude and importance of the work demand. Few have given them that place, in the course of their ordinary ministrations, to which they are entitled, not only by their own importance, but by the prominence which this subject has in the writings of the Prophets and Apostles. Few have established Missionary Prayer-Meetings in their Congregations; or even given the subject that place in their ordinary prayers to which it has so high a claim. Few, especially, are ready to listen to the cry which has been so frequently and so loudly addressed to them in the name of the Heathen, "*COME OVER, AND HELP US!*" Can these things be denied? And if they cannot, is there not *utterly a fault among us*? If Isaiah, who, notwithstanding what we call the darkness of the Mosaic Economy, sung in such seraphic strains the progress and the glory of Messiah's Kingdom, were again to return to earth; or if Paul, who flew as on the wings of an angel, to preach among the Gentiles the unsearchable riches of Christ, were to appear in the midst of us—in what "burning words" would they not reprove our apathy and supineness?

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## Western Africa.

### Sierra Leone.

#### CHURCH MISSIONARY SOCIETY.

#### REPORT OF THE MISSION FOR 1828.

THE details of the several Stations will appear, as usual, in the Survey. In the extracts which we shall now make from the Report of the Missionaries, we shall give a view of

the leading circumstances of the Mission: most of these have been already mentioned or alluded to in our pages, but they will be here stated in continuity and in the words of the Missionaries themselves.

*Arrangement of the Labourers.*

The Servants of the Church Missionary Society entertained hopes, at the close of last year, of fulfilling, by means of the supply of Labourers then shortly received, somewhat more adequately, than the reduction of their number had for some time allowed them to do, their duties to the people under their spiritual charge.

Arrangements had been made for the residence of a Minister in that part of Freetown where the Society's Chapel is situated; and for the performance, by two of the Missionaries alternately, of Divine Service at St. George's Church—for the residence of two Clergymen, with the assistance of two Native Teachers, in the River District; one Clergyman, one European Catechist, and one Native Teacher in the Mountain District; and one Clergyman and one European Catechist in the Sea District: one European and one Native Schoolmaster, and two European Schoolmistresses with one Native, were then in charge of the Colonial Schools. Thus the whole body of Labourers engaged in promoting the objects of the Society in this Mission, including the Superintendent of the Christian Institution, stood as follows—

Clergymen.....	3 English	}	6
	3 Lutheran		
Catechists & Schoolms.	3 European	}	4
	1 Native		
Schoolmistresses.....	2 European	}	3
	1 Native		
Native Teachers .....	3		

Four of the Clergymen and one of the European Catechists were married.

An expectation was confidently entertained, that a Chaplain appointed by His Majesty's Government would speedily arrive, to relieve the Mission from the parochial charge of Freetown.

The prospect of the whole force, thus enumerated, becoming devoted to exertions for the spiritual good of the Native Population, especially in the Villages, was cheering: inasmuch as it gave more promise for the progress, under God's blessing, of the work entrusted to us, than we had enjoyed for a considerable time; though even this force, and if it had remained undiminished,

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was not quite adequate to the wants of the field of labour which is before us.

But we had scarcely had time to hold the gratifying prospect before us, when it pleased God to afflict us by various painful dispensations, and to embarrass our arrangements by the reduction of our number. Our brother Heighway had scarcely reached the post to which he had been appointed, when he was attacked by the country fever, which ended in his blessed change on the 7th of January. There have existed no means, since, of supplying his place; and the Station of York has remained without a resident Religious Teacher. Mrs. Heighway, having expressed her desire to remain devoted to the service of this Mission, was put in charge of the Infant School at Bathurst.

The impaired state of Mrs. Weeks's health had, during a considerable part of the year before, prevented her from taking an active part in the Female School of which she was in charge; and her return to England being strongly urged by her medical advisers, Mr. and Mrs. Weeks embarked in February last for a visit to England, from whence we now look for their return by every arrival.

Mrs. Taylor, in charge of the Female School in Freetown, suffered severely from illness during her residence in that place; whereas a temporary removal to the mountainous parts never failed of contributing much to her restoration. When there remained little hope of her proving an efficient Labourer at Freetown, while the temperature of the mountains, to which she was accustomed from her former stay at Charlotte, seemed to be so congenial to her constitution as to admit of a prospect of her enjoying there sufficient strength for service in the Schools, there was but one course to be pursued; and she was, accordingly, placed at Bathurst as a fellow-worker in conducting the Infant School: and it is highly gratifying to find, that she has, since her removal, enjoyed improved health, and been enabled to render essential services in promoting the good work among the little ones at that Station.

As it was not in the power of the Missionaries to supply the places of Mr. and Mrs. Weeks and Mrs. Taylor, thus removed during the course of the year from their post at the Colonial Schools in Freetown, the necessity arose of re-



uniting the two divisions of those Schools which had been formed in the year preceding; leaving Mr. Fox in charge of the Boys' School, and his Wife of that of the Girls.

Mrs. Gerber, who was suffering from an attack of country fever at the beginning of the year but recovered, enjoyed but very little health during the year. After having been much reduced by repeated severe attacks, her body sunk into the grave, and her spirit took its flight to the heavenly regions, on the 16th of this month, being 19 days after the birth of a female child who survives her departed mother.

Disease has for several months also deprived the Mission of the services of our Native Teacher, William Tamba; who, we are thankful to say, is now sufficiently recovered to allow of his speedily resuming his labours.

Our Native Teacher, John Attarra, was received into connection with the Society in April; and has, since that period, laboured in the Mountain District.

#### *Suspension of the Sea-District Mission.*

It is not one of the least trials to which we have been subjected during the year, that our hopes of a Chaplain being sent out by Government to take charge of Freetown have been disappointed. The performance of Divine Service at St. George's, before a Congregation small in number and fluctuating, has considerably interfered with similar duties, loudly called for in the Villages by goodly numbers desirous of stated instruction, and both attentive and affectionate. We have, at last, been obliged entirely to withdraw the services of one Clergyman from the Villages, for the purpose of performing the Ministerial Duties connected with St. George's.

The state of the Rev. G. Metzger's health rendering it advisable for him to avail himself of the Society's regulations, by visiting Europe at the approaching expiration of his six years' stay in the Colony, and several Stations calling already for resident Teachers, we looked, as the season of arrivals came near, with anxious expectation for some help from England. To our regret, we are not led to hope for any speedy addition to our body, except by the return of Mr. and Mrs. Weeks, before adverted to. The reduction of one in the number of Clerical Members of the Mission, and the necessity of making more adequate pro-

vision for Freetown, have left us no alternative but to concentrate our remaining force within a smaller compass.

The Rev. W. K. Betts having been appointed to take charge of St. George's, Freetown, the services of the Native Teacher, who had till then assisted him in the Sea District, were transferred to the Mountains; and the Stations of York, Kent, and the Bananas are thus left without any provision for religious instruction.

We have also felt that it can answer no end to keep names of places on our list of Stations, where no Church Members reside, and to which we cannot extend our religious services, without injury to Congregations which present stronger calls for them. Grassfield, Allen Town, and Calmont appear, therefore, no longer among the Stations which we occupy; nor do we mention Wilberforce and Sandbeach among them, though they were visited during the greater part of the year.

#### *Change, by the Missionaries, in the School System.*

The connection which the Mission has had with the Colonial Government, in being charged with the superintendence of the Schools throughout the Colony, renders it necessary to advert to some changes which have taken place during the year.

An earnest wish was entertained and expressed at the close of last year, that a more settled state in the measures of the Colonial Government might speedily terminate the trials and difficulties, which had arisen to the Mission out of the changes made in the system in the year preceding.

At the beginning of the year, the Lieutenant-Governor being then on the Gold Coast, affairs were conducted by the Council under the presidency of one of their number; and that was evidently not the time for us to apply for such definitions and regulations, as should secure to us that authority over Public Education, which the letter and spirit of the Society's arrangements with His Majesty's Government at home had assigned to our body.

The appointment of the head of the Liberated-African Department, Lieutenant-Colonel Denham, to the Government of the Colony, became known in the early part of the year: but this Officer, also, was then absent from the Colony; having proceeded to Fernando Po,

in January. We were thus constrained to wait until Colonel Denham's return in May, before we could take any steps toward the end which we had to attain. Before, however, the written application which it was necessary to address to him, after some verbal communication had taken place, was drawn up, Lieutenant-Governor Denham was lying on that sick bed from which he did not rise again.

Lieutenant-Colonel Lumley having assumed the Government, a correspondence was entered into with him, and he issued certain Instructions for the Regulation of the Schools: which, however, were so far from answering the expectation of our body, that a representation to that Officer of their insufficiency was resolved upon; but did not reach him, as he followed his predecessor into the grave, in less than two months' time after his assumption of the Government.

We had then to communicate on the subject with the Acting Governor, the Honourable S. Smart; but found that he did not consider himself authorised to depart from the Regulations, as they stood at the time of his assuming the Government.

These communications with three succeeding Governors had consumed no less than three months: and, at the end of that period, the Missionaries had not only failed of attaining the object sought, but were fettered by Regulations which they found injurious to their object.

Various circumstances occurring, which tended to fix in the minds of the Missionaries the conviction that they could not, with any prospect of success, proceed on the system which had been acted on for nearly the last two years, it is added—

The Missionaries felt it to be their duty to withdraw from their connection with the Government Schools, and to establish Schools at the expense of the Society, and under its sole authority, wherever there were the means of efficiently conducting and superintending them. This course was therefore adopted; and there is now one School entirely connected with this Mission at Bathurst, one at Gloucester, and another at Regent; and it is intended to establish Schools in the River District, as soon as some changes of residence, which have become necessary, shall have taken place.

The Committee at home have ap-

proved these measures; and Government, on a representation of the case by the Committee, have acquiesced in the change, and have promised every facility to the Society in its plans. The Society's Schools will be open to the Liberated Children to such extent as its means may allow.

#### *Importance of educating the Apprenticed African Children.*

There is one class of the population of the Villages to which the Missionaries are desirous, in an especial manner, to direct their attention; so much the more so, as the number composing it must have been greatly increased by the system pursued during the course of the year. We advert to the Liberated-African Children, bound out as apprentices. Not only have the Liberated-African Schools been reduced very much by the apprenticing of children, but a considerable number have been bound out, just as they came from the Slave Ship, without having the benefit of that trial, as to the capability of receiving instruction by a stay of some time in the Schools, which it formed part of Colonel Denham's system to allow them.

We feel great concern as to the probable operation of this course; and we could wish to obtain that access to the minds of the Apprenticed Youth of both sexes, which the letter of the indentures seems to require that we should have. It is among the obligations entered into on taking an apprentice, to teach him, besides "the English Language," the "principles of the Christian Religion;" but by far the greater number of masters and mistresses are notoriously incompetent to fulfil that duty; nor have they, so far as our inquiries go, been at all aware of this obligation, until it was pointed out to them from the indentures. At the same time, we have not hitherto met with any difficulty, in obtaining liberty for the apprentices of those persons who have been spoken to, to attend such means of instruction as do not interfere with the work for the sake of which the children have been adopted.

#### *State of the Bathurst Infant-School.*

The Superintendent of this School has furnished a statement of its progress, the chief parts of which are here quoted.

It is matter for unfeigned thanks-

giving, that, since the opening of the Bathurst Infant-School, October 22, 1827, it has not on any day been closed in consequence of the sickness of those who conduct it.

Our first aim has been, the inculcating of the elementary truths of religion. Next to this, it has been our desire, to impart a knowledge of such other subjects as, under the Divine Blessing, might be most likely to make the children, in after life, useful members of society. We have endeavoured to cultivate upright principles, founded upon a firm basis—to encourage in them purity of motive—to animate them with hope—to kindle gratitude to God their Creator and Benefactor, and supreme love to Jesus their Redeemer and Saviour; and to lead them to seek the sanctifying influences of the Holy Spirit.

The Teachers, however, daily feel the need of a gentle, persuasive, spiritual strain; and that they may be enabled to adapt their instructions to the capacities of their little scholars. But they do not expect to bring them so forward as children who attend similar Schools in England: not that the capacities of these children oppose any obstacle to this, for their capacities are quite equal to their tasks; but they are necessarily a greater part of their time with their parents, who generally converse in their own country language or broken English, whereby the children are prevented from learning, in an imperceptible manner, the meaning of many words used at school, and which become familiar to the infant in England by the constant course of family conversation. This difficulty will only gradually give way, as the population of the Colony shall become more settled and stationary.

The work has, however, been carried on; and the attainments of the children have, in many instances, exceeded our most sanguine expectations. The minds of many of them appear to be fast opening; and it is the earnest prayer of the Conductors, that the seed sown may spring up, and bear fruit, and produce an abundant harvest; so that, at last, many may be found to have been plants of the Lord's own planting.

In the former part of the year, the number of children was 75. In the month of July, the Liberated-African Boys from Charlotte attended, which increased the number to 105: in addition to these, 12 of the Liberated-African Girls in the

Bathurst School attended, making a total of 117. Toward the end of the same month, about 30 children, born in the Colony and residing with their parents at Charlotte, began to attend, and have continued to do so to the present time; thus carrying the number to 147.

Since the Missionaries have declined the inspection of the Liberated-African Schools, the Charlotte Boys have been removed to Regent; and many of the Girls belonging to the Liberated-African Girls' School at Bathurst have been apprenticed: the present number of the Girls who attend School is 21; making, with 119 Infants, a School of 140.

The School opens at nine in the morning, and continues till noon; when the larger Boys are allowed one hour for recreation: at one o'clock they return, and are taught writing and ciphering; and the elder Girls are taught needlework. Many of the larger children can now read the Scriptures. The attendance of the children at Church on Sundays, and at Daily Morning Prayers, gives rise to many a cheering hope; and the accounts, which some of them give of the text and what they have heard, evinces their attention.

#### *Conclusion.*

The Missionaries say, in allusion to the preceding report of the Infant School—

We cannot but adopt, generally, a sentiment of our Sisters in charge of the Bathurst Infants; but which applies as well to every one of us who desires to benefit the souls under his charge. We all feel a need of that "gentle, persuasive, spiritual strain," which ought to pervade the whole life of a Religious Teacher. It is too often interrupted by the hurry and the multiplicity of our engagements—by the impatience, which the ignorance, the waywardness, and, in many instances, the duplicity of the people with whom we have to do, often excite—and by that irritability, which seems to be the general effect of this climate upon the mind clogged with a European Constitution. Most fervently, therefore, would we pray for a larger effusion of the Divine Spirit of love into our own hearts, that we may more entirely exhibit, by our example before our Congregations, the loveliness and blessedness of obedience to Christ's precepts. We know, that God's purposes of mercy toward men of all kindreds and

tongues will be fulfilled; and we would still hope, that instruments, so weak as we know ourselves to be, will be made use of by Him, to the promotion of His glory in this part of the world.

## Mediterranean.

### CHURCH MISSIONARY SOCIETY.

#### *Cefalonia a promising Station.*

THE Rev. Frederick Hildner, of whom some notices will be found at p. 51, has been received into connection with the Society, with particular reference to Greece. In the beginning of April, he thus states his views of the most promising sphere for his labours—

The Ionian Isles, notwithstanding all that is and has been done, doubtless still stand in sufficient need of Christian Instruction; and afford an eligible means for the preaching and distribution of the Word among the Greeks. The present moment, according to the best information which we can procure, is not the time for settling in the Morea; while what can be done by itinerating, is already accomplishing—the Missionaries King, Robertson, Anderson, Smith, &c. being at present engaged therein. Labour in the Ionian Isles, and my settling in one of them for that purpose, might be at present for me the most eligible plan. Corfu, the most considerable of them, enjoys already the valuable labours of the Rev. Mr. Lowndes: at Zante, Mr. and Mrs. Croggon reside, and also latterly Dr. Bialloblotzki, with particular reference to the Greeks. Of the remaining Islands, Cefalonia attracts my particular attention: it is true, that our friends the Dicksons are stationed there; but they are almost exclusively confined to their Boarding School for Girls; besides which, they reside four miles from Argostoli, and therefore a fine field of labour would still remain for me: it lies in the midst of the three Islands, St. Maura, Ithaca, and Zante.

#### *Proceedings of Rev. John Hartley at Smyrna.*

It appears from the latest communications, that Mr. Hartley had postponed his intended journey (see p. 172) in Asia Minor, and continued at Smyrna. Of his proceed-

ings there he thus speaks, in a Letter of the 4th of May—

I have deferred my proposed journey. Providence has given me more opportunities of usefulness at Smyrna, than I could for the present expect to find elsewhere. The English appear disposed to hear the Gospel; and I have also Greeks, Armenians, and Roman Catholics, who come habitually to receive my instructions. On Easter Monday I administered the Sacrament to two converted Roman Catholics: they give us good reason to hope that their hearts are set on a much higher object than that of merely changing the name of Roman Catholic for that of Protestant. I have no hesitation in admitting converted Roman Catholics to the Communion in the Church of England, but I do not admit either Greeks or Armenians: I advise these, when they become enlightened, to abstain, most religiously, from all the errors of their respective Churches; but, at the same time, to conform, most willingly, to all that is agreeable to the Scriptures: by this plan I trust that truth will win its way into the heart of these ancient Churches. A Young Greek gives me great pleasure: not only does he join me habitually in prayer and the perusal of the Scriptures; but displays, so far as I can observe, signs of conversion: another Young Greek has also embraced the truth: I might mention several others; but I hope to have further opportunities of labouring for their benefit, and then I shall inform you of them. It is but lately that I have commenced religious intercourse with the Armenians: from the great readiness with which four of them have embraced correct views of truth, and from the pleasure which they appear to take in pursuing these inquiries, I conceive good hopes of them.

The books, which the Committee were so kind as to send me, have already been placed in a situation in which they are likely to become useful. Mr. B. Barker having opened a Religious Library, I have most gladly added them to those which he had already collected: thus will they be circulated freely among all who wish to read them; while they will remain always the property of the Society.

If any Christian Friends have French Religious Works of a useful tendency with which they could entrust us, they would be of great service in Smyrna: I should be most thankful to receive good

French Works against Infidelity and Popery, and on Practical Religion.

On Saturday I returned from a visit of eleven days, which I made to the large Town of Magnesia. Here I had more intercourse with Mussulmans than ever before. Having engaged a Young Man to read Turkish with me, I found him perfectly willing to make use of the New Testament for that purpose. From this and other instances which I have observed, I conclude, that, were we to circulate the Scriptures among the Turks, many of them would peruse them with interest.

*Notice of John Baptist Castro.*

In reference to this Young Jewish Convert, Mr. Hartley writes in his Letter, above quoted, of the 4th of May—

To-morrow, God willing, John Baptist Castro will sail for Constantinople. While here, he has had opportunity, not only, I trust, of obtaining additional improvement in the most important parts of religion, but he has also made himself active amongst his own countrymen. He has preached the truth to the principal Rabbi, and to many Jews in inferior stations. He informs me, that, lately, a considerable number of Jews waited, in a body, on the Chief of their Nation in Smyrna, and demanded of him openly whether the Messiah were really come or not. A circumstance not unworthy of notice is this, that the Pacha, having heard of his conversion and labours, sent him word to go on boldly in his attempt to enlighten his countrymen. How extraordinary!—a Mussulman Pacha encouraging the conversion of Jews to their true Messiah!

I wish that our Young Friend may be fully tried before the plan of employing him in the work of converting the Jews be put in execution. Hence, I have advised him to return to Constantinople—to earn his own livelihood—and, at the same time, to labour among his countrymen. I wish him to be able to adopt with truth the language of St. Paul: *I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered to my necessities, and to them that were with me.* Let us earnestly pray that God would open a wide and effectual door among the Jews in Turkey: then may these humble beginnings be the prognostics of glorious things to follow.

*Opening of a Girls' School at Cairo.*

Mrs. Krusé writes, on the 24th of January—

I endeavoured for a long time to establish a Girls' School; but in vain, because the people had no confidence in us to send their Girls to our house; for the Franks, in general, have an ill name among the Arabs. But now, seeing and knowing, by Mr. Krusé's Boys' School, that it is only their good which we have in view, they become willing and ready to send their Girls also.

The School consists, at present, of 10 Girls, from five to seven years of age: eight of them are Copts, and two Mahomedans—all very poor, so that they are scarcely able to cover their little bodies: only the two Mahomedans bring their own bread with them.

When I began with teaching them the alphabet, they, at first, seemed to like it much; but, the next day, one of the Coptic Girls came, saying, "My Mother said to me, You need not learn reading." I replied, "All those, who will come here into my School, must learn to read the Bible: whoever will not do this, I cannot receive." Hearing this, she was immediately willing, for the sake of learning to sew, to learn also to read.

*Arrival of Girgis in Abyssinia.*

The departure from Egypt of Girgis, the Young Abyssinian of whom we have made frequent mention, for his own country, was stated at pp. 246, 247 of our last Volume. Mr. Lieder gives the following particulars relative to him:—

Among my hearers there is one who peculiarly arrests my attention. He is not far from the kingdom of God, and affords me cheerful expectations. He is a journeyman tailor, and was a companion of those German Travellers, who, in the year 1826, sought to enter into Abyssinia from Egypt; but were repulsed at Massowah by the Turks, whose claims for money they were unable to satisfy, and who afterward, in the year 1827, had returned to Cairo with Mr. Coffin, whom they had met on their way: see *Mis. Register*, 1827, p. 587. A short time after, this tailor proceeded alone on a second journey to Abyssinia, in order to seek for curiosities: at Massowah, he providentially found Girgis, that dear and pious Abyssinian, of whom you get intelligence by the Letters of

Brn. Gobat and Kugler: with him he passed the frontier without difficulty, and advanced as far as Adowah, the residence of the Prince of Tigrè, where he delayed for some time; but Girgis remained but a few days there with him, and then continued his journey to Gondar.

This man gave the most favourable accounts of Girgis; which are the more credible, as he was not aware of our acquaintance with him, but spoke of him only incidentally. He said that Girgis was a very pious man; that he had never on the way sworn, or cursed, or deceived, or told lies—which testimony is of much greater signification in the East than in England and Germany. This man further stated, that Girgis had two books with him—two copies of the Amharic Gospels—in which he read as often as he could, and afterward prayed; and that he was often heard to say, that those books were exceedingly dear to him. Girgis presented one of the books to the first merchant of Gondar, a very respectable man, who was greatly gratified with it. Finally, Girgis had told him that he had in Cairo very dear English Friends, who would follow him to Abyssinia; and that in the event of their staying out, he would return to Egypt; because, since he became acquainted with them, he could no longer live among his ignorant and vicious countrymen.

*Letter from Girgis in Abyssinia.*

The following Letter is translated from the original, addressed by Girgis, since his return to Abyssinia, to the parents of his friend, the Rev. Samuel Gobat. It will be observed that he places Berne in England: for not only is he little versed in the geography of Europe, but, as the Lutheran Missionaries are under the protection of the English, they pass for English; and indeed all Protestants, or rather all Christians, are called English throughout the Levant.

May this Letter, sent in the Name of the Lord, arrive in England, to the Canton of Berne, to David, father of the Priest Samuel, to Susanne his mother, and his brother David, with the salutations of Girgis. O you, who are the brothers of the Apostles, the children of Christ, the beloved of the Lord! you who have the heart purified by the truth,

without falsehood; who are engaged in the work of an Evangelist; you are blessed! Do not forget me before the Lord, in the constant prayers that ascend from your enlightened hearts. As for me, I have told your Son that I much wish to see you, after having heard of your occupations. May the Eternal bring you to perfection! You, who take pity on those whose souls are enslaved, who give to eat to the hungry, who give clothes to those who are naked, and medicine to those who are sick\*; you, who keep what the law of the Eternal commands; you, who are truly the children of God in England, under the empire of Girgis; you are blessed, you who keep the doctrines of Jesus Christ. For me, since I have met with the Priest Samuel, I have found many things food for my body and instruction for my soul. O you! fathers, mothers, sisters, and friends of Abuna† Samuel! I salute you a thousand times, after having heard news of you which equalled the heavens and earth, to the glory of God.

Yet another word on Abyssinia, on the beings of our complexion. We are all blind. The Abyssinians read the Bible in an unknown language: the English translate for us. The English are active, according to their enlightened knowledge: the Abyssinians persist in looking on in their ignorance. The English walk in the light: the Abyssinians grope on in the dark. Therefore you, who constantly pray, do not forget the Abyssinians, remembering it is for the love of the Lord.

*Instructions of the Committee to the Missionaries to Abyssinia.*

On the Rev. Christian Kugler's leaving England, in October, on his return to the Mediterranean, Instructions were delivered to him by the Committee, for the direction of his proceedings and those of his associate the Rev. Samuel Gobat, which give such just and comprehensive views of the nature and difficulties of the Mission, that we shall lay the chief parts of them before our Readers.

In reference to preparatory measures, it is said—

\* He means the Gospel, which the English send to Abyssinia to console the inhabitants.—*Translator*

† Abuna is properly the title of a Bishop, but it is also applied to a Minister.—*Translator*

To your joint communications, sent from Egypt, through Malta, is, in a considerable measure, to be attributed the increased activity which has been displayed by the British and Foreign Bible Society, in that laborious and difficult work, the carrying of the Amharic Scriptures through the Press. You will now have the satisfaction—one of the highest and purest pleasures which can be enjoyed by a Missionary—of bearing to the Natives, copies of the chief part of the New Testament, never before seen in that country in the vernacular tongue.

To this, by seizing the favourable opportunity while near to the only Abyssinian Press in active operation in the world, you have added the advantage of compiling and printing an Amharic Spelling-Book: the use of which will be, to form Schools where scarcely any existed hitherto; and extend, with the Divine Blessing, the means of reading the Holy Scriptures, which are now for the first time prepared for them.

The general course of the Missionaries is thus laid before them—

It is the wish of the Committee, that you should return direct to Egypt, with as little delay as possible. Having joined Mr. Gobat, it will then be the subject of your united conversations, inquiries, reflections, and prayers, how you may best press forward, together, to the immediate vicinity of Abyssinia, and, as soon as practicable, enter the country. When this essential point is gained, and not till then, they will feel, in strictness of speech, that the Abyssinian Mission is begun.

To distribute, and obtain remarks upon, the Ethiopic and Amharic Scriptures, furnished to you by the British and Foreign Bible Society, will obviously be one of your first and leading objects.

From the information before the Committee, it appears probable, that the province of Tigrè, and not that of Amhara, will be the station where you may with most advantage fix yourselves, in the first instance. It is the first in respect of geographical position, and the nearest for purposes of communication with the countries which you leave; and, in point of influence in Abyssinia, there appears to be ground for supposing that it is the most powerful. Should these circumstances be found, on trial, to be matters of real advantage, the Committee would then wish that you should aim, if possible, at settling down somewhere in

that province; nor would they at all encourage in you a desire of change of place, however interesting it might be to push forward your journeys to the ancient Capital of Gondar, or to the most distant recesses of the Nile. To these regions, should you find it good to remain at Tigrè, be satisfied for the present with sending the printed Amharic Scriptures; and do not too soon yield to the imagination that you are not to stay in Tigrè, if you do not quickly see some fruit of your labours. There is much preliminary and new work to be done in this province. The cultivation of its hitherto-unfixed language will lead you to aim at the Translation of some portion of the Scriptures for that country. For example, the Committee would delight to hear, that, through your instrumentality, the Gospel of St. Luke, the Acts of the Apostles, and the Epistle to the Romans, were translated into Tigrè, and copies forwarded to Malta or London, prepared for the Press. This would be indeed seed-corn; and, were your lives to be spent on no more extensive a work than this, it would be an ample service: this your labour would not be in vain in the Lord.

But we indulge the hope, that the Great Head of the Church, who for several years has been gradually opening more widely the door of entrance to Abyssinia, and who has thus far favoured you in all your preliminary preparations, may have it in His purposes, to make you a signal blessing to that country. The simplest, humblest, and most patient course, on your parts, will be that which will most encourage Christians at home to believe, that God is prospering, and that He will prosper you. With the Bible in your hands, you will preach constantly: not indeed as we do in our own land, where our title is recognised, standing in a public, well-ordered assembly, and on an eminent place; but as our Lord Jesus Christ and His Apostles most commonly preached, at first—by discourse, and conversation: this they did by the way-side, in the house, in the solitude of a desert place, or on the top of a mountain; to the many, or the few; to the captious Pharisees, to disreputable publicans and sinners, or to faithful women. Wherever you are, preach, in the purpose of your mind, constantly: be you ever ready to press forward some good word, for the enlightening, awakening, reproving, establishing, or comfort-

ing those that are near to you. You will, also, ever aim at preaching by example; thus shewing the people what you choose, and what you shun. Every-where preach *peace by Jesus Christ*—all that this implies—nothing else; exhibiting this grand doctrine, both by clear instructions, and by its visible influence on all your conversation and conduct. On this simple plan, you may expect a blessing from on High, to rest eventually on your labours.

Should it, in process of time, appear eligible to attempt something in the way of Schools, this, it must be borne in mind, is a course which will require, from those who engage in it, much patience, the continual stopping in one place long together, and unwearied perseverance. From these considerations we are led to infer, that while your number is so small in Abyssinia, the establishment of Schools to any considerable extent will not be the first or most immediate call on the employment of your time.

It is, however, an excellent plan—ourselves to learn by teaching others; on this principle it would be very desirable to encourage young and teachable persons to come about you.

Instructions relative to some specific points are added. After urging on the two Missionaries the necessity of not separating from each other, the Committee thus enter into the difficulties of a civil nature which will attend the Mission:—

Another point on which they feel peculiar anxiety, is, the various relations which you may be under the necessity of bearing toward the different Governors and Chieftains of Abyssinia, or, in case of residence in one spot, to any of these Governors. Travellers, who have gone before you, into the uncivilized or distracted regions of Africa, have usually taken a course which throws, except by contrast, very little light on what should be your line of proceeding. They have not unfrequently adopted the plan of identifying themselves with whatever quarrel they might find on the spot: they have taken sides; and when they wanted to push on to other regions, they have been ready to change sides.

How, in every place, to avail yourselves of the best civil protection, without becoming a party to any, is a practical problem of extremely arduous solution.

For example, on entering the Province  
July, 1829.

of Tigrè, and placing yourselves under the protection of Subagadis, you will appear in the eyes of the inhabitants of Abyssinia, who will soon know of the arrival of the two European Strangers, to have identified yourselves, as men of the world would express it, with all his fortunes. The coincident circumstance, that this powerful Chieftain is now seeking a friendly relation with Great Britain, will greatly strengthen this impression; and will aid those who would maliciously circulate the idea, that you are, at bottom, engaged in some political scheme. And what pushes this inconvenience still further is, that, among the rival Provinces of Abyssinia, alliances are generally sought, not for friendly commercial purposes, but for the sake of offensive war and conquest. Your coming, therefore, from Europe, your very complexion, will render you objects of suspicion: from whomsoever you seek protection, you will be accounted his devoted allies and servants: no medium will, in the general sentiment, be allowed to you: you may call yourselves neutral, but the benefit of your plea will be reluctantly granted to you, and even the proofs of your neutrality will be doubtfully accepted. Partisanship they understand: political feigning, and hypocrisy, they understand: double-dealing, treachery, and changing of sides, they understand: but disinterested, impartial, equal good-will to all alike, is a feature of character well nigh unknown to them: it is, indeed, described in their Sacred Books; for they possess, and you also will bring to them, the Gospels. But bear in mind, that the most part of them will not read your books: they will read you; and it may be long before they will, to any considerable extent or degree, believe that your purposes are not of this world.

It may be well, both for the advantage of Christians at home and for your own caution, to enlarge a little more on this topic.

Civil war is, we know, continually agitating one province or another of Abyssinia. Pure necessity may involve you in the train of their campaigns. As medical attendants, as fugitives for safety, you may be found, sometimes advancing, sometimes retreating, associated with men, or implicated in circumstances, from which a Christian Missionary would gladly stand at the remotest distance. However pure his



motives may be, however pacific and useful his conduct, these are not often the points regarded in the afflicting turns of civil war. Very generally, at such times—they are times too frequent, alas! in Abyssinia—the only question about a man, when captured, is, “Where was he found?” not, “What is he?” or, “What has he been doing?”

Sympathy for what may hereafter be your personal feelings, and anxiety for the prosperity of your Mission, both prompt these remarks. Clearly to understand, and practically to apply them, in all their peculiar bearings on your Mission to Abyssinia, will require, both experience, and a large measure of that *wisdom which is from above*. The general tendency of our views on the subject may be summed up in this brief cautionary hint—to engage as little as practicable in secular pursuits; and, especially, not to be party to the secular pursuits of others, excepting in cases where your own needful maintenance, or the exercise of works of mercy, may absolutely require you so to do.

From these difficulties the Committee pass to those arising from another quarter:—

The difficulties attendant on your Civil Relations in Abyssinia will probably be small, in comparison with those which may arise from the position of your Missionary Work in reference to the Ecclesiastical Hierarchy of that country. Wherever a great deadness in Religious Concerns has prevailed for a length of time in any professing Christian Community, the first attempts to raise the standard of piety, by introducing spiritual books, spiritual conversations, and spiritual habits of life, generally meet with the most determined opposition; especially from those persons, who, by virtue of their office, ought to have been themselves leaders in every thing good, and who, consequently, feel that the exertions of others cast a reproach upon themselves. Of this, your acquaintance with the New-Testament History, and your experience in various countries, have made you well aware.

But to this consideration you must add another, as it refers to Abyssinia. Besides the hostility, which would be felt by the Clergy of that country to any individual of their own nation stirring up the people to measures of reformation, it is to be expected that they will feel a peculiar jealousy toward per-

sons foreign both to their Nation and to their Church. Their celebrated hospitality to strangers will, there is cause to fear, not be very willingly extended to those who may be regarded by them as troublers of their country. Should they conceive that matters are likely to be pushed too far, they may, in a vindictive moment, raise the clamour against you, *This same man came to sojourn among us, and he will needs be a ruler and a judge*. They have also a peculiar cunning, an almost malignant sagacity, in selecting those points of religious controversy which may most exasperate the feelings of their own people, or tempt a Missionary to speak unadvisedly; thus aiming to widen the breach which they would gladly effect between yourselves and their countrymen.

It is needful to notice these particulars, in order, that, when you are invited to enter upon the ground of doubtful disputation, you may know how, with wisdom and a good conscience, to decline the invitation. Study—for it is peculiarly applicable to the circumstances of an enlightened and devout Christian labouring in the midst of a benighted and corrupted Oriental Church—study that spirit of moderation, delicacy, and caution, which was exhibited by the Apostles toward their countrymen the Jews, and toward their converts from among the Gentiles. Although they acted, and spoke, and wrote under the immediate inspiration of the Holy Ghost, and foreknew certainly the approaching dissolution of the Jewish Polity, yet, in Ritual Observances—such as, Circumcision, Washings, the Change of the Sabbath, Fasts, Attendance at the Temple and in the Synagogues, and generally in all the discipline of the Old Covenant, which was waxing old, and ready to vanish away—they were temperate, conformable, conciliatory, and large-hearted. They were, especially, backward to dispute, excepting when Ceremonial Observances were abused, to disparage the doctrine of Free Justification by Faith in Christ, or substituted for the inward Sanctification of the Heart by the operation of the Holy Spirit. Imitate them, by continually insisting, in the simplest and most practical manner, on the two cardinal doctrines of the Gospel, Justification and Sanctification; and waive, as much as possible, those contentions, which are unprofitable and vain.

## India within the Ganges.

### CULNA.

#### CHURCH MISSIONARY SOCIETY.

#### *Detection of False Accusations against the Native Christians.*

MR. DEERR, on visiting Culna from Burdwan, in May of last year, thus speaks of a wicked plan for the ruin of the Native Congregation:—

My first care was, to learn the state of the little Christian Congregation. An old meddling Brahmin, who is always distinguished for busybodying, brought many charges against them. "Sir!" he said, "your Christians do not keep the Commandments of God." "I hope then," I replied, "that you will." "I am, as yet," he said, "a devil, and pass for one: but these have been baptized. If they are not better than I, then they are worse. Your Christians do not keep the Sabbath Day: I am always on the watch for your work; and went, these three Sundays, and never found them praying. They also have themselves shaved by Heathen Barbers: they make marks on their foreheads: instead of reading the Gospel, they read the Poorans. They do not preach the Gospel in the streets and in the markets. What have they been baptized for? And not only this," said the Accuser, "but they were going to do still worse, had not I prevented them: they were on the point of making an application to the Venerable Archdeacon to obtain the thousand rupees which you had received for the baptism."

Having heard all this quietly, I had all the Christians and the Accuser brought together; and was happy to find that the whole was unfounded, and the work of some ill-inclined men, in order to avenge themselves on the Pundit, because he gave me notice of their negligence in the Schools. The accusation of making marks on their foreheads the old meddling Brahmin shifted over in this way, that they had them before their baptism: of reading the Poorans, he could not prove more than that he saw one lying in the room: as to Prayers, the Christians told him, "We do not pray for show: come at our appointed hour, and you will see that we do pray:" and as to the application for money, the Christians said, "We never knew that there was money to be given at baptism;" and some of them proved to his face, that

he was the very man who insinuated this idea to their mother. "Pray," said they, "would our ignorant mother ever have known any thing about getting money? Did you not say, 'I am the man who am admitted to Gentlemen: I was called to the Venerable Gentleman,' Archdeacon Corrie, 'in his budgerow. Do but what I say, and I will procure 400 rupees for you; for Padre Deerr keeps this all secret from you, and keeps the money for himself.'" The Accuser had nothing to answer to this: but went away in anger; and said, "I shall mind you!" The ill-inclined men had evidently laid a plan for the ruin of the Christians.

#### *Candidates for Baptism.*

Having spent several days in a satisfactory examination of the Schools, Mr. Deerr writes on the 26th of May—

Five persons came, and begged to be added to the Congregation by baptism. One of them is a Young Man of about 26 years of age: his former European Master gave very good testimonies to his character: the man stated, that the love and friendship which he enjoyed from the Christians here, was the first means of his thinking about Christianity. Another, rather an aged man, seems to have been guided more by the example of others, than by his own knowledge; for, when I asked for his reason for wishing baptism, he said, "I have hitherto worshipped Kalee, Doorga, &c. and for no good: now I am come to worship you:" on my manifesting abhorrence at such an expression, the Christians sitting by said, "It means nothing more, than that he wishes to become your disciple; for thus the Bengalees speak, when they become the disciples of a Gooroo:" the adoration, however, paid to a Gooroo approaches very near to worship. Another Candidate is the Wife of one of the young Christians; and the remaining two are a Widow and her Son. A Brahmin, and two more relatives to the Christians here, wished also to be baptized, but the connections of these two persons prevented me from going to give them instruction or their coming to me. I therefore left this task to their relatives, the Christians here. Another man, from Dhatregum, came and asked for baptism: he had got information of the Gospel from the Pundit there: I could see no ground for suspecting this man that he had been guided by any worldly

interest. It must be a painful reflection that so little labour is devoted to this populous region; for the portion of time which I can appropriate to that place is not at all adequate to its wants.

*Baptism of Six Natives.*

On Mr. Deerr's return to Burdwan, he writes from that place in the beginning of July—

Three Candidates came over from Culna; and renewed, with great urgency, their application for baptism: but I thought it proper to delay their admission. That town being in many respects another Corinth, and two of them being young Widows, I was afraid to receive them; particularly as the world often judges unreasonably, and casts all the blame of any inconsistency in the Converts either on the Missionary or his Work. Culna is a place at which all kind of people stop, on account of which more precaution will be necessary. The old meddling Brahmin, whom I have mentioned, is, in that respect, a very mischievous man: his tongue is like a two-edged sword: it will be necessary that I send him away.

Out of the Candidates which have been mentioned, Mr. Deerr admitted some to baptism: he writes on the 15th of July—

Six persons have been added to the small Congregation at Culna. One of them is the Young Man who had been in the service of a European Gentleman; and the others, a Man with his Wife and one Child, and a Widow and her Son. I could no longer refuse their request for baptism. "We have lived," they said, "hitherto without God, and we are without hope." They begged me, repeatedly, not to refuse the means of obtaining pardon of sin, by embracing the Saviour Jesus Christ: their hearts seemed always open to instruction, and eager to receive every word that was told them.

I have only one remark more respecting Culna: as my going thither from Burdwan is attended with much expense and great inconvenience, I would beg of the Society to take this into their kind consideration, and to send some help for Culna. The Infant Congregation there requires some one to look after it continually. The short time which I am able to spend there is not sufficient. I wish, at the same time, to add, that the people at that trading place are uncom-

monly artful, and the higher class very haughty.

*Native Mimicry of the Act of Baptism.*

Mr. Deerr states the following particulars, in order to shew what ideas the Natives form and cherish among themselves of the work in which Missionaries are engaged:—

About four weeks ago, the inhabitants of Culna acted over the Baptismal Service, at one of their public Dramas; which I suppose was done more for the sake of novelty, than out of ridicule. Be that as it may, the thing has done no harm. The Play alluded to was performed during their Churuck Poojah. The chief actor had witnessed the Baptisms which took place in a Mangoe Grove. He was dressed as a European, having his face made white with chalk, and an old tattered hat upon his head. I was told that a great number of people were present. They carried fowls and a goat for a dinner, and stopped near the place where the Christians live. A table was prepared, covered with cloth, and a china bason with water placed on it, which was intended to represent the preparation for Baptism: a Bengal couch was placed before it, upon which the pretended Padre sat. The mock Sahib, on being asked from whence he came, answered, "I lived in England; but, not being able to gain my livelihood there, I came to this country to make you Christians. I have already got four or five Christians here, whom I lately baptized; and I wish to get some more." He then entered on a discourse with those who had engaged to become Christians. His Sircars sat on one side—representing the School Teachers, who attended the Baptismal Service—whom he ordered to write down the names of the Candidates, and what each one should get for becoming a Christian: some were promised 50 rupees, some 200, and others 400: another was to be made Durwan; and to some, wives were promised. Then the time was specified when baptism should take place; after which the remuneration was to be given. The fixing of the time was very well done; for the people admirably imitated the conduct of our pretending Candidates: some engaged to be baptized a month hence; others, in two or four months; so that, at this time, no baptism took place, neither was any dinner given. After this, the pretended Padre went

to examine the Schools, where the taller boys were writing on their leaves. After examining and instructing the pupils, and reproving the Teacher for his neglect, he took his leave; and thus went about exhibiting the same farce in several places.

### BURDWAN.

#### CHURCH MISSIONARY SOCIETY.

##### *Baptism of a Young Brahmin.*

Of Sunday, the 3d of August, Mr. Deerr thus writes—

About 56 persons were present at Divine Service. I preached from Is. lvii. 15—a text peculiarly suited to the Heathen who attended. After the Service I baptized a Young Brahmin: he is of a very high caste, and of a handsome and graceful appearance. The Coolin Brahmins marry from among his caste, and his relatives are of the first respectability. The baptism took place, as usual, in the presence of all the people who attended Service. When they saw that this Young Man actually renounced Idolatry by embracing Christianity, strange emotions were visible in the faces both of the Brahmins and of the lower-caste people: one in particular, who is a relative of the Young Brahmin, got, as the Natives call it, a “dry” face: his muscles must have been much contracted. It is in reality a hard step for a high-caste Brahmin to separate for ever from his relatives. I pity them; but I see no way to avoid this. When the Young Man took off his string, his hand trembled; but he soon recovered. His answers were resolute, and indicated some animation. He was employed in one of our Schools in Culna two years ago, being an inhabitant of that place: there he had an opportunity to become acquainted with the Gospel; and, since the small Congregation has been established in Culna, he has been very frequently in company with the Christians there. I had told him that his baptism would furnish a good occasion to give a short address to the audience, stating his reasons for embracing Christianity; but he not feeling confident enough to address Heathen Pundits, I thought it sufficient to let his actions speak.

We have now a few fine Young Men. May our gracious Lord be pleased to smile upon them, and to endue them with His healthful Spirit, that they may become ornaments in His Church!

In the following passage, written at the beginning of July, Mr. Deerr refers to the attempted imposition, detailed at pp. 191—193 of our Number for April. Whether the Young Brahmin was one of the two whom he expected, he does not state.

The pretensions of our Brahmins, here in Burdwan, draw now very near to a conclusion. If I get any Convert at all from among them, it will be, according to appearances, only two. In a fortnight more, all their arrangements, which are requisite previous to their baptism, will be settled.

##### *Obduracy of Natives.*

Mr. Deerr says of another Sunday, in the same month—

Above 60 persons attended Service. I chose the text Gen. xviii. 32. In improving this subject, I warned them not to harden their hearts against the impending Judgment, shewing the state of such a mind by the example of Lot's sons-in-law. In doing this, I particularly addressed myself to the Heathens, who usually make the greatest part of the audience; but, on watching their feelings, my mind was painfully impressed on observing them in a state which resembled that of the wretched sinners described in the Nineteenth Chapter.

After Divine Service was finished, I could not help telling them, that they appeared to me to have been affected in a similar way to Lot's sons-in-law; and the conversation which followed almost proved the apprehension to be true: for one of the Pundits mentioned one of their sayings in a very jocular way—how such an one cheated his Gooroo; and added, “Thus, when money is given into our hands, the first thought which rises in our minds is this—How much can I cheat out of this?”—on which all the Heathens present smiled in approbation of what he said. I replied, “Now look at the state of your minds. You heard, in the Sermon, the judgment pronounced against impenitent sinners. I just now mentioned to you my apprehension, that you are as careless as the people in Sodom; and yet, on hearing the confession of your tricks, you express a heartfelt delight. Truly, you are a people past feeling and void of shame.” One of them answered, “This also is true. It is usual among us, that, on hearing any one tell how he took such

and such an one in by stratagem, we"—nodding his head and shaking his finger—"say 'Well done!' to him." This again produced an assenting smile—the feeling of their hearts having been vividly represented.

I mention this in order to shew their state of mind. They are a living commentary on the words of the Apostle—*dead in trespasses and sins*; for they have lost every sign of feeling for their spiritual welfare. May their awful condition lead our Christian Friends to offer up fervent prayers to the Throne of Grace, that their dying souls may be quickened! So far as I am concerned with them, I feel it a duty to go on, reproving and exhorting, either in season or out of season; for who knows whether, in due time, the word will not come home to their hearts!

*Archdeacon Corrie's Report of the Schools.*

I arrived here on Saturday Morning, Nov. 8th. On the morning of Monday the 10th, the Boys assembled on the Mission Premises. They were classed in three divisions. The First Classes of the different Schools amounted to 62 Boys; the Second to 80; and the Third to 163: Total, 305. There were besides upward of 100 little Boys who were writing on sand.

The First-Class Examination was to be in Arithmetic, Geography, Ellerton's Dialogues, the Four Gospels, and to the 8th of Romans. In Arithmetic I had no means of examining them, nor in Geography: having no copy of the Works in English, I could enter very imperfectly into the subject. In Ellerton's Dialogues, the whole volume had been studied with care; so that, by asking questions up and down, it appeared that a large proportion of them were well acquainted with the contents. Four Gentlemen of the Station were present in the early part of the Examination; and observed, with pleasure, the fluency with which the Boys read, and the readiness with which most of them answered the questions put to them. Their Examination in St. Luke and in the Epistle to the Romans was peculiarly gratifying, even on nice points of Divinity; which a few answered with great precision. They also exhibited Writing by dictation. I may here state, that, on every former occasion of Examination, I was accompanied by one or more friends well acquainted with Ben-

galee, who could speak from their own knowledge of the attainments of the boys: on the present occasion, only Mr. Deerr could assist me; and, therefore, in Arithmetic and Geography, the Examination was, so far as I am concerned, imperfect: in Ellerton's Dialogues and the Scriptures, the Examination appears to me to supply the most satisfactory result which I have yet seen at Burdwan.

The Second Classes were examined, first, partially in Ciphering; having collected a few shates. Mr. Deerr says that it would cost 250 rupees to supply all the shates required. They were next examined in Spelling, then in the Scriptures and in the first four Dialogues of Ellerton: in all these, their proficiency was respectable; though some Schools were better than others.

The Third Classes read merely a verse each in St. Matthew's Gospel.

I particularly noticed the age of the Scholars, with reference to the conversations which have taken place among us in Calcutta on the utility of Elementary Schools. I observed that the First-Class Scholars were all above 14 years of age, judging from their appearance; and some of them not less than 18 years. The Second-Class Scholars were younger, but some of them 14 or 16 years old; and even of the Third Class, comparatively few were of the tender age of the generality of boys in the Calcutta Schools. There can be no doubt, therefore, of the capacity of these lads to benefit by the instruction afforded.

Mr. Deerr is also of opinion, that the theoretical knowledge of Christianity, which is found in the villages, has been diffused through the medium of the Schools. He justly argues, that it is but little of Christianity which can be learned by the people from occasional Services.

In Fourteen Boys' Schools, there are 855 Scholars: of these, 437 were reading the Scriptures; and, of them, 305 were capable of reading with ease in the portions respectively assigned to them.

The introduction of Christian Pundits and Sircars has only, in two instances, lessened the attendance of boys: these were men of low caste; but, on a Christian of higher caste being appointed, the boys returned. The two Brahmins who have embraced Christianity receive respect to as great degree in the Schools, as the unconverted Brahmins; only their

former friends will not eat with them. James, the first Native baptized here, goes about to superintend the Schools; and Mr. Deerr has always found his reports correct.

At Eleven o'Clock, on the 11th, the Girls of Four Female Schools attended for Examination: 20 Girls, forming the First Classes of each School, read in St. Matthew's Gospel: 16 had each a copy of either Watts's Catechism or the Dialogue between a Mother and her Daughter; and the remainder had each a Bengalee Spelling-Book. The First Class read fairly, and some of them explained very readily, the Parable of the Sower: the seed was the Gospel: the different classes of hearers were accurately defined; and, on being asked how Satan employed himself to counteract the Gospel, one Girl said, with great simplicity, "He says, 'Take care, or you'll become Christians.'" Some then repeated the Commandments, the Small Catechism, &c.

Education is, indeed, a husbandry; and Teachers have great need, as also Supporters of Schools, to take an example from the husbandman, who hath much patience, and waiteth for the early and latter rain. In the mean time, to each of us the Lord is at hand; and *blessed is that Servant, whom his Lord, when He cometh, shall find about his proper work!*

*Archdeacon Corrie's Report of the Congregation.*

To the preceding Report of the Schools, which is dated November 11, 1828, the Archdeacon subjoins the following view of the Congregation.

The Converts from Culna were all here. The number of Adult Men present was 17; of Women, 11; of Children, 8; Candidates for Baptism, 7. Of the Adults, 10 men and 6 women were admitted to the Lord's Supper for the first time on Sunday last: of the remaining Adults, some were sick and unable to attend, and others had not been so particularly instructed in the nature of the ordinance as was deemed requisite. I conversed, through Mr. Deerr, with most of them, the others sitting by; and I could readily comprehend their answers. Most of them are intelligent, and well aware of the importance of the profession which they have made.

One of them told me that he first

heard of Jesus Christ, and was induced to inquire further into the subject, from some Missionaries who preached in Culna three years ago: this man first embraced Christianity at Culna: he is a mild-tempered man. The next was a man of warmer temper. After both of them had endured taunts and revilings for some time, the former proposed to the latter that they should leave the place: on which this man said, "Why? Let us first fairly face our opponents;" and, when next assailed, this man turned round upon them, and said, "What have you to object against Christianity? We know all about your worship and your gods: we know that they are of wood and stone, and can do neither good nor evil. Now tell us what you have to say against the religion which we have embraced." The Opposers were silent; and, of late, the Converts, 15 in number, have been in peace.

Another is a Brahmin of the highest caste. He has been revolving the subject in his mind these two years. He first became acquainted with the Gospel by teaching in one of the Society's Schools. Since his Baptism he has married a sister of four brothers, Converts, who, though of very respectable connections, are not Brahmins; so that his return to his people is impossible. He and his Wife are both unwell. She, the day before she was seized with a fever, had expressed, very earnestly, her desire to know more of Christianity, and is spoken of by Mr. Deerr as very superior to most Native Women. Both she and her husband speak of nothing but Christianity. They have been at death's door; and, but for the kind attention of the Station Surgeon, would most likely have died. We owe much to this Gentleman, for long professional attentions to the Mission, always rendered with readiness and kindness. May the renewed health of these very interesting Converts be devoted to the Saviour's Service, for whom they have suffered the loss of all earthly things!

James, the first Native baptized by Mr. Perowne, has led now his whole family, consisting of father, uncle, three brothers, and some female relatives, to the knowledge of Christianity. They work for their bread, in one way or other: the uncle farms: two brothers are weavers; and one, having some turn for learning, has become a Teacher of one of the Society's Schools.

On the whole, we cannot but greatly rejoice in the present state of this Mission. The fruit of the knowledge disseminated by the Schools begins to appear; and, doubtless, will abound more and more. At the same time, it must not be supposed that every thing would meet the expectation of a Christian, used only to the orderly proceedings of a Christian Country. The attention to appointed time is not yet to be found in these Converts: the orderly sitting or kneeling in Worship is not yet understood: the Women, especially, scarcely know how to endure the eye of a Teacher, or how to present themselves for instruction; but they are desirous of learning, and in the course of a few years what is now defective will be supplied. In the mean time, *these were dead, and are made alive: they were lost, and are found.* It is meet, therefore, that the household of faith should rejoice over them.

#### CHUNAR.

##### CHURCH MISSIONARY SOCIETY.

WE regret to learn, that the remarks made by us, at p. 97 of the Survey for 1828, on the dangerous state of the New Church at Chunar, were founded on intelligence which did not embrace all the facts of the case; as the chief injury which the structure received was from a hurricane, accompanied by an earthquake, by which the eastern end was thrown a slight degree out of the perpendicular. The subject will be noticed more fully, under the head of Chunar, in the next Survey.

##### PROCEEDINGS OF REV. W. BOWLEY.

Mr. Bowley writes, at the beginning of last year, that he had recommenced Hindoostanee Service in the Church, which had been closed for the last twelve months: the roof of the body of the edifice was to be renewed, but they hoped to continue Hindoostanee Worship in one of the aisles.

Of his own health, and of the success of the work, he says—

For the last six months, I have been in a precarious state; and, at present, little or no hope remains of restoration to health. Oh for grace and strength to devote my remaining days, more and more, to the glory of God, in working

out my salvation, and in seeking the salvation of the perishing and deluded Hindoo and Mussulman. The past has been a glorious year, in the addition, and conversion I should hope, of Heathen to the Truth of Christ Crucified in this part of His vineyard.

##### *Visits to Mirzapore and Goruckhpore.*

In January of last year, Mr. Bowley, accompanied by several of his Christian Converts, visited Mirzapore and other places in the vicinity: he writes, on one occasion—

It is taken for granted by the people, that Christianity must spread: therefore, say they, the only way to escape it, is to keep aloof from our books—neither to read them, nor hear them read.

In the middle of January, Mr. Bowley, with several Native Christians, set out on a visit to Goruckhpore. The people seemed surprised to see so many Native Converts: some would accost them with cavils, and try to expose them; but were generally confounded, not being able to withstand their arguments. Great numbers were addressed in this journey, and many Books and Tracts were distributed. Of the temper of the people Mr. Bowley says—

We went into several respectable villages, where were a great number of temples; but the people invariably seemed fearful and suspicious: consequently it was with difficulty that we could get even good readers to accept of books, though Christian sat at several shops, and read to crowds. In the whole of the space between Jionpore and Surya where we now are, the people seem precisely in the state in which we generally find the Heathen (at least so far as I have been among them) who know nothing of Christianity nor of the books distributed—in gross darkness; suspicious, and fearful of accepting books. But a few years' perambulation, conversation, and disputation among them remove all this; and then they become eager for books, and we very frequently meet with friends to the cause among them.

At the same place he writes—

Our present village is most miserable: it was with the greatest difficulty that we could procure food for the people and grass for the horses; and, although the

wind blew very sharp, and the weather was extremely cold, and the people had several empty houses, we could not obtain one for shelter, unless we chose to take possession without permission, which of course we would not do. Here is a general trait of the Native Character, drawn from the experience of many years.

A few days before they reached Goruckhpore, Mr. Bowley says—

A Devotee, covered with ashes, approached, and made a very humble salaam. In him, I recognised an old acquaintance, whom I had met at Allahabad Fair, five years ago. He then professed faith in Christ—read our books—and ate our food, in my boat; but still adhered, for a subsistence, to the externals of a Devotee. Our people having been to the village to distribute books and speak to the people, he welcomed them, and received books; which brought him again in the evening, with two of his disciples—one a Thanadar, the other a Mussulman—to whom he has preached Christ as the only Saviour of Sinners. On questioning them, they acknowledged the fact. He told them, before all our people, that he was a disciple of mine—that I was his Gooroo—that they must now acknowledge me as such, and diligently attend to all that I should say. He then begged I would consider them as Believers in Christ, and instruct them accordingly. They brought the Gospel and Tracts which they possessed—received more from us—attended Evening and Morning Family Worship—brought us milk, &c.

On Saturday, the 26th of January, the travellers reached Goruckhpore, after a journey apparently of from 160 to 180 miles, through towns and villages chiefly unaccustomed to Christians; the people of which were, therefore, reluctant, at first, to receive their books.

#### *At Goruckhpore.*

About a fortnight was spent by Mr. Bowley and his companions at Goruckhpore. His Journal details their daily proceedings in visiting and addressing the people: the following extract of a Letter, of March 3, 1828, from the Reverend Michael Wilkinson to the Archdeacon of

*July, 1829.*

Calcutta, bears an honourable testimony to them:—

Toward the latter end of January, I was visited by my friend and fellow-labourer in the Cause of Christ, the Rev. William Bowley; accompanied by three Native Readers and Catechists—Christian Tryloke, Charles Doss, and Kurrum Messeeh. These devoted men daily attended Mr. Bowley and me, during their stay, to the bazaar, or to other places of public resort which I had been in the habit of frequenting. On these occasions, they were each engaged, alternately, in reading to the people. The whole of our visits were of the most gratifying nature, and I cannot but think that good will result from them.

This visit of our friends was peculiarly gratifying to me, considering the circumstances under which I had been placed at Goruckhpore. For three years, I had been a solitary witness for our Holy Religion, so far as respects PUBLIC preaching; and, from the ignorance of the people of what was going on at other places, they had generally conceived my apparent zeal to be singular: the visit of our friends, if it did no more, at least must have removed this impression. But I cannot think that this is the only good which will result from their ministrations among my own people and the Natives generally. Great inquiry was soon excited; and astonishment was expressed, on seeing witnesses for the truth of Christianity and against the falsehood of their own religion, from among their own countrymen. These men being respectable, well-informed, and intelligent, the astonishment excited was the greater. Large crowds of people everywhere collected together, and a great number of Books and Tracts were distributed to persons who could read.

During the stay of our friends at Goruckhpore, Charles Doss, one of the Readers, was married to a young person, who, of Mussulman descent, for nearly three years had been an inmate of our own family. During this time, she was under the daily care and instruction of Mrs. Wilkinson; and, from the time of her leaving, has been kindly provided for, and her instruction continued, by two Ladies of the Station. She is, in every respect, much superior to and better informed than her countrywomen in general. She was baptized by me soon after my arrival here.



*Return from Goruckpore to Chunar.*

Mr. Wilkinson wishing to profit by the long experience of Mr. Bowley, accompanied him on his return to Chunar; and thus speaks of their journey, in the Letter just quoted—

On our way to Chunar, we stopped at each village, to read to and converse with the people, and to distribute books to such as could read and were willing to accept them: our route was by Ghazee-pore and Buxar. It would be impossible to express to you the high gratification experienced, wherever and whenever we had opportunities of meeting the Natives for the purpose of communicating to them a knowledge of Christianity: the eagerness and attention with which we were listened to, and the respect shewn us, were such as to call forth the most lively feelings of delight and gratitude.

We extract some notices of this journey, from Mr. Bowley's communications.

— Seeing a village, the whole of us walked up to it. Christian advanced up to an Old Devotee; and, after introducing the subject, offered him a book. The man seemed angry, artful, and too cunning and suspicious to accept of his offer. We, however, seated ourselves on the grass, under the shade of a tree close by; and, fearing that our coming would be of no avail to the people, our friend was advised to read the Poem. While this was going on, one Brahmin quietly approached us, saying, so as not to be heard by the Old Man, that he would be thankful for a book, and was determined to follow it, as what he had heard was very good. When one man said that he would follow the instructions of the Gooroo implicitly, Christian, in reply, quoted a passage from the Ramayan, shewing that all Goorooos are not thus to be adhered to. They were now shewn that their Goorooos were selfish, caring nothing for their souls, but for their property; but it behaved us to be aware how we submitted to them: after a good deal of such conversation, the people seemed much affected, and their views became quite changed. Nothing was now too good for us: they were ready to prostrate themselves before us, saying, that we were incarnations. This is a common mode of expression among the Hindoos, when they hear of divine

things, and are impressed. They then gratefully accepted of our books, saying that we were blessed, and were scattering blessings wherever we went. These things shew us, what patience and perseverance, what tenderness, love, and compassion, and what a guard over our tempers in the midst of suspicions, reproaches, and contradictions of the Natives, are constantly required of us who go forth to publish the Gospel to deluded Heathens: by being thus preserved, we frequently see our enemies become our friends—our abusers become our admirers—and the system, from which they would flee, for want of a clearer knowledge of it, pursued after and extolled. The finger of the Lord seems closely observed by our new Converts, in our intercourse with the people.

— At Kasimabad, a most extensive Mahomedan Village, with many learned men, Christian was engaged till dusk, in reading and distributing books to the people; and all by himself: had we approached, they would have been disturbed. He also went with a bundle of books into the village, and attracted the people about him.

— At Ghazee-pore, we walked with Christian into the market-place, where some learned and intelligent men heard him read a Tract, and hundreds accepted books. Very early the next morning, the people collected for books: we walked out as the day before, and gave away a great number. In the evening, Christian related to us the encouragement which he had met with during the day: after we had left him in the morning, many learned men, both Hindoo and Mussulman, collected and argued with him: they yielded to all that he had said, and very thankfully accepted books. He had never witnessed a more encouraging scene. It was as if the Kingdom of God was appearing. What a pity that such an immense city as this, and on the banks of the Ganges, should be without a Missionary!

*Baptism of Nine Natives at Chunar.*

On Sunday, March 9, 1828, at Early Hindoostanee Service, a Discourse having been delivered from Mark xvi. 15, 16, the baptism of Nine Natives took place, whom Mr. Bowley thus describes:—

1. *David Thakoor*—a young Brahmin, about 20 years of age—has been under the Means of Grace for nearly two

years—under Christian Instruction long before he embraced Christianity—had long since avowed, his intention of becoming a Christian; and has disregarded caste, so far as respects eating.

2. *Lutchmunes*—a Brahminess Woman, 16 years of age, Wife of David Thakoor—first heard the Word from Ruth, the Zemindar's Wife; and has heard the Gospels and joined in prayers performed by our Schoolmistress, who visited them weekly, and has for some time past been learning the Catechism with several others—was forcibly taken away by her mother to Benares—was since brought back; when she made a good confession of her intention to embrace Christianity, before many who were present on the occasion.

3. *Matthew Runjeet*—a Gosaen, about 45 years of age—first heard the Word and received some Christian Tracts from me in Hinduwsee, more than three years ago: about six weeks before I returned to Calcutta in November, he came in quest of me; and, being informed of my expected return, Nicodemus detained him till my arrival: he then avowed his determination to embrace Christianity. On examination, I found that he was not ignorant of the Gospel; and, consequently, that he had read our books. He said that his family would join him. He then returned to his village, eleven miles distant, and brought his wife and two children; who attended all the Means of Grace in the Church Premises, both before and during our absence at Goruckpore. I now found that he had made very great progress, and had read through all the Tracts which we gave him, and reads the Hinduwsee Testament very fluently. He is an humble, quiet, sedate character.

4. *Phoolas*—his Wife—a fine young woman—modest, humble, and meek—about 25 years of age—has been making a regular progress in reading, and in learning the Catechism and the Prayers, since she came among us; and is constantly with the Schoolmistress, who also resides on the premises—is highly spoken of by all who knew her.

5. *Ann Ruinee*—daughter of Matthew and Phoolas Runjeet, about seven years of age—remarkably promising.

6. *Betsy Ruinee*—sister of the above, aged three years.

7. *Gungus*—Widow of Rummun Loll, a Convert who died eight months ago—about 30 years of age. At his baptism

she was a persecutor; but we trust that the grace of God has subdued her spirit, and renovated her mind, so that her associating with the Christian Women here and her attendance on the Means of Grace have been blessed to her. She has been importuning me, for the last three months, to baptize her; and has made pleasing progress in learning to read, and has got off the whole of the Catechism and Prayers.

8. *Adam Churn*—a Hindoo Youth, about 16 years of age—has, for several years, been under the Means of Grace, and long since broke through caste, and has of late made good progress in learning to read and in getting off the Catechism—conducts himself with great credit, and renders a good account of his faith in the Saviour. His employer speaks well of him as a Christian.

9. *Moses Moses*—a Child, about two years of age—has been with us the last ten months. His unnatural mother, a Hindoo of low caste, went about from house to house offering him for sale; and though we promised to feed and clothe her, with the child, if she remained, she refused, and was determined to get rid of the child. The child has been taken care of ever since by one of the Native Christian Widows, and is becoming a fine boy.

These Nine were devoted to the Lord from Heathenism.

#### Notices relative to Benares.

—The more I see of Benares, the more my mind is impressed with the importance of it as a Missionary Station. Here a Missionary may find plenty of real work, any hour of the day or night. The people seem to view us as if we possessed no formidable religion—nothing of which their systems need to be afraid; hence we see them coming forth with every degree of assurance of success. Now is the time to make the most of this feeling.

—Several learned Persians called for books. They certainly seemed superior to the Mussulmans of India; less bigotted, and in a more hopeful way. Gave them copies of the New Testament, of Genesis, and the Psalms. People are continually inquiring for our residence—some for books, others for argumentation, since they are daily told that we consider both Hindoos and Mussulmans without the true religion and in the road to ruin. The people seem as if they had

never heard these things before, and appear disposed to attend to what we can say; but these crowds are not the places to meet them for such purposes.

—Went, with Charles, to the usual place of concourse. Here many thousands may have been daily, and hundreds of persons who can read, who have perhaps never seen a copy of our Gospel or Tracts. There is more work of this nature to be done here in a day, than at Chunar in a month. Here, books are eagerly sought after—there, they are dreaded, lest they should make the readers Christians: here, they seem as if their systems had nothing to fear—there, to read our Gospels is to be branded with the opprobrium of Christian: here, they are disposed to accept a challenge—there, they flee from it.

—Several learned Mussulmans came for books, and received Genesis and Single Gospels: the Teacher, also, of a Hinduwee School brought seven or eight of his scholars, who read fluently, for Tracts: they chiefly called for the Memoir of Tajkhan.

—The harvest is great—very great; but the Labourers are few—very few, compared to what is to be done in this extensive city, where the God of this World seems to reign with undisputed authority; but his strongholds appear to be accessible, in every direction. But Labourers—Labourers—Labourers! devoted pious Labourers are abundantly wanted. May the Lord of the Harvest thrust such forth! Amen!

*A Suttie rescued.*

June 16, 1828—Crossed the Ganges, and proceeded to Mirzapore: re-crossed, and arrived at a Christian Friend's, a Military Officer, being 20 miles. In the evening, as soon as the heat permitted, rode out with two pious Officers to a village, about two miles distant, to see a Woman, who had, through the humane interference of the Officers of the Corps, been rescued from the grasp of those who would have imbrued their hands in her blood by casting her upon the funeral pile of her husband, from which she had escaped. As we approached, the whole village came out to see us; so that, though we had a sight of the Woman, we could not speak to her: her father-in-law, however, said that she was restored to her caste &c.

June 18—Went on to the Suttie's village, in order to ascertain the real state of things. We found that the

bribe of 300 rupees, offered by the generous Officers at the pile, to restore her to her caste and privileges, was too powerful for the indigent old couple to resist: they have, consequently, admitted her into the family; having, as a matter of form, laid out six or eight rupees in her purification, by feeding the Brahmins. In the course of the day, however, the sepoys told me, that it was not possible that she should be re-admitted into caste; the Shasters having made no provision for this. They also said, that the circumstance of the Woman's escaping from the funeral pile was the greatest disgrace which could be entailed upon Hindooism—that they had hoped to shew their European Officers the power of Hindooism; but were never so ashamed in their lives, as when she escaped.

*A Suttie consumed.*

Sept. 25: at Mirzapore—Lieutenant C., my host, received a Note from the Magistrate of the District, informing him of a Suttie to take place, and requested my assistance. We hastened to the spot; and found the victim, a young Brahminee Woman, about 20 years of age, and every thing ready for her destruction, on the banks of the Ganges, adjoining the Registrar's Premises: it was truly gratifying to see the worthy Magistrate all anxiety and concern for the safety of the poor creature; exerting himself, as became a Christian in his situation, to the utmost of his limited authority: nor could I refrain from doing my part, so far as words and reasonings were concerned, but without avail. She was blind to all reason, and under the influence of strong delusion—apparently elated with pride, and determined to brave the excruciating pain which awaited her. Her deportment, in the eyes of the Natives and those acquainted with her, was not that of a modest young Hindoo Female: she betrayed a spirit of bravado, not at all consistent with the solemnity of the event; and spoke as if she would have the credulous multitude believe that she was endowed with the gift of developing past events of many generations regarding herself. She told the people that she had previously ascended the pile four different times, at such and such places, and should do so again and again. The pile, with the corpse and a layer of logs on it, was raised hardly more than four feet. The fire was applied, and the pile was burning about a quarter of an hour ere the woman was permitted

to approach it ; when, all of a sudden, as if fortified by the Wicked One and inspired by the Father of Lies, she arose, and with a loud voice cried—" Victory to Suttée Mata ! " which was instantly responded by the blood-thirsty multitude : reaching forward upon the pile, she instantaneously turned upon her back, and held her hands closely pressed over her face ; remaining motionless, as if void of feeling, till she was deprived of power to extricate herself, which, indeed, she evidently determined to avoid. Thus she lay on this bed of fire, till her whole frame began to blister and her limbs to quiver, and she was literally roasted to death ! A more horrid sight was scarcely witnessed in India before, notwithstanding the diabolical cry issuing from the thousands of Heathens—" Victory, Victory to Suttée Mata ! " In an instant, they rushed forward like so many fiends broken loose from the bottomless pit, and every individual snatched up a log or a bamboo, and seemed to vie with one another in being the foremost to participate in the murder of this human victim ! All the Christians present must have felt as if thunderstruck at this shocking spectacle.

During the time, many painful thoughts crossed my breast—such as, " Satan has obtained a triumph—his kingdom seems to be taking deeper root—Alas ! what are we doing ! What are the Bible and Missionary Societies doing, in comparison to what they ought to do, toward the deliverance of these captives from the iron grasp of the lion that is devouring them ! "

Oh that the defenders and advocates (these must not be considered as improper terms) of the Suttée System, and the Governors and Rulers of India, had been present, to see this terrible sight ! It would speak louder than all that has ever been said and written against it. It would tingle in their ears, and haunt their imaginations, till they had washed their hands from the blood of these victims, and for ever wiped off this stain of national guilt—every obstacle would give way, like a slender piece of cotton-thread before the fire ; and an immediate deliverance from Suttéeism would be proclaimed throughout the land. May this longed-for day speedily arrive, ere the Lord is stirred up to require it by future signal judgments !

Sept. 22, 1828—We heard great and wonderful things respecting the Suttée,

of what she had foretold, &c. Thus are these deluded creatures ready to believe every lie !

*Another Suttée rescued.*

Sept. 26—I was informed that a Suttée was about taking place, at Turnbull's Gunge, three miles from Chunar. I hastened to the place, with Charles Does and Christian Tryloke. The whole of this populous village had already collected on the banks of the river. The victim was a Young Woman, 16 years of age : she was seated by the corpse of her husband, with a string of beads in her hand, and her face toward the sacred stream. The pile was raised five feet from the ground ; and was about seven feet long and four wide, supported by strong stakes and cross poles, evidently intended to prevent the possibility of her escape, if she should attempt it. Seeing this, I pointed it out to the Police Officer, who, being a Mussulman, instantly rectified it.

I now approached the Woman, and addressed her to this effect—" Why do you destroy yourself ? " " My Takoor," was her reply. " This perishing corpse is not your Takoor. Your Takoor has left its tenement of clay : he is no more your Takoor, nor have you any relation to him now that he is dead. He came into the world alone, and is gone alone. Wait till you are also called away. Do not fly in the face of your Creator, and deprive yourself of the life which he has given you. In order to avoid the lesser evil, you ensure to yourself eternal destruction by committing suicide." To all this, and much more, she seemed to listen with attention ; and one here and there in the crowd (who were also all attention) seconded what was said, and acknowledged the truth of all. The Christians present did what they could to dissuade her, nor was the Thanadar behind in his duty to prevent it.

The sun being set, the people, having fasted during the whole day, now unitedly pressed to be permitted to commit the corpse to the flames ; and that she might, notwithstanding, afterward devote herself to the pile with some relic of her Husband, as soon as authority to do so should be obtained. To this she agreed ; and then retired, the crowd following her.

Observing that some of her Relations suggested the idea of destroying herself if she retired, I suspected that they would not be wanting in administering what would cause her death ; and inti-

mated to the Police Officer the propriety of having none but Mussulmans to guard her, keeping the Hindoos as much aloof as possible till the appointed time should come. This was acceded to, and we left them at five in the evening. However, thinking that a favourable opportunity served to speak to her during the night, I set off again to the spot at ten o'clock, determined to remain there during the night: on coming up, I was somewhat pleased to find her preparing to bathe: yet she still moved about like one deprived of her senses. I then addressed her as before—when, all on a sudden, as if the spell was broken by which she was held, and she had returned to her right mind, she gave vent to her feelings: with tears and lamentations bewailing her lot, she said, that she should now have been in Paradise—that all were her enemies—who would now protect her?—how should she drag out a whole life from her sixteenth year?—she had no children to beguile her days &c. I told her, that if none of her Relations would protect her, she might send to me, and I would see that justice was done her. I also got the Police Officers to offer their services, in the event of her being oppressed; and she seemed somewhat eased.

It was now universally allowed that the danger was passed, and that no apprehension remained; and I returned home, thankful for what had taken place, as this seemed in a great measure to make up for the defeat sustained and felt at Mirzapore. The guards also soon retired. Christian and his wife Ruth also came some hours before day, and found all well.

Next morning, the people were heard saying, that the Padre's persuasion, and the bewitching powers of the Bengalee whom he brought with him, deprived the Woman of her Sutra. Many imprecated curses upon us; while others spoke more reasonably, and appreciated the deed.

In view of these scenes, Christianity, mere nominal Christianity, compared with Hindooism, is as a beautiful and stately palace to a slaughter-house flowing with gore.

Oct. 2, 1828.—I sent the Schoolmistress yesterday, to see how the poor woman was who was preserved from the flames: on her return, she said that it was with great difficulty that she could obtain a sight of her, and that she appeared nearly

starved to death: in consequence, early this morning I went to the spot, and was solemnly assured by the people, that, during the night, she had been sent to Mirzapore, to spend a few days with her friends; though others said she was not gone. Apprehending lest they might yet cause her death, I got the Police Officer to make particular inquiries; which he did, and, in the course of the day, informed me she was still at the village, doing well. It is truly astonishing to see what a depth of lying this people have fallen into: the most respectable, wealthy, and attentive to their religious ceremonies, seem to think as little of a deliberate falsehood, as of taking a draught of water.

*Condemnation of Caste by a Native Christian.*

The Native Christians of the South of India, who retain attachment to Caste, will do well to listen to the manly strain in which a Native Convert of Chunar writes on the subject to his Brother, still a Heathen:—

If our forefathers did well, it is wise and right to follow them: if ill, it is wrong. As to finding the way of God without losing caste, I esteem caste of no worth in this world, except the caste of those who fear and love God, and desire to esteem the reproach of Christ greater riches than the world possesses. As a man of sense, know, that caste is of man's making; and, when he dies, that will not ensure him happiness with God, who has made of one blood all the nations of men. If Hindoos, Mussulmans, and Christians be all the same, why be angry that I have become a Christian? In that case, I am the same as when I was a Hindoo. But this is not true. Let me beg of you to read the New Testament without prejudice; and there you will know, for yourself, that Jesus Christ is the only true way to Heaven. My becoming a Christian was my own act. I was not seduced by Mr. Bowley. Though I be as a fool in age, God gave me wisdom to see that the way of sin is not the way to heaven, and therefore I forsook it.

*State of the Natives.*

— At the Annual Bathing Fair, six miles from Mirzapore, I had a very long argument with a great man who is the proprietor of a large Idol Temple. I endeavoured to put him out of conceits of the merit of what he had done in building

this place, and to shew him the necessity of seeking some other way of salvation. He seemed afraid to encounter our books; as it is gone abroad, that there is a bewitching power attending them, and that those who read them will have their minds changed, and they will lose caste, and become Christians. There was one old hard-hearted man, who tried to make a ridicule of the whole, though he pretended to argue at the same time; and I had as much as I could do to keep him within bounds. As we sat with our book before us, upon an elevated spot by the way-side, the people beheld us with suspicious looks: many laughed and sneered, as if they saw through all our wily arts to deceive and lead them astray, and seemed to think themselves too wise to be drawn into the snare, and yet hundreds read and accepted of Tracts. Charles read to crowds; and Christian plainly told those who spoke of salvation being among the Hindoos, that there could be no deliverance but by Christianity.

— It is truly painful to see to what lengths the Hindoos are carrying the representations of Ram's wars with Rawna, the Giant, or Prince of Ceylon. Hand-some boys are selected, to act the part of Ram and his Brother; while Rawna and his army are set forth in the uniform of the Governors or Europeans. Rawna and his troops seem to be considered as monsters and cannibals. At Benares, they dress out Natives in European Uniform, with marked white faces. Here, at Chunar, they get a guard of European Soldiers, as well as Sepoys: the Soldiers they had to defend Rawna's fortress &c. The design of these things is perfectly understood by the Natives; but of all the Europeans, from the highest to the lowest, not one individual seems aware of this, otherwise it surely would not be permitted for a moment. The ostensible reason assigned to obtain a European Guard is, probably, that they are required to keep the peace; but Natives answer for that purpose on other occasions, and would suffice on this also. My Pundit was speaking in great glee, on mentioning the circumstance. This is but one instance of many, which shew that European Gentlemen and others may be in India for an age, and yet be ignorant, from the want of intercourse with the people in general, of the views and designs of the Natives.

— Kurrum Messiah and Christian

went to the people who were assembled, at three miles' distance, to witness the feats of Ram; and Christian engaged himself with a Caveerite Gooroo, and a great crowd collected around to hear the dispute. As usual, they flew off to the Vedant System of semi-atheism, which our friends did not fail to expose. The next day they accompanied me to the place, where from 10,000 to 12,000 persons assembled: many stood to argue, both Hindoos and Mussulmans; but soon shrunk aside from the only Way of Salvation. Religion, so far as the heart is concerned, seems almost totally renounced by both classes: all appear to rest satisfied with the mere external part of their systems, leaving God and piety no space in their hearts. They are asleep on the lap of sin: and if the thunders of the Law of God ever arouse them to listen and to put perhaps a few questions, the tidings of Salvation through Christ alone seem to freeze every rising hope of being saved; the barriers which intervene, and which are, humanly speaking, insuperable, repelling them back into their original state of listless apathy: so that a constant reliance on the mighty power of God to crown our feeble efforts with success, and a deep and abiding sense of the danger to which immortal beings are exposed so long as they are without the knowledge of the Saviour, are indispensable to perseverance and diligence in Missionary Labours.

— A Saad, whom I had frequently seen at Mirzapore, said that he had been at the assembly of the Saads at Futtyghur: many thousands of his brethren were collected, to whom he read from the Hinduwee Testament which was given him to read to those of his sect at Mirzapore. The people admired all that they had heard, and prevailed upon him to leave the book for the use of the people at the head-quarters of the Saads. I found, from the questions which he put on the Epistles, that he had been in the habit of reading the Testament. I now gave him another Testament for the Mirzapore Station, with several Tracts which he had not seen before. It is pleasing to reflect, that the institution of these Fairs, by the device of the Wicked One to perpetuate Idolatry and false religions, are turning to the greater diffusion of the Gospel of Peace; inasmuch as people come to these Annual Meetings from all parts of the country, and receive the Gospel at them, which, for fear of the

taunts and reproaches of their neighbours, they would hardly dare to do at their own homes.

— Christian, having business at the Collector's Court, went there, and found that about 50 Heathens were harassing Swargidham (who also previously went on business), disputing with him. Christian stood quietly, and listened for some time; not discovered by his Christian Brother. On hearing the name of "Esa Messeeh," Christian instantly returned, "Yes! and, without that Name, not one of you can be saved from wrath." In a moment, every eye was fixed on him, and the Sheriff of the Court asked him whether he also was a Christian: on assenting, he was seated by the chief man, and had to encounter the whole body himself. On replying to all their questions, one and another, in astonishment, began to bite their fingers. The Sheriff now began to abuse the partizans of the contending systems; and said that they were miserly, mean, and faithless—without the true Religion—could not be depended on—and many other things, which none could dare to gainsay; while he extolled those who had boldly renounced error and falsehood, and before the world had embraced the Truth. These testimonies from the enemy, with their inability to refute the Christian Doctrine, tend very much to confirm the faith of the young Converts; in shewing them the immovable basis upon which Christianity stands; so that, instead of shrinking from their enemies, they are emboldened to go forward.

*Baptism of Three more Natives.*

Archdeacon Corrie arrived at Chunar on the 29th of November, and has given a very satisfactory account of his visit to that place and to Benares and Goruckhpore.

On Sunday the 14th of December, three more Native Men were baptized by Mr. Bowley, when the Archdeacon was present. It appears, from the Registers, that, since May 1820, Mr. Bowley had baptized 105 Natives, of whom 51 were Adults.

**COTTAYAM.**

*CHURCH MISSIONARY SOCIETY.*

*Report of the London Missionary Society's Deputation on the Syrians & the Mission.*  
The visit of the Deputation to the

Syrian Mission was noticed at p. 99. The Rev. John Doran thus speaks of the Deputation—

Never can we forget the candour and affection of their observations, in ranging through the Departments of our Mission; and the wisdom of their suggestions, borne out by an extent of experience which does not usually fall to the lot of one man.

As our Readers will be glad to see an account of the state and prospects of this Mission by such intelligent and faithful witnesses, we subjoin the report of their visit.

When at Quilon, we were not more than 24 hours from Cottayam, and the Syrian Churches, which have excited so lively an interest among Christians in England; and, being aware that the Church Missionaries there were desirous of seeing us, and that our having seen those Christians would be gratifying to you all, we resolved to pay them a short visit. Dr. Macauley lent us his boat: we proceeded up the Backwater, a series of lakes running parallel with the sea-shore northward and 75 miles from Quilon, and arrived next day. Our friends received us with all the cordiality and joy of Brethren and Sisters, and shewed us no small kindness. We saw all that was possible for the short time of our visit, both of the state of these Churches and of this Mission among them; and shall give you a general idea, in as few words as we can.

The whole Syrian Population in Travancore amounts to 13,000 families; perhaps about 70,000 individuals. They have 55 Churches still in their hands: the Papists have appropriated several of these to themselves: these Churches, in general, resemble the Parish Churches of our own country, though of course they are of various sizes, and differ much as to the style of architecture: some of them are respectable buildings, and of a considerable extent: they have neither pews nor benches inside: at the east end there is a kind of altar, with steps, on which a cross is placed, and tapers lighted in time of worship. Their Mode of Worship strongly resembles that of the Armenian Churches; and strikingly approaches, in different ceremonies, those of the Church of Rome: though they have crosses in their Churches, there is no crucifix nor carved image: the Ser-

vice is read in the Syriac Language, of which the people know nothing, and but few of the Catanars are acquainted with it: the Catanars are the Priests: here is no preaching; and nothing in the whole Service for their edification, but a short extract from one of the Gospels which is read in Malayalim, which is the language of these Syrian Christians: of course, they are in a state of the most wretched ignorance. In fact, these Churches are but so many limbs of Popery, from which, as to doctrinal sentiment, they do not essentially differ.

The Church Missionaries have for their object the introduction of the pure Gospel among these benighted Christians. The Rev. Mr. Bailey is engaged in translating and printing the Scriptures in Malayalim, and has made considerable progress. The Rev. Mr. Doran is at the head of the College, in which are 51 Students and stout Boys: 28 of these are intended to be Catanars: on examining all the pupils in Mathematics, Latin, Greek, English, &c. we found them in a very reputable state of proficiency: the College Building is large and commodious, and there is in it a valuable Library. The Rev. Mr. Baker is at the head of the School System: here is a sort of Grammar School, in which are 60 Boys: from these are selected Students for the College: we found them, also, in an excellent state: besides this, there are 55 other Schools, containing about 1000 children of the Syrian Christians, in different parts of the country. Both the College and the Schools are conducted on principles which are decidedly Evangelical, to which the Metropolitan does not object. He was from home, but we saw his Substitute and Representative. Of all the Catanars, there is but one, a Young Man, who appears to be truly pious. Mr. Bailey has been permitted occasionally to preach in the Churches; and a good understanding appears to exist between the Missionaries, and the Metropolitan and Catanars.

Of these Missionaries, with Mrs. Bailey and Mrs. Baker, we cannot speak too highly: they are truly pious, and breathe an excellent spirit; and appear to be greatly devoted to their difficult work. Mrs. Baker has one School of fine Syrian Girls under her care. A Church is about to be built here, in which the Gospel will be preached, and all the Students will attend there. The Missionaries have Service in their own

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houses on Lord's Days, after the manner of the Church of England. We were greatly interested in this Mission, which we trust will be instrumental of great good; though we fear that its operations will be slow, and the hopes of good are distant. Persons more suited to the undertaking could scarcely have been found by the Church Missionary Society. The houses of the Missionaries are excellent, their situations beautiful, and the neighbouring locality exceedingly rich and fine.

From the Eighth Report of the Madras Auxiliary, just received, we shall here extract the Committee's general views of the state of the Mission, reserving various particulars for the next Survey.

*Opening Prospects of Good among the Syrians.*

Ignorant and dark as this Church confessedly is, the dawn of a brighter day is evidently arising upon it. The light of that pure and blessed Gospel, which is able, and is designed, to turn men from darkness to light and from the power and service of Satan to God, is now spreading its enlightening rays around them: and those rising desires, which, it will be seen, are now prevailing among them to a considerable extent, will, we hope, by the spreading of the Sacred Word, become daily more intense; until, under the teaching and guidance of the Holy Spirit, they are turned from their vain services, and taught to worship the Living God, in spirit and in truth. The following pleasing extract from Mr. Bailey's report must be read with lively interest:—

It will, I am persuaded, afford the Committee pleasure to hear of the great desire generally manifested by the Syrians to possess the Scriptures. The demands upon me for copies are so great, that I cannot get them stitched together so quickly as they are required. The Metropolitan (Mar Dionysius) called on me, last evening, to take leave, previous to his setting out on a visit to a few Churches in the south, and requested a large supply of copies to distribute during his absence. I gave him as many as I could spare, but by no means so great a number as he requested.

The free circulation of the Sacred Scriptures among them may, under the Divine Blessing, be productive of incalculable benefit; and tend to remove from their minds any prejudice or superstition that remains: it may also raise their Church from its present degraded condition. I trust that the time is fast approaching, when the Lord will make here His holy



arm, and favour this Church with the outpouring of His Holy Spirit. We may not be permitted to see this blessed period; but for its speedy accomplishment we labour and pray. May our labours and prayers prove acceptable to the Great Head of the Church, and be succeeded by His special blessing!

There are Four Readers employed in this Mission, whose chief business it is to read the Word of Life in the places to which they are sent. The usual weapons of Popery have assailed these men and their labours; and the unhappy Romish People have counted themselves unworthy of the heavenly boon: but many of the Syrians, and even of the Heathen, shew a better mind; as will be seen by the following extract from the Report above alluded to:—

The Readers, whom we have sent out to different parts of the country, have been kindly received in some places: in others, they have had to encounter much opposition; especially from the Roman Catholics, who have received strict orders from their superiors, not to read, or hear read, any book which goes from us, on pain of excommunication. Many of the Heathen, particularly the Soodras, evince a great desire to hear the Scriptures: some of them have received copies of the Gospels, and appear to read them with attention.

It should be remarked, that the relation in which the Missionaries of this place stand to the Syrian People is by no means that of Pastor and Congregation; but, as individuals sent to bring, by Divine Assistance, those who have the charge of these Congregations, from the darkness of a false and superstitious worship, and from a blind service, into the marvellous light of the glorious Gospel. Such being the case, they are able to speak more with reference to the general effects of their Mission on that Church, than respecting its particular influence on individuals. Mr. Baker's own remarks on this subject are deserving of observation:—

The business of the Society's Missionaries here is not to pull down the Ancient Syrian Church, and to build another upon some plan of their own with the materials: our object is, to remove the rubbish, and to repair the decayed places, of the existing Church. This being the case, the Missionaries must ever have in view the general good of the whole, rather than the welfare of individuals. We do not stand in the relation of Pastors to the several flocks for whose good we are labouring, as other Missionaries do: we are but advisers and helpers, and instructors of such as are willing to hear. The Children in the Schools are those of another Communion: our Readers (Catechists we have none) are the same; and so are many of the Schoolmasters: the rest are Heathens. Under such

circumstances, we think our Christian Friends will agree with us, that we have gained much, when, by the grace of God, we have brought some to see and lament their ignorance, and the departure of themselves and their people from the spiritual worship of God; and to pray, in the sincerity of their hearts, for further light and knowledge.

It will, doubtless, be gratifying to the Society's real friends, to find, from the Reports, proofs that the people of Hindoostan are not yet delivered up to a judicial blindness and hardness of heart; and that there is good reason to hope that the Society's labours are not in vain, even among people so far gone from the simplicity of the Gospel, and so deeply sunk in ignorance and superstition, as are the Syrian Christians. Other Stations of the Society's Missionaries in this part of India afford undoubted instances of a work of Divine Grace in the hearts of the people: and here too, though it is necessary to speak with caution, we must say, in order to declare the truth, that there are evident signs of a gracious work going on. Since the Bread of Life has begun to be broken to the people—by distributing the Scriptures, by employing Readers, and by Preaching—the attention of the people has been roused; and they are inquiring diligently after the most important things that can occupy the attention of man, and listen with great attention to the preaching of the Word.

#### *Malayalim Congregation.*

The time and attention of the Missionaries have been so engrossed with preparatory measures, almost exclusively for the benefit of the Syrian Church, that, until within the last two years, they have not established any regular system of public preaching, in a place set apart for the Service of the Church of England. Since the end of the year 1827, however, they have had stated and regular worship in the large room, used for the Grammar School. They have strongly urged the necessity of building a Church; but the present depressed state of the Society's funds, and other circumstances, have, for the present, prevented the Committee from acceding to a request, which has ever appeared to them so reasonable and proper. The following judicious remarks of the Rev. Henry Baker on this subject, extracted from recent communications, will no doubt be read with interest:—

The Malayalim Congregation now fills our large School-room; and, if a regular Church were built, there is no doubt but double our present number would attend in a very short time. We have never yet been out to invite the people to attend, and yet our room is full.

The School-room will contain about 250 persons, children and adults, conveniently. At present, the Congregation consists of ABOUT 50 Deacons and Scholars from the

College, 40 Boys belonging to the Grammar School, 30 School Girls, about 10 Young Men and Boys belonging to the Printing Office, and from 60 to 70 other persons of both sexes; amounting together from 190 to 200.

We endeavour to adapt our Discourses as much as possible to the capacities of our hearers, and have the happiness of seeing them very attentive during the Sermon. The good effects of our preaching are not yet apparent, except it be in a gradually-increasing knowledge on divine subjects, and a respectful demeanour in the House of God, which they are little accustomed to in their own Churches. Several Catanars have attended occasionally; and would do so oftener, if their own duties would allow them.

A Church is very much needed here, not only on account of the additional accommodation which it would afford, but on account of prejudices that exist here against a place not regularly set apart for Divine Worship. It is much needed, also, for the reception of such Heathens and others as may desire to join the Church of England in particular; but more especially, in my opinion, as a place in which the Syrians might witness for themselves, the beautiful simplicity of our Protestant Form of Worship, and compare it with their own.

#### *Remarks on the Readers employed in the Mission.*

The following remarks, made in Mr. Baker's recent reports, will enable the friends of the Society to form a better judgment respecting the Readers and their employment.

Of Converts and Communicants it is not our province to speak: whenever we see any of whom we have reason to hope well, we endeavour to impart to them further knowledge, and to lay hold of them and employ them in our work. This we have done, and will continue to do; and it is from this class of persons that we have selected our present READERS.

Two of the Four Readers lately appointed are attached to this department of the Mission. There are also four candidates for the office of Reader and Schoolmaster, who have an allowance from the Parochial School-Fund; and who go out sometimes with the Readers, and at others remain at home receiving instruction. It is proposed to station them at Villages remote from the Churches, to act as Schoolmasters in the week, and as Readers or Catechists on the Sabbath. The Readers have been everywhere well received, except among the Roman Catholics—those enemies to the truth; and they have made some progress even among them. Their conduct has been very good. They are SYRIANS, who, though they still continue connected with their own Church, see and lament the many errors which are common among their own people, and speak freely against them; and, in this, are not unfrequently joined by others of their brethren, who have obtained a little light on the subject. They have also been very patiently

heard both by Brahmins and Nairs, and have distributed many copies of different portions of the Scriptures among them.

What I have said of the READERS, both in my Report and above, is, I think, what I may safely say; and as much as I can say, at present. I may add, that they are out, three weeks in the month, reading the Scriptures; and one at home, reading with me: but I would rather defer saying more of them, until they have had a few months' further trial.

### **Indian Archipelago.**

#### *NETHERLANDS MISSIONARY SOCIETY.*

THE Rev. Joseph Kam, of the Netherlands Society, transmits, from Amboyna, to the British and Foreign Bible Society, the following

#### *Remarkable Instance of apparent Preparation for receiving the Scriptures.*

An Arab Merchant came to my house, for the purpose of selling some goods, and of exchanging his copper money into silver. "Friend," said I, "it is out of my power to assist you in this way, because I do not possess a sufficient sum of money: nevertheless, I have got something, which is of far greater value even than silver, provided you are able to read." This, he assured me, he could do. I then opened the first part of the Old Testament, and began to read slowly and distinctly to him; but the style appeared too lofty for him to understand, until I explained it in the way of familiar conversation. After conversing with him some time on the excellence of the Sacred Scriptures, I pointed out to him the first promise of God, concerning the Seed of the Woman (Gen. chap. iii. 15.) This seemed very mysterious to him, until I explained it. He then exclaimed, "I never saw such books before: our own teachers do not possess them: they are very ignorant: they do not even understand the Koran, when they read it." He afterward turned to the Book of Psalms; and, on reading the First Psalm, *Blessed is the man that walketh not in the counsel of the ungodly, &c.* he cried out, "Oh what beautiful books are these! How happy am I that I have met with such a book! I came to you in the hope of obtaining silver; but, surely, this is a treasure of far more value!" "It is, indeed, my friend," replied I; "and this book is at your service, if you are willing to make good use of it: and if you pray to God to enlighten your mind, He will enable you to understand its contents. In giving it to you, I have given you the key of all spiritual knowledge. Through-

out the whole of it, from Moses down to the end of all the Prophets, ample testimony is borne to our Prophet, who was greater than all others—Jesus Christ; whom, in your language, you call Noby Xisai; but with whom you are yet unacquainted. After dying like all the other Prophets, He alone rose from the dead; whereas Mahomet, in whom you trust, never ascended from the grave, and therefore you cannot expect any assistance from him: from the Prophet, however, whom we worship, we expect salvation; because all power is given to Him in heaven and earth, according to the good pleasure of God."

Surely this man was not far from the kingdom of God; for he felt the power of Divine Truth on his heart: he remained more than two hours in our house, and could not be satisfied without our explaining to him whatever he did not understand: my wife, also, was much pleased with his company; and availed herself of the opportunity for pointing out to him some of the most striking passages in the Prophets, respecting our Lord Jesus Christ. When it grew late, and he was on the point of leaving us, he inquired if he might be permitted to take the books with him: I told him that he was welcome so to do; adding, that the books were not our own, but that our friends, in a far-distant country, who loved God, had provided us with them for distribution. At this he was exceedingly pleased; and, ordering his servants to leave every thing else behind except the books, was going away. My wife, however, begged him to let his merchandise also be conveyed away; adding, that she did not wish to incur any responsibility on account on it: "No," said he, in reply, "I am not at all anxious on that score; for where such excellent laws of God are observed in a house, the inmates will never steal: to-morrow I will send for my goods:" and, so saying, he left us full of joy.

Two days before he left Amboyna, he once more called at our house, wishing to read again in the Bible: on which occasion we directed his attention to many striking passages in the New Testament, which we compared with the testimonies contained in the Prophets of the Old Testament, respecting our Lord; whereby his faith and confidence in the Holy Scriptures were greatly increased. On the subject of Sacrifices, which the Mahomedans place much dependence

upon, we pointed out to him how Christ our Saviour, by one sacrifice, has perfected all those who are sanctified: this we confirmed by various passages out of the New Testament; as, *Behold the Lamb of God, which taketh away the sin of the world!*—*As Moses lifted up the serpent in the wilderness, &c.*—and, *I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me.* It was evident that these testimonies came powerfully home to his heart: and, indeed, I have often witnessed how far superior the testimonies of the Bible are, and how much better they are calculated to convince any one of the authority of the Sacred Scriptures themselves, both of the Old and New Testament, than all the arguments which our natural but imperfect reason can suggest.

## North-American States.

### State of Ohio.

FROM communications, chiefly of February and March last, addressed by Bishop Chase to his friends in England, we shall extract the most recent intelligence relative to the

#### *Progress of Kenyon College.*

Some of the circumstances here recorded may have been mentioned by us before; but we think it desirable to place the statements before our Readers in the glowing description of the excellent Prelate himself.

With the money contributed by our friends in England, we purchased 8000 acres of our best lands, in the middle of our Diocese. This tract consists of two square sections, each of 4000 acres.

In the south section is our Seminary founded, precisely in the centre, on a lofty hill or promontory overlooking the country all round. The river comes in from the west, and first runs to the south and south-east, then north and north-east, and then south-east again till it leaves the College Grounds; having run, in all its wanderings, under our own eye or on our own grounds, nearly the distance of five miles. From the walls of our lofty College, I view the meanderings of this most beautiful river, as it washes the banks of our fine and expansive meadows; and, while I do so, never cease to wonder that so much and such valuable property was obtained with so comparatively incompetent means. The

hills all round are covered with the finest oak; and the glens, making up from the main meadow, or, as we call them, bottom lands, are thickly overgrown with black and white walnut, and the fine and thrifty sugar-tree: these trees are from a foot-and-a-half to three feet in diameter; and there is a loftiness in their appearance, as they interlace their limbs above and leave the open deep shade clear from brush below, which is amazingly solemn. Who can enter these glens, without thinking of the power and goodness of Him who *maketh the wilderness and solitary place glad by His presence and the sense of His power?*

Immediately round the College, on descending ground, there are lofty and aged trees, with about a double number of younger growth: these last it is our wish to cherish, that there never may be wanting the great ornament of a wide and extensive shade round about our College. Amidst these trees our great building is seen, as you approach from the south and east. It raises its stately walls, its strong roof, and its lofty spire surmounted with a glittering vane, amidst and above all these surrounding trees; calling continually to mind the Divine Favour so far beyond our deservings, especially in the kindness shewn me in England.

Between 500 and 600 acres of the South or College Section are cleared, fenced, and in a state of good cultivation: these will be sowed with grass seed, and reserved for meadow and pasture grounds: several fields are already brought into this condition, and the others will all be so in the course of this summer. The result of this plan will be our ability to sustain, besides our other animals, more than 100 milch cows; which, in the support of our Young Students, both of the Grammar School and College, will form an item of essential importance: it will save us one-half the expense of board; and this in so great a number of Students (intended to go as far as 500) will largely increase the ability of the College to do good.

To the north of the College, the open grounds, studded with clumps of thriving trees, terminate in that favourite spot whereon is the site of our Church, and which has been denominated by us Bexley Square. A few trees, which have withstood the press of winds and storms, surround the hallowed ground marked out for our Church and Burial-ground:

under these, unless I die in a distant clime, it is my wish to rest in ~~some~~ certain hope of the resurrection to eternal life.

The centre building of the College is reared: the wings will be built when God shall be pleased to enable us. It is 40 feet in height to the eaves: thence it is 12 feet to the ridge of the roof, 12 more to the top of the tower, and 30 more to the vane; so that the whole height from the foundation to the top of the spire is 114 feet. There are 36 rooms ready, beside the basement: when the College is finished, it will be immediately filled; and if we had ten times more room, it would all be occupied.

But it is a yet more pleasing task to record the moral and religious state of the College. A great proportion of our Students are pious men; and, of the remainder, there are but few whose conduct is in the least exceptionable. The result of this is, a great desire to do good to others: and wide is the field and abundant are the means to gratify their wishes. Except what the College has afforded, scarcely an efficient Sunday School was to be found for many miles. Very many families had not a Bible in their houses; and where they had Bibles, the children could not read them. Of this ignorance, vice, in all its forms, was the natural offspring. Blessed be God! the face of things is now changed. Sunday Schools, and Bible Classes, and Bible Societies are the means—and our Scholars are the instruments of bringing these means into action—and God crowns the whole! Could your Lordship behold, on Sunday Mornings, our faithful pupils snatching, like primitive Believers, their frugal meal at break of day, and sallying forth through different paths to seek in the wilderness their little flocks, the lambs of Christ's fold—could you see them journeying, while others are yet asleep, six or seven miles through lonely bye-paths, to enter in season on their heavenly work—could you see them returning, with equal zeal, to the Service of the Church among their fellow-students—could your Lordship see all this done, without ostentation, in silent obedience to the dictates of our Holy Faith, and then view the happy consequences—the wilderness, so lately barren, is glad for them, and the desert blossoms with the rose—you would not regret that you favoured once an outcast being under your hospitable roof—that you listened to his plea—that you embraced his cause, and gave your influ-

ence to promote contributions in behalf of Ohio.

The Bishop's application to Congress (see pp. 358, 359 of our last Volume) for support to the College was not successful: in reference to this, he states, in the Letter just quoted—

I came from Washington in June. Since that period I have known scarcely an hour of rest. I could not have gone on at all, after my disappointment in Congress, but for the little donations resulting from a small Pamphlet which I circulated. God be praised for once more stirring up the hearts of friends in my own country! When I arrived in Ohio, I found the affairs of our Institution under great depression. The walls of the College were only about half a story above the basement story: the temporary houses for the Students, which, with one for a dining-hall, are six in number, were scarcely raised; and yet the Students, about 70 in number, were to be immediately removed from Worthington. Our saw-mill was built, and at work; but the race was to be deepened two feet, being 30 feet wide and 100 rods long. Our flour-mill, though the frame was reared, was yet to be covered, roof and sides and ends; and the whole machinery thereof was to be made and fitted. Our lime for the great building was to be dug out of our banks, and burnt and drawn; and the same with respect to the sand. Add to all this, that a vast quantity of stone remained to be quarried, prepared, and drawn to the College, and laid into the great building; and that the roof and steeple timbers were yet in the trees of the forest. Besides this, a large house for the drying and seasoning of our plank was to be erected. All this, with the care of 700 acres of cleared land, mostly to be newly fenced and cultivated, was before me, when I returned.

Had I possessed men of fidelity, well acquainted with their several spheres of business, such as may be found in old and thickly-inhabited countries, and had I possessed money to command their services, like the excellent Bishop Burgess in Wales, I might have committed my cares to others. But this was not my lot. Necessity compelled me to see to every thing myself—to lay all plans—to make all calculations—to give all orders—to attempt the remedying of all difficulties, the supply of all deficiencies, and the settling of all disputes—and to

require every man, however he might be situated, to do his duty. My days were consumed in this labour: and my nights were spent, either in death-like sleep, seizing on my frame with irresistible power as soon as my work was done; or, when nature was too much exhausted, their watches were passed in restless tossings or in disturbed dreams. Such, however, was the impression on my mind of the necessity and duty of struggling to the last to get the College up and covered in before the coming on of another winter, that, during the long days in summer, not a day passed but found me on the ground even at the dawn; and when, in the autumn and winter, the days were shorter, the rule of the College Family was, to rise at four o'clock, to go through the duty of Prayer and to finish breakfast by six, and then every one to his work—the Students to their books, and the workmen (from 50 to 70) to their allotted employ.

Of the manner in which the Bishop was helped forward after his disappointment in Congress he thus speaks—

I have mentioned a little Pamphlet which I wrote. This I printed at New York, as I was returning from Washington. I sent copies to all my youthful friends, and to such as had been my pupils; and, blessed be He in whose hands are the hearts of all men! there were sent to me about 1200 dollars in money; with which, and by the help of goods advanced to me by friends at New York, I continued to struggle on, though constantly, for the want of Faith, greatly distressed; yet—knowing the goodness of God, who can feed by ravens in the wilderness as well as spread tables for kings in palaces—unreasonably, ungratefully, and sinfully so. Yes! this is the source of my greatest misery—that, while God is so good and gracious to me, and is constantly answering my prayers beyond all stretch of thought, I am so faithless; so often distressed under present difficulties, and in fear of the future success of this great work so evidently begun and continued by His guidance and under His favour. I tremble at the thought of ingratitude and sin in this respect; and beg the prayers of the Faithful, lest, after having preached to others so often on this very subject, I should become a cast-away.

On the 14th of February the Bishop writes—

The steeple was completed, and the building covered in, a few days ago: since which happy event, my feelings and the perturbation of our affairs have, like the fluctuations of the ocean after a mighty storm, been gradually subsiding into rest.

The first thing which I do, in this new state of affairs, is, to look up with gratitude to God, and to implore His forgiveness of past sins, and the grace of His Holy Spirit for future trials; and, then, to think of "Dear Old England," and the many friends who THERE have been praying for the mercies which I have HERE been receiving: I think indeed of them; and, unworthy as I am, pour out my heart in prayer to God for them.

What I am to do as a next effort to replenish our exhausted funds, I know not; except it be, to lay off a town on the North Section, and sell the lots to the highest bidder, without reference to the qualities, good or bad, of the purchaser.

I was in hopes to dispose of the whole of the North Section to the select Irish Colony; but am inclined to believe that it is my duty to rely on this no longer. I have, therefore, come to the determination of selling the North-east corner of the North Section, to the extent of 1000 acres. At that distance from the College, between three and four miles, it will not be inconsistent with the features of our original plan to lay off a town; and, by selling the lots to our friends, not only to obtain present funds to a considerable amount, but enhance the value of the remaining three-fourths of the Section.

We should hope, from this state-

ment, that the Bishop's intention of selling his own Farm and Dwelling in order to relieve him in his difficulties, which was noticed by us at p. 630 of our last Volume, was obviated by the liberal intervention of friends.

We cannot omit the Bishop's testimony to his beloved Associate in his cares and labours; of whose faith as a Christian we had striking proof, in the manner in which her letters sustained the Bishop's mind, while he was struggling with difficulties when in England:—

This family amounts to nearly 100 persons. My Wife (God bless her now and ever!) is the mainspring of the whole of this immense domestic machine: so that if it be asked in future ages, "How could this College in the woods, and in the want of so many ordinary means and facilities, ever succeed?" let it be replied, "There was an humble Female, who, though surrounded by the cares of her own little children, stood at the helm, as a Mother in the Israel of God—advising the doubtful, encouraging the timid, smiling on the obedient, frowning on the refractory, soothing the sorrowful, comforting the afflicted, and administering to the sick; and, in an uncommon degree, causing all to look to her for example, especially in deprivations and sufferings; and all this with such unostentatious deportment and unperceived effort, as to appear, except to those who carefully observed her, no more than any other.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

The Bishop of Calcutta sailed from Portsmouth, on the 15th of July, in the Pallas Frigate, Captain Fitzclarence, for Calcutta. The Earl of Dalhousie, appointed Commander-in-chief of the Forces in the East Indies, was also on board.

*Baptist Miss. Soc.*—The Rev. James Chater embarked at Colombo on Christmas Day, to proceed to England, in the hope that a visit home might re-invigorate his wasted frame, worn down by the unremitting labour of two-and-twenty years in a tropical climate. But disease had made fatal progress; and, after being on board only eight days, he expired on the 2d of January, before the ship had reached the Isle of France.

*Church Miss. Soc.*—When our last Number went to press, Mrs. Jowett, who, as our Readers are aware, has been for some time, with Mr. Jowett and their family, on a visit

home from Malta, was labouring under an attack of apoplexy, superinduced on a consumptive complaint which had been for a considerable period gradually wasting her frame. This attack, which terminated her life, after six-and-thirty hours, near midnight of the 24th of June, relieved her from what would have probably been a long course of bodily suffering. Though unable otherwise to express her meaning than by signs, she retained full consciousness to the last; and gave abundant evidence that the Good Shepherd was with her, and enabled her to walk through the valley of the shadow of death fearing no evil. A Memoir and Obituary of this excellent Woman will probably appear in our next.

#### WESTERN AFRICA.

*Church Miss. Soc.*—The Rev. W. K. Betts was married to Mrs. Taylor, by the Rev. Thomas Davey, at the Church at Bathurst, on the 20th of February.

## SOUTH AFRICA.

Chaka, the sanguinary Chief who lately threatened the Colony, was assassinated by two of his brothers on the 23d of September; in consequence, it appears, of his having pretended that he had dreamt of a plot against himself in which their father was concerned, and which pretended dreams were always preparatory to the murder of the victims thus marked out by him. He had been so infatuated as to tell this dream to Boper, a confidential domestic, who was himself to be one of the victims; and, the same evening, just as the sun was sinking in the horizon, Bingsan, the younger brother of Chaka, said to him, "You shall never see the sun set again," and, as he uttered the words, thrust his assegai into Chaka's back: this act was followed up by Umalangan, another brother, and by the servant Boper, until they despatched him.

## MEDITERRANEAN.

*Church Miss. Soc.*—Three Sons of Mr. Vassall, the lately-deceased Maltese Translator to the Society, are under the care of the Missionaries. Mr. Schliens writes in reference to them—

The three Boys promise to surpass our expectations—willing and able to learn whatever we have hitherto given them. A strong attachment to us, and a love for the Word of God, characterise them.

## INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. Charles Friend has been stationed, for the present, at Chunar, with the view of perfecting himself in the Native Languages. As Mr. Bowley's health is very precarious, Mr. Friend will render such relief to him in his labours as he may be able, while he will avail himself of Mr. Bowley's experience in preparing for his own future work. Mr. Etson continues at Benares.

## CAYLEN.

The Rev. Andrew Armour, one of the Colonial Chaplains, and Minister of St. Paul's Church at Colombo, died at that place on the 30th of November. The Rev. Joseph Bailey, Church Missionary at Cotta, supplies the vacancy till a successor shall be appointed.

## UNITED STATES.

*Missionaries to Greece*—It will be seen

from the following extract from the New-York Observer, that an addition is about to be made to the American Labourers in Greece whom we have before mentioned.

Our country is beginning to remember the moral, as well as the physical, necessities of Greece. The Rev. Jonas King is already there, distributing Bibles, and in various ways promoting the interests of education and religion: Mr. Anderson, Assistant Secretary of the American Board, has gone, in an official capacity, to ascertain the moral wants of the people: the Rev. J. J. Robertson sailed lately from Boston, as an Episcopal Missionary to that country: and the Boston Recorder informs us, that the Rev. Mr. Proudfit, of Newbury-port, is appointed to a similar service by the Presbyterian Board of Missions. We presume that the Rev. Josiah Brewer is expected soon to resume his labours; and it is at least a subject of inquiry, whether the large Printing Establishment at Malta, under the care of the American Board, ought not to be transferred to that inviting field.

*Protestant Episcopal Miss. Soc.*—An Institution has been formed, in connection with this Society, for the support of an African Mission School. The exigencies of Africa are such, and the demand for Missionaries so great, that it has been deemed expedient to establish this School for the education of suitable Persons of African Extraction, in order to their becoming Missionaries, Catechists, or Schoolmasters in Africa, under the direction of the Society.

*Protestant Episcopal Clergy*—Sword's Almanac, for the present year, makes the number of Clergy 507. Namely—Maine 5—New-Hampshire 8—Massachusetts 29—Vermont 7—Rhode Island 7—Connecticut 56—New-York 123—New-Jersey 16—Pennsylvania 70—Delaware 6—Maryland 35—Virginia 47—North Carolina 10—South Carolina 35—Georgia 3—Ohio 14—Mississippi 5—Kentucky 8—Tennessee 2—Louisiana 1—Michigan 2—Arkansas 1—Missouri 1—Florida 2. Of the above, ten are Bishops.

*Religious Periodicals*—We have seen a list of 22 of these Publications issued by different Denominations: of these, 2 are printed at Washington, 4 at Philadelphia, 3 at New York, and 4 at Boston, and the rest at 9 several places.

## CONTRIBUTIONS TO CHURCH MISS. SOC. BY ASSOCIATIONS &amp; COLLECTORS,

From June 22, to July 20, 1829.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.
Bentley Chapel.....	61 8 0 ..	2065 14 5
Berkshire.....	4 7 6 ..	6017 7 5
Begelly, Pembrokeshire.....	8 0 0 ..	7 14 3
Birmingham.....	31 4 9 ..	2454 19 7
Cambridge (County, Town, and University).....	126 0 0 ..	9235 0 11
Chesham and Vicinity.....	44 6 1 ..	678 0 11
Calverley.....	7 15 0 ..	29 11 5
Corkenwell.....	24 6 6 ..	2778 15 4
Darlington.....	41 14 9 ..	595 2 0
Denbighshire & Flintshire.....	59 5 2 ..	764 0 8
Beven and Exeter.....	26 12 5 ..	9284 2 11
Doncaster.....	50 0 0 ..	1026 16 1
Edmonton.....	92 0 0 ..	1458 4 10
Godstone.....	114 13 6 ..	378 5 7
Gloucestershire.....	100 0 0 ..	11372 14 2
Hull and East-Riding.....	100 0 0 ..	9757 8 4
Hull & Co. ....	100 0 0 ..	1924 17 0
York.....	221 0 6 ..	9125 3 10
Lyme Regis and Charmouth.....	5 0 0 ..	242 13 6

	Present. L. s. d.	Total. L. s. d.
Manchester & East Lancashire.....	150 0 0 ..	2937 6 2
Northamptonshire.....	35 0 0 ..	6810 2 10
Plymouth and Stonehouse.....	15 0 0 ..	406 4 0
Ripon.....	20 0 0 ..	255 0 0
Rotherham.....	16 2 10 ..	420 19 2
Salisbury and South-Wilts.....	20 10 0 ..	501 16 4
St. John's Chapel, Bedford Row.....	76 6 6 ..	6507 14 8
St. Stephen's, Coleman Street.....	65 10 5 ..	505 17 0
Shepperton.....	49 12 0 ..	138 19 6
Staffordshire, North.....	24 0 0 ..	6367 1 11
Staines and its Vicinity.....	56 5 8 ..	1366 10 0
Walthamstow.....	23 9 4 ..	1167 17 8
Worcester.....	79 2 0 ..	2850 4 8
York.....	500 0 0 ..	11981 9 0

## COLLECTIONS.

Byard, Miss, Chiswell Street.....	1 7 0 ..	45 16 3
Curier, Mr. R., St. Martin's-le-Grand.....	2 2 8 ..	5 11 8
Young Ladies at Miss Kannon's School, Mecklenburg Square.....	1 10 0 ..	5 5 9

# Missionary Register.

AUGUST, 1829.

## Biography.

### MEMOIR AND OBITUARY OF MRS. JOWETT,

WIFE OF THE REV. WILLIAM JOWETT, CHURCH MISSIONARY AT MALTA;  
WHO DIED NEAR LONDON, JUNE 24, 1829, IN HER FORTIETH YEAR.

MR. JOWETT has furnished us with the following narrative and affecting statements relative to the deceased partner of his labours.

Of the earlier part of Mrs. Jowett's life, I am not able to say much; not having known her till the year preceding our marriage. Partly, however, from the members of her family, and partly from herself, I have learned a few particulars, sufficient to shew how Providence had long been preparing her for the work to which she was afterward called, and in which she was for several years spared to labour.

Decided and permanent religious impressions on her mind may probably be dated from about the year 1804. On coming home from a boarding-school, where, in addition to much useful knowledge, she had imbibed not a little youthful vanity, she found her Elder Sister teaching a Sunday School of poor children of the village. At this she, at first, took offence; thinking that she was giving herself very unnecessary trouble: but, in the course of a little time, through her Sister's mild persuasions and exemplary perseverance, she was herself brought to labour with earnestness for the instruction and salvation of these very children.

The mutual love of these two sisters, Mary and Martha, nearly equal in age and now become similar in their religious feelings and employments, from this period constantly increased. In conducting Sunday Schools, in visiting the sick, in assisting their Mother in training up the younger branches of the family and in household affairs, and in promoting a Bible and Missionary Association in the parish where they dwelt, they were of one heart and one mind. It was a painful separation, more especially to the elder, when her younger sister quitted England, to accompany me

*August, 1829.*

in my Mission to the Mediterranean: and a no less painful stroke was it to my Wife, five years after, to hear, on her first returning to England, that her beloved Sister had been called to her eternal home only a few weeks before our arrival in our native country. But all these wounds of their affectionate hearts are now healed: they have met again, where they will never more know the pangs of separation, and where nothing will separate them from the love of Christ.

At School, though many vain thoughts had ensnared her heart, yet my dear Wife had diligently improved her time and opportunity, during her youth, for the cultivation of her mind. She was well acquainted with French, which proved a good step toward her employments in after life. She also, before my acquaintance with her, began, by herself, to learn Hebrew; but this she did not find it necessary afterward to resume: it must, however, have had its use in preparing her mind for the Maltese, which is altogether an Oriental Dialect,

On June 26th, 1815, we were united in marriage. From this period, an entirely new scene opened upon us. We were going to a foreign land, scarcely knowing whither we went; upon an untried Mission, and with very uncertain views as to what might be the course proper to be adopted. Since that period, as many as Fifty Missionaries have traversed the waves of the Mediterranean; but, on our arrival in Malta, November 1st. of that year, we were alone: we had, indeed, Christian Friends, but not one Missionary Brother or Sister with whom to take counsel. During this most trying period, I must ever regard



it as a singular blessing from God that I had a partner who was "steadfast in faith, patient through hope, and rooted in charity."

In the Spring of 1816, our first child was born; and, in a few months after, I began my *Researches*, by making a visit of five months in the Ionian Islands. During this year, she was perfecting herself in Italian—feeling her way toward the Maltese, in which there were then no printed books except a *Lexicon* and *Grammar*—and preparing for such openings of usefulness as did not as yet appear, but were still to be hoped for.

At this time, also, and for several subsequent years, she was my amanuensis; which, considering the extensive Journal-writing and Correspondence that I had to conduct in duplicate, was, by itself alone, an occupation of no small magnitude.

In the commencement of the year 1817, the sufferings of the poor among the Maltese engaged the attention of some benevolent Gentlemen and Ladies. The city of Valetta was divided into districts, and carefully visited. This circumstance was the first which presented a clear opening for direct intercourse with the Natives, and my Wife very readily made the most of it. She visited the poorest parts of the city; and offered to teach some of the children. It was a new thing to the people to see Ladies personally inspecting their close rooms, their miserable clothes, and their family wants. This has since been carried on more extensively, by a regularly-organized Sick-Society, of which Mrs. Wilson, of the London Missionary Society, is Secretary; but, at that early period, the thing was scarcely comprehended in Malta.

A check which my Wife received from one of the Ecclesiastics, on occasion of her making such minute personal inquiry into the state of the poor, was often remembered and quoted by us with much concern for the person who made it, and for the errors which it contained—"Why do you give yourself this inconvenience, Madam," said he, "to do what is wholly unnecessary? It is true that you are acquiring merit with God, and making for yourself a throne in heaven; but it is quite superfluous: the same money given through the hands of the Church would answer the same end; and the priests have always had the care of the poor."

Her feelings were at all times averse from receiving praise. But praise offered on a false principle was doubly distressing to her.

In the beginning of the year 1817, she began, quite in a private way, a School for young Maltese Girls; which she continued, without interruption, till we left Malta in the year 1820. For five mornings in the week, she had her room filled. Some came only for a week or two, and were then withdrawn by the parents, acting under the influence of the Priesthood. The total number which had attended, at different times and for different periods, was upward of 150. I remember our calculating, that, on the average, during these three years, 30 had received as much as two years' education: a very few had remained nearly the whole three years. They were taught habits of cleanliness, silence, and order—needlework—reading and writing. The reading which they learned was in English and Italian. They repeated and sang many of Watts's Divine Songs for Children; but, as they were Maltese Girls, we obtained the Gospels to be translated into that dialect, and portions of these Mrs. Jowett read regularly to the School. She always began and ended with a prayer in Maltese.

I remember, with gratitude and pleasure, the view which was taken of this branch of our Missionary Labours, when we were addressed by the Secretary of the Society and by the Rev. Dr. Dealtry, in 1822, previously to our second departure for Malta. The latter Gentleman thus expressed himself, in reference to Mrs. Jowett's School:—

The pains which you have so cheerfully taken, in the quiet and unostentatious work of instructing, at Malta, those females who could profit by your attention, call for our warmest acknowledgments. If only one of these Young Persons should, by your means, be brought to a saving knowledge of the Truth, how ample would be the recompense! But the benefit will, in that event, be probably still more extensive: a religious mother will be careful to train up her children in the knowledge of their Redeemer; and as the unfeigned faith, which dwelt in Lois and Eunice, shone forth in Timothy, who had (doubtless through their instruction) known the Scriptures from a child, why may we not indulge the hope, that you, too, have thus been contributing to the happiness of future ages? Who shall say, that some of these children may not deserve the same commendation with Lois and Eunice; and that some future Timothy shall not have cause to bless God for your charitable labours?

In the beginning of 1830, when the Treasurer of the British and Foreign School Society, Mr. William Allen, visited Malta, Schools on a much more extensive and public plan were established, for the young of both sexes. The affairs of these Schools were conducted by two Committees; the one consisting of Gentlemen, and the other of Ladies: in that of the Ladies, Mrs. Jowett was one of the Joint-Secretaries. It was a matter of unfeigned regret to her, as also to many other Christian Friends, that the opposition of the Roman-Catholic Clergy to the free use of the Holy Scriptures wholly precluded the hope, for the present, of introducing Bible Lessons: the attempt was made more than once, but completely failed. She did not, however, feel herself called upon by this circumstance, nor would she have felt herself on such a ground justified, in withdrawing her aid from a Society, which, though defective in so important a point, was, nevertheless, useful so far as it went, and likely to prove an introduction to future measures of higher utility. She was, herself, also, in a more private way, constantly labouring to make the Word of God known to the poorest classes in the city.

At the end of 1830, we returned to England, to recruit our health, and consult with the Society on our future measures. On our return to Malta in the beginning of 1832, she found the attempt to re-establish her School impracticable. Such was the successful footing which the School Society had obtained, and such was the zealous activity of those who opposed the Scriptures, that her endeavours to form a Maltese Sunday-School failed. The printing of the Gospel of St. John in the native language had also augmented the apprehensions of those, who feared the progress of the Bible Society. Notwithstanding these circumstances, Mrs. Jowett began in 1823, and for five years without interruption continued, the reading of the Maltese Scriptures to the very poorest class of old and infirm women, whom she received for that purpose into our house every Monday Morning, for two hours: their number varied from 15 to 20. As she spoke Maltese fluently, these poor women heard her gladly. She not only read but explained to them the Scriptures, and examined them each time concerning what they had heard on the preceding Monday. Of two of them

she had good hopes that their minds were savingly affected by what they heard; although the evidences of this appeared to be much obscured, by the general ignorance and blind superstition in which they had been brought up all their lives.

Upon the doctrines of the sole mediation of Jesus Christ, the insufficiency of our own good works for salvation, and the effectual grace of the Holy Spirit for our conversion and for our performance of any good work, she spoke to them, from a deep and experimental knowledge: nor was she at all backward to shew them the vanity and sinfulness of their having recourse to Images, to Saints, and to the Virgin Mary, in their prayers. This excited surprise in some of them, and indignation in others: one of the women attended for some time as a spy: a kind of petty persecution was raised, and more was threatened. But Mrs. Jowett went on in the work, with her wonted simplicity, steadfastness, and composure.

In a book containing manuscript prayers in Maltese, which she was accustomed to use, I find some lists of the persons who came, with the following memorandum—"This morning nine poor women came to reading and prayer; one of them quite deaf, and three almost blind:" then follow their names: then another list, of five months later, to the number of seventeen: then other similar lists, marking who were absent. Sometimes these women brought their children; and, had good order and edification allowed, more would have come.

Among these papers, the following abstract appears, containing, probably, Hints for one of her addresses to the poor women and children.

Sins—That we do not love God's Word, the guide to everlasting life—During the day forget God and his Word—Like to converse with the wicked about sinful things—Pride, anger, hatred, revenge, envy, malice, covetousness, ingratitude—Idol-worship, want of faith in God and trust in Him—Idleness (the parent of want)—Foolish talking, disorder—Quarreling, drunkenness—Evil-speaking, lying, and slandering—Swearing, taking God's name in vain.

Another paper which was with the preceding, and appears to be intended as a counterpart to it, is as follows—

Love one another—Not rendering evil for evil, railing for railing, striking for striking, cursing for cursing—Be mild at their anger, humble at their boasting—When they are

cruel, be gentle—Be followers of the Lord in all things.

All these Hints were very applicable to the circumstances of the persons addressed. Had I these papers, which were left by us in Malta, others would probably be found, and some of them touching on important doctrines; especially those of the Atonement, the work of the Spirit, and the necessity of having a New Heart, on which she often expatiated: but we were not expecting that she would never again see Malta.

In the years 1823-4, we received into our house a German Missionary who was in a very precarious state of health, the Rev. Mr. Deininger. As he came back from a visit to Italy, before I was able to reach Malta on my return from Jerusalem, the care of him, in addition to that of her family of four children, devolved on Mrs. Jowett, till within eighteen days of his death. Her sympathy and Christian conversation were felt by him to be very consolatory; and a brief Memoir of him, inserted in the Missionary Register for the month of September 1824, was drawn up principally by her.

In the year 1826, we received into our house, for periods of various continuance, ten Missionaries, and the Wives of two of them; all in the service of the Church Missionary Society. While these cares and the claims of an increasing family engaged Mrs. Jowett's attention, she never intermitted the reading of the Maltese Scriptures to the poor women who came to her weekly.

In January 1827, one of the American Missionaries, the Rev. Daniel Temple, had the affliction to lose his excellent and amiable partner, a very few days after she had given birth to her fourth child. As there seemed to be no one else who could, with so much propriety and satisfaction to his family, take the charge of these four motherless and young children, Mrs. Jowett received them into our house. The youngest two, however, which were very feeble, did not long enjoy or need her care, as they soon followed their mother to the land of rest. The elder two remained with us till the spring of 1828, when we quitted Malta for England a second time; Mr. Temple also sailing shortly after, with his two children, for America.

On reaching our native shores, and after having had a sight of all our relatives, Mrs. Jowett was led by some circumstances to take a more particular re-

view of her past Missionary Course. If the self-humbling declarations of a faithful servant of Christ were to be received in their literal sense, those, who should have heard the account which she was ready to give of herself, might suppose that she had done nothing: such were indeed her own expressions frequently to me. This arose, partly from genuine and unfeigned humility, and partly from the influence of feeble health and low spirits, which inclined her to underrate the probable future results of her labours. On this subject, however, she now enjoys clearer views than any which we can yet attain; while, with a nobler transport, she is ascribing all the praise to Him to whom alone it is due.

In the autumn of 1828, she gave birth to her seventh child; and, shortly afterward, had a return of rather a suspicious cough, such as she had formerly suffered in Malta. As, however, she got through the winter tolerably well, my apprehensions were not seriously excited; and, in the spring of 1829, as I had preached very little for the Society since my return, it seemed expedient that I should join in the Missionary Journey to Durham: but, before I was able to return, her Letters began to indicate an unfavourable change in the state of her health. On my reaching home in the middle of April, hopes were still entertained, by myself at least, that, by care and a little delay, I might be able to take her and all the children to Malta in the autumn, where my mind was devising how best to avail ourselves of all the advantages and how to meet the disadvantages of the climate. But, in another month, her brother, Dr. Whiting, who had been unremitting in his kindness and professional attention, communicated to me plainly that her health was in a very precarious state, and that our return to Malta must, for the present, be laid quite out of the question.

We then removed her to visit a valued friend at Homerton, where she remained ten days; while some residence was sought for, sufficiently near to London, and yet favourable for good air. A suitable place was found on Lewisham Hill, well sheltered from the cold winds of Blackheath, as well as from the air of London. It was well arranged, that, while I lived with the family in a house on one side of the way, so as to free her from noise and distraction, she was received into the family of some very kind

and sympathizing friends, who resided on the opposite side, and where she could daily receive visits from myself and the children. Her malady, however, gradually increased upon her. She was brought to Lewisham on the 29th of May; and had not been there three weeks, before her symptoms began to look more decisively serious than they had ever done before.

How naturally we put away from ourselves painful thoughts! and how forcibly hope buoys up the mind, not only of a consumptive patient, but even of one to whom the patient is most dear! Consequently, how true it frequently is, not only to men immersed in the world, but even to the servants of God, that, *at such an hour as we think not, the Son of Man cometh*—all this I now see clearly, when I review the last two or three weeks of my dear Wife's earthly course, and particularly her last few days. Her mind was, probably, more apprehensive than mine; as some things which she said, and which I now remember, clearly indicate: and yet I also said things of the same kind, without having on my mind the conviction of their full meaning. Affection for her, and the desire that she should be continued with us, threw a veil over my heart: so that what I might have thought, I did not think; and what I seemed in words to admit, I did not fully feel. It is, however, consolatory to remember, that the last few days were spent by us in exercises preparatory to the last scene, although we little thought it so near. We were led, like blind persons, by a way that we knew not.

On one of these days we were drawn to review the great goodness of God to us, in those seasons, which, to her especially, had proved the most trying part of our married life, when I was frequently absent from her for many months at a time on my Missionary Travels, and she remained at home in Malta. She fell into an agony of tenderness and gratitude, at thinking of the mercy of God toward her during those times—how He supported her by His presence, and heard her prayers. She bore witness to the truth and comfort of that promise, *Call upon me in the day of trouble, and I will hear thee, and thou shalt glorify me*. "God does not," she said, "put us away when we come to Him with our troubles, as men are apt to do; nor does He upbraid us with, 'Ah! you come, now you are

in trouble! You would not come when you were in prosperity:' but He graciously takes occasion from our troubles to invite us to come to Him. He says, *Call upon me in the day of trouble, and I will hear thee*." She could not go on for weeping; but they were manifestly tears of grateful joy.

On Friday Evening, in prayer in the family, I mentioned various persons and characters, but omitted alluding to the children. She noticed this to me afterwards; and said, "Never forget the children." It was her custom to pray for them daily by name; and statedly to pray for all our other relatives.

I cannot forbear here to remark her great solicitude, both in Malta and in England, whenever children were brought together on a visit, that we should have Family Prayers; and, if possible, early, before the youngest ones were tired with play. She could not be satisfied with their merely being made happy by amusement, but wished that the opportunity should not be lost of making an early religious impression on their minds: and if any thing occurred to prevent this, it left a blank upon her spirits when the party was broken up.

Yet she did not desire to overwork the susceptible minds of children. She was, in her own family, particularly guarded on this point. She saw how easily the tender minds of children receive an impression concerning the gloomy side of things; and was fearful of their falling into the notion, that to be sad and cast down was the way to please God. She encouraged them to look to God as a kind Father in Christ: she inculcated upon them strongly the sense of His unseen presence; and that when they committed a fault, it was HIM, chiefly, whom they displeased: she habitually taught them to love Truth; pardoning the faults which they confessed, if they confessed them ingenuously: she taught them prayers, and aimed to lead them to the spirit of prayer: she encouraged them to be open and confidential with her: she helped the elder children to take notes of Sermons or of Scripture Expositions; and made herself their companion and elder friend, and taught them to be the friends and helpers of the younger children. She watched over the first marks of selfishness, and aimed at nipping it in the bud. Especially when we were under the necessity of resorting to punishment, she was solicitous that

nothing of Self should enter into the mode or measure of punishment; nothing which the child to be punished could attribute to a feeling of self-will or personal resentment in the parent. While firm and patient, it was her constant maxim to rule by love. Her care was well rewarded by the comfort which she enjoyed in her children, to the last: she had entirely won their confidence.

As she discriminated, for her children's sake, between genuine religious affections and the mere working of an excited imagination; so, also, as she was drawing near her end, she desired, for herself, that every thing which merely stirred the feelings might be kept from her. She said to me, "I wish you would not speak to me of the grave, but of the love of Christ, and of the promises of God." In this remark, I have no doubt she was preparing for her death-bed. Indeed her nervous system became latterly so irritable, that she needed what was cordial and soothing. The few passages, which she has pencilled in a little Psalter which I gave her a month before her death, shew on what her trembling heart rested for support and comfort.

Had she lived a vain, trifling, inconsistent, and worldly life, it would have been a dangerous course to speak to her only of the promises of God; but to one who had lived and laboured in Christ's service, and was now just wearing out in it, there could be no doubt that it was safe to offer abundant consolations. The promises were given for such persons; and she took hold of them, as one who knew in whom she had believed.

In the evening of Saturday, I conducted the Missionary Prayer-Meeting which had been begun in the family the preceding week, and expounded Isaiah XL. 26—31. — enlarging on the Power, Wisdom, and Love of God, as all engaged in the work of our redemption. She afterwards expressed herself most comforted with the view of His Love in this great work; wishing that I had dwelt longer on that branch of the subject.

We were all of us particularly struck, while at tea with her on Sunday Evening, in witnessing her fervour in expatiating on the subject of love to Christ. "Nothing," she said, "is of any value, in which the motive is not, Love to Christ: and, even then, it has no value, unless it is done with a conviction of our own unworthiness, and a dependence on His merits for our Salvation. Whatever we

do, we should do it from love to Him; and, after all, confess that we have no merit in ourselves." She appeared to be filled with the subject; and, for a few minutes, spoke with great energy.

In the morning of Monday the 23d, it was strongly impressed on my mind, that it would be well to take down notes of my dear Wife's remarks; as I feared, that, in two or three months, either she might be taken away from me, or else that conversation might be a burden to her. I also set in order some of her Maltese Manuscripts which she wished to have printed, for the purpose of finally consulting her on the subject. Thus, after having been, two months before, building on the hope of our all returning together to Malta, I was still laying out plans for weeks to come; without suspecting that she, who was to assist in executing them, was in a few hours to be entirely separated from me.

She accomplished, the next morning, an object, which had been, for several days, near her heart—a Letter to her Mother; which she did in a remarkably clear and firm hand-writing.

This Letter expresses, in its spirit, just what we could have wished to hear from her lips, had speech been granted to her in her dying moments. The following is nearly the whole of it.

My dearest Mother—

I cannot help, with my own hand, thanking you for your very kind Letter, and the truly Christian consolations it contained. I received it when my spirits were particularly low; and it was a real cordial to my mind, to have my Saviour's love so set before me in so motherly and kind a way: such a cordial I greatly needed. I trust, indeed, that He is my Shepherd, and that He will never leave me nor forsake me. My spirits are sometimes *very low* at the thought of being taken so early from my dear children, whom it would have been the delight of my heart to have been permitted to train up in the nurture and admonition of the Lord. But if the Lord sees fit to take me, I know that He can do better for them than I could; therefore I desire to say, Not my will, but thine be done. Since I have been at this place, I think I have been weaker and weaker every day. But through mercy I suffer very little, scarcely any, pain of body—except the pain of weakness. I must not write any more, only to beg that you will not cease to pray for me and mine: and may our mutual prayers for each other come up with acceptance, through our dear Redeemer!

The other parts of the Letter were affectionate inquiries concerning her aged Father, and some other members of the family.

At this time she said something to me, prefacing it with, "As I may, perhaps, be taken from you suddenly . . ." She had never before spoken so explicitly: neither did I entertain such a thought; but supposed that she would descend by the regular stages of decline.

In the evening I read to her the Twenty-third, Twenty-fourth, and Twenty-fifth Psalms. On my observing, before I began the Twenty-fifth, what a beautiful and touching Psalm it was, she replied, "I know it well. It was many times my consolation, long before I knew you."

I then offered to play and sing a hymn to her, as I had formerly done; and begged her to choose. After mentioning two or three others, she herself chose the one beginning—

With joy we meditate the Grace  
Of our High Priest above.

After this she said, "Now read no more: I am tired." We then had family prayers and supper, and I accompanied her to her room. We have since been particularly struck, on calling to mind the marked and deliberate manner in which she shook hands with each individual at parting.

About six o'clock the next morning, I was waked by a loud knocking at the door. The servant who constantly attended Mrs. Jowett came over to tell me that she was taken very ill, and desired me to come immediately. I found her just recovering from the effects of what appeared to have been a fainting-fit: she had been getting out of bed, by herself; and, on her return, was scarcely able to reach the bell, which, however, she at length did; and rang it violently, which brought our friends around her. Her speech seemed to be very confused; but, at the time, I imputed this to her being agitated, little suspecting that she was labouring under the effects of an apoplectic attack. Her brother, Dr. Whiting, was immediately sent for. During the part of the morning before he came, we were endeavouring to minister to her wants, and she got a little sleep. I could not help remarking to one of the persons present, that her symptoms seemed to come on, one after another, with great rapidity: yet, till her brother came and examined her case, the idea of immediate danger with difficulty entered my mind. About noon he communicated to me the painful information, that this attack would most probably prove fatal; and made various arrangements, both to alleviate her suf-

ferings, and also to prepare us for what might soon take place. So unexpected a change exceedingly confused me; and, but for my brother's help and that of our other friends, I know not what I could have done in such circumstances. But God gave these friends just when wanted. In the afternoon Dr. Whiting returned to town; but came back in the evening, and spent the night with us. He noticed to me, that not only had the attack deprived her of articulate speech, but that her left arm and foot were motionless, and the left eye without sight. Her mind, however, was still collected and clear: she was observant of any thing to which her attention was called; and occasionally made her meaning understood by signs, and by inarticulate but deliberate sounds of her voice.

Being much distressed by the fear that her speech would not return to her, and that our intercourse by conversing was therefore likely to be wholly terminated, I ventured on one question, to which, through the tender mercy of God to her soul, she was enabled to signify the most satisfactory answer. I said, "Give me, if you can, some token for good, that you have peace." She pressed my hand, for some moments, very firmly and affectionately; and drew me nearer to herself, as desirous both to express her own feelings of inward peace, and to convey the same, as far as she could, to my mind.

About six o'clock in the evening, having the three elder children in the adjoining room, I was very desirous, that, if possible, they should take leave of their dear Mother; and receive from my words, accompanied by her inarticulate voice, some parting counsel which might rest on their hearts for life. But it was too painful for her. When the eldest came up to the bed and kissed her, and I informed her (for her face was turned on one side and her eyes half closed) who it was, she uttered such a loud and piercing moan, that it was necessary immediately to desist, and desire the children to withdraw. After a short space, she recovered her composure; and I assured her that her feelings should be no more tried in that way. Doubtless she had already, as her Letter written the day before to her Mother indicates, given her children up to God; and did not desire to have them brought before her any more in this world.

On my first seeing her, early the next

morning, she appeared as a dying person: yet, as the day dawned and advanced, she was raised up again from this sinking condition, to my inexpressible consolation; as I had hitherto had very little religious intercourse with her, since the moment of her first seizure. Her alternate times of slumbering, and of restlessness when she awoke, had precluded my speaking much to her; but now I felt more roused and constrained to apply spiritual subjects to her mind. Her brother, also, spoke very tenderly to her on the love of the Saviour—on the preciousness of His mediation—on the sympathy of Him, who, in His agony, sweat great drops of blood, and who knew every pain and sorrow which she was now suffering. She was evidently refreshed by this short interview, and it helped also much to strengthen me for the scene which was approaching.

Feeling myself, from emotion, almost unfit to utter any words of prayer by her side, I took encouragement from the expression of our Lord, *After this manner pray ye*: and was strengthened so far as to be able to begin, by calmly repeating the Lord's Prayer. She lifted up her voice and accompanied each petition, in an audible and marked manner, though without any power of articulation. I asked her if I should administer the Holy Communion to her: she made me understand that she was unable to swallow any thing. "Then," I said, "you will feed on Christ spiritually: and may His Body which was given for thee, and His Blood which was shed for thee, preserve thy body and soul, unto everlasting life!"—to which prayer she assented with her inmost soul.

During the morning, on my asking her whether, in the prospect of death, she could rejoice in the hope of the glory of God, she again firmly pressed my hand, in the same manner as she did when replying, the day before, to a similar question.

At twelve o'clock Dr. Farre and Dr. Whiting met in consultation on her case.

When the consultation was finished, on returning to her, I said, "There is only one matter of a worldly nature on which I wish to speak with you." She seemed somewhat troubled at my alluding to any thing of that kind. When this had been briefly dismissed, I said—

We have now done with the world: I will not stand between you and God, to whom I give you. I will endeavour, by my prayers and by passages of Scripture, to lift you up

toward Him. You will be with Him before me, and are nearer to Him—still let me help you toward Him, and not draw you from Him.

I then prayed with her—for her, for myself, and for our children. An unusual calmness was given to me: I never before felt, to the same degree, what a solemn thing it is to come into the presence of God. Throughout the remaining twelve hours of her life, my spirits were sustained in an extraordinary manner, such as could only be accounted for by those who know that God is a *very present help in trouble*.

The promises—the *exceeding great and precious promises*—on which she had long been supported by a living faith, were now our whole resource: and they proved to be all-sufficient. Once or twice, I quoted a single verse of a favourite Hymn; but I observed that this made little impression on her. Texts of Scripture seemed to be the most familiar to her mind, and best adapted to her wants. Sometimes, she heard without answering—at others, her voice responded, in a manner that shewed how much her heart was awake to every thing which was said from the Word of God.

Those, who may be called to similar scenes, will not be unthankful to have the following references to some passages, which occupied our hearts at this season, when weakness was hourly increasing, and death gradually and as it were visibly approaching nearer.—Psalm xvi. 11. xxiii. 4. xl. 12, 13. l. 15. lxxiii. 23—26. ciii. 8—14. cxxi. 1, 2. Isaiah xxvi. 3, 4. xl. 1, 2, 31. liii. 3—6. lx. 19, 20. lxi. 1—3. John iii. 16. iv. 13, 14. vi. 37. x. 11, 14, 27—29. xi. 25, 26. xiy. 1—6. Rom. v. 1. vi. 23. viii. 1, 32—37. 1 Cor. iii. 21—23. xv. 54—57. 2 Cor. v. 1. xii. 9. Coloss. iii. 3, 4. 1 Tim. i. 15. 2 Tim. iv. 7, 8. Heb. iv. 14—16. vii. 25. xii. 22—24. 1 John ii. 1, 2. iii. 1, 2. Rev. vii. 13—17. xxi. 3, 4. xxii. 17, 20.

When I read Isaiah lx. 19. and the verse following, *Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended*—it was almost painful to hear the loud cry and groaning with which she seemed to echo the last clause. When I remember it, and endeavour to think what griefs (some known to me, others probably unknown to any beside God and her own heart) may have been then passing in her mind, it is my great

consolation to believe assuredly that the days of her mourning ARE ended.

On my quoting the verse, *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners*, and stopping at the word *sinners*, she intimated, in a very earnest manner, her dissatisfaction at my not completing the verse, I replied, "I understand your meaning. Let us, both of us, adopt the words following; as I am sure I can, and as you evidently wish to do—*Of whom I am chief.*" She expressed her assent with a loud crying; and seemed to have unburdened her soul, and to have found relief by that confession.

The expression used by the late Mrs. Temple at Malta, and which it was a comfort to my dear Wife to hear from one who at that time appeared faint and dejected, proved now a source of consolation to her own spirit: "May I not look *FROM* myself, and look to Christ?"

At one time, the nurse seemed to think, that, in repeating verses from Scripture, I disturbed her by speaking rather too loud: my fear was, that the sense of hearing might have been impaired by her disorder. I desired her to intimate, by the pressure of my hand, whether she wished me to continue, when I read or spoke, to use a strong and clear pronunciation—to which she assented by a firm pressure of the hand: nor did she seem at all disturbed, but, on the contrary, as it appeared to me, was just able to fix her attention at intervals of about five minutes.

Between four and five o'clock, doubting how long her power of attention might remain, we assembled round her bed, and commended her soul, in that most beautiful Prayer of our Church, in the Visitation of the Sick, beginning, "O Father of mercies and God of all comfort, our only help in time of need!" She was perfectly still during this prayer: some time after, on my praying with

her a second time in the words of the Lord's Prayer, she slowly joined in each petition with a sighing voice. After this I only prayed with her in very short sentences, such as, "Grant pardon and peace!—Undertake for her!—Into Thy hands we commend her spirit!—Let not the enemy prevail against her!—Give victory through our Lord Jesus Christ!—Even so, come Lord Jesus!"—occasionally also quoting the verse, *Yea, though I walk through the valley of the shadow of death, I will fear no evil! for Thou art with me!*

About ten o'clock the family began to separate. Some arrangements were made preparatory to the event, which it seemed very evident must take place during the night, as my dear Wife drew her breath more and more faintly. She did not appear at all insensible; but gave no response or sign, which at all indicated that her mind was present with us. I remained with her, together with one of the servants, and occasionally dropt in her ear some short word from Scripture. It was just at a quarter of an hour before midnight, when the servant suddenly made a signal to me, and I hastened to the bed-side. Her change was evidently near: I sent for her brother, who was in an adjoining room: and in a few moments, without any apparent pain or struggle, she dropped her head on one side, and, with her cheek resting on the pillow, fell asleep. We then a few of us assembled, and united in returning humble thanks to our Heavenly Father for her peaceful release; and for the *good hope, through grace*, that she had rested in glory. It was Night to us; but, to HER, Eternal Day! Her remains were interred at Lewisham, on June the 29th; and on her tomb—after stating that she was born October 23, 1789, and Died June 24, 1829—the following text is inscribed:—WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST?

## Proceedings and Intelligence.

### United Kingdom.

#### LONDON MISSIONARY SOCIETY.

#### *Summary View of the Visit of the Deputation to the Society's Missions.*

We have frequently noticed the proceedings of the late Rev. Daniel Tyerman and Mr. Bennet, in the August, 1829.

progress of their visit to the various Missions of the Society, as a Deputation from the Directors; and we here subjoin a Summary View of that Visit, as furnished by the surviving Member of the Deputation.



In May 1821, we sailed from London in the Tuscan, South-Sea Whaler, for the South Seas, by way of Cape Horn. We rounded that Cape in the depth of the Southern Winter, July, proceeding to 60 degrees of South Latitude, and sailing westward to 80 degrees of Longitude; we then made our Northing; and, when we had got well within the Trades, sailed directly West, through what Capt. Cook justly called, the "Dangerous Archipelago;" and reached Tahiti, in 150 degrees West Longitude, and 18 degrees South Latitude, in September 1821.

Among the two groupes of islands, of which Tahiti is the largest and chief, and which are named the "Georgian and Society Islands," we remained nearly three years; visiting almost every part of each island: of course, we visited every Station where a Missionary was placed; and, in fact, more than once. During this period, we made a voyage to the Sandwich Islands; which lie in about the same longitude as Tahiti, and 20 degrees to the north of the Line, being 3500 miles distant from Tahiti. Among the Sandwich Islands we were detained four months, through the censurable conduct of our captain; and returned to Tahiti in the same little vessel (about sixty-one tons) at the close of 1822. In 1823, we made a series of visits to all the Missionary Stations in the Society and Georgian Islands, and to many other islands besides; some of them at the distance of from three to five hundred miles from Tahiti.

In May 1824, we took our final departure from those most beautiful and interesting regions; and proceeded, in a small brig (sixty-three tons), for New Zealand and New South-Wales. In our route for New Zealand, we touched at many islands, for the purpose of leaving Native Missionaries from Tahiti at some, and of inquiring into the state of others.

From New Zealand, where we were most unexpectedly made prisoners, and very narrowly escaped being murdered and eaten, we voyaged to Sydney; which we reached with much difficulty, after having been three months at sea, in place of five or six weeks. In New South-Wales we remained nine months; during which time we visited various parts of the interior, and some parts of the coast of this vast region and most thriving Colony.

From Port Jackson, in June 1825, we

voyaged, in the Hugh Crawford, through Torres' Straits; than which, we suppose, there is not a more dangerous place for navigation in the world: a ship, which left Sydney Harbour the day after us, was totally wrecked at the entrance of Torres' Straits; and the only two others, that we heard of, which attempted the Straits from twelve to eighteen months after our happy passage, were also wrecked.

Our commission led us to Batavia, in Java. In this most beautiful and fertile country, we travelled about 800 miles, through Buitenzorg, Cheribon, Samarang, and Salitega, to the Imperial City of Solo, &c. From Batavia, we then passed to Singapore; a place which British talent and enterprise are making, or rather have made, a thriving and valuable Settlement, and which, by the Dutch in Java, is regarded with great commercial jealousy.

From Singapore, we proceeded, in the HCS Windsor, to Macao and Canton; the only two places in China accessible to Europeans. We returned to Singapore, in December 1825; and afterward visited, for about a month each, Malacca and Pinang.

From Pinang we sailed, in a small Danish Brig, between the Andaman Islands, for Calcutta; which princely city we reached about April 16, 1826. In Bengal we remained nine months, visiting the various Missionary Stations; proceeding up the Hoogly and Ganges, to Serampore, Chinsurah, Berhampore, Monghyr, Patna, Digah, Benares, Chunar, Allahabad, &c., in all about 800 miles of river distance.

We left Calcutta, in the Aurora, in December 1826; and, after spending a few days with much satisfaction, at Vizagapatam, we reached Madras in January 1827. In this very interesting Presidency, where the beneficial influence of Britons—both Ministers of Religion, and the Members of the Government, civil and military—is unquestionably evident, we remained about nine months: and the Missionaries being numerous and widely scattered, we were obliged to travel more than 3000 miles in palanquins—through Arcot, Chittore, Bangalore, Cuddapah, Bellary, Belgaum, Goa, Cannanore, Mysore, Seringapatam, Salem, Quilon, Travancore, Cotym, Nagercoil, Cape Comorin, Palamcottah, Madura, Tanjore, Trichinopoly, Pondicherry, &c.

From Madras we voyaged, by Ceylon,

to the Isle of France. Here we were condemned to remain seven months, before we could fulfil the last object of our commission; which was, to pay a visit to Radama the King of Madagascar, and to the Missionaries in his capital. Madagascar is, doubtless, including the peculiar physical character of the island, and its equally striking moral character and the nature of its government, the most remarkable country which we have visited. Here we were destined to witness a great political revolution, attended by a change of dynasty, and the shedding of much of the best blood of the country. Here, also, I was destined to lose my friend and companion by a sudden stroke of apoplexy, after having been associated together for more than seven years and a half! Delivered from imminent danger in this country, I returned, in September 1828, by way of Bourbon, to the Mauritius. Thence also happily delivered, I arrived at Cape Town, November 22, 1828.

To this sketch of the route of the Deputation is subjoined the following record of their reception and feelings at the chief places:—

In the South Seas, all our proposed objects were accomplished beyond our most sanguine expectations: indeed, all our wishes were realised; and we were so happy as to leave those favoured and exquisitely-beautiful islands with the most unequivocal marks of our possessing the affectionate esteem of all the Missionaries, of the Chiefs, and of the People.

In the Sandwich Islands, where are placed the excellent and exemplary Missionaries from North America, we had the unmingled satisfaction, for four months, of enjoying the intelligent society of those valuable men; and received every day, both from themselves and their amiable partners, fresh proofs of their kindness and attention. During our involuntary detention, and in some considerable degree arising from that detention, that great and most happy moral change from Heathenism to Christianity took place, which is now being published throughout the Christian World.

In the Islands around Tahiti, and in almost all those which we visited in our voyage to New Zealand, the most surprising and delightful moral change had even then taken place, in the overthrow of ignorance, vice, idolatry, and indolence; and in beholding the changes which had been produced by the instruc-

tion of the Natives in Christianity, we derived a satisfaction and pleasure beyond expression. In New Zealand, the marks of improvement are few and equivocal: the people are ferocious and intractable, and still cannibals.

In New South-Wales, during our nine months' sojourn, we were laid under the strongest obligations to Sir Thomas and Lady Brisbane, to all the Constituted Authorities, and especially to the Rev. Samuel Marsden and the other Clergy, for their singularly kind and unceasing attentions. Here we found the Government pleasingly desirous of cherishing and encouraging any reasonable plans for meliorating the condition of the Aborigines; who are certainly the most pitifully abject of any part of the human family which we have yet known; and for whom nothing, or next to nothing, has yet been done, and but little attempted.

In Java, we were received and treated by the excellent Baron Vander Capellan and his Lady, as well as by all the Constituted Authorities and the Clergy, with the kindest attentions. Here was offered to us every desirable facility for accomplishing the objects of our Mission. But little or no impression has been made on the Malays or Chinese. It is a pleasing duty to state, that similar obligations were laid upon us, in an eminent degree, by the Governments in China, Singapore, Malacca, Pinang, Calcutta, and throughout Bengal; and most especially in Madras, and throughout the whole of that interesting and flourishing Presidency.

In the Mauritius, during our compulsory stay, we received obliging civilities and very kind attentions from some private individuals of our own countrymen, and also from some of the French Families, in different parts of this physically-beautiful island. We suppose, however, there are but few who have resided in this island, as strangers, who would feel regret on leaving, or form a wish to revisit it.

Radama, and the late Government of Madagascar, honoured us with singular and substantial marks of respect and attention. The Government, also, which was formed after the death of Radama, shewed us much more of attention and kindness than we had ventured to expect. Here the Missionaries have laboured much and with valuable success, under peculiarly disadvantageous circum-

stances; and their prospects were very bright, until the sickness and death of the King took place: now they are very gloomy. The painful events and overwhelming dangers, which occurred in that island, will always associate with Madagascar the most melancholy ideas.

During my stay at the Cape, I witnessed, with admiration and pleasure, the great patience of this easily-governed Colony. I also rejoice to believe, that, through the wisdom and moderation of the Home Government, the independence of the Supreme Court, and the prudent management of an enlightened Press, years, like those of calamitous oppression, so long inflicted on this Colony, will never be allowed to return.

Mr. Bennet landed on the 4th of June. He gives the following general result of the observations of himself and his deceased friend:—

In the fulfilment of the duties which devolved upon us as a Deputation from the London Missionary Society, we derived the most pleasing satisfaction, from finding that a much greater measure of substantial good has resulted from the labours of Missionaries, both to the People and Rulers of the several Countries where they are stationed, and to Society at large, than we had ventured to expect. Nor is it easy to say, whether the direct or indirect mass of good is the greater, or the more extensive. Both are very manifest, and very considerable.

*Renewed Instance of enlarged Liberty at Manchester.*

While we are hostile to all undue excitement of the feelings in support of the Cause of Charity, we are persuaded that Christians, as a body, govern themselves by a low standard, in respect of their Alms. The spirit of the Believers of Macedonia must live again in the Universal Church, in order that, abundant means being supplied, out of enlarged faith and love, for carrying on with power the work of the Lord, the blessing may not be restricted as it now is by the straitened working of our faith and the half-hearted labours of our love.

The Macedonian Spirit has, of late, burst forth on several occasions; and on none, of which information

has reached us, more remarkably than at Manchester; where, on occasion of the Annual Meeting of the East-Lancashire Auxiliary, on the 1st of June, the scenes of the two preceding years (see p. 343 of our Volume for 1827, and pp. 317—319 of that for 1828) were renewed. At a recent Public Meeting, the Rev. John Blackburn made the following statement on this subject:—

Having been one of the Deputation who visited Manchester to advocate the cause of the London Missionary Society, I am anxious to impress on your minds the feelings excited by the Christian Sympathy and Devotedness of the excellent Members of the Church of Christ in that town, not only in their public meetings, but also in their private intercourse. I am persuaded that they are all convinced, that to make sacrifices for God is the only proof of their sincerity. As sacrifices to Idol Gods—as sacrifices in the service of Mahomet—as sacrifices even in the Apostate Church of Rome, have ever been liberally offered as proofs of the devotedness of its members, so it is most consistent for those who have a purer faith, and are blessed with higher privileges, to shew their sense of gratitude by proportional devotedness.

It may be supposed that our friends at Manchester are full of money: but I was assured, by some of the oldest traders in the town, that their circumstances were never so depressed as at the present time; yet out of their deep poverty, they have abounded in liberality to the Cause of Christ. One of the friends at Manchester was requested to visit London, as the Representative of that town: but I was grieved to hear him say, “London will out-talk us.” I am convinced that there are stores of wealth for Christ among the Christians of London.

At Manchester, I noted down some of the cases of those who contributed so liberally to the Cause of Christ:—A Calico-printer not worth 100*l.* gave a sovereign for himself and his wife, and half-a-sovereign for each of his six children.—A Warehouseman, having a salary of 120*l.* per annum, whose wife was known to be in a delicate state of health, and who had three children, gave, at the Meeting in 1827, five pounds: he was met by one of his friends before he paid in his subscription, who said to him,

"Well, have you thought of what you did on Monday night?" "O yes," was the reply, "I told my wife when I returned home, and she said I had done wrong." My friend expected there was a withdrawal of the 5*l*.; but he was surprised when he heard the Warehouseman say, that his wife remarked, that they had been "blessed with many privileges;" they had "not had a doctor in the house for two years;" and she proposed that he should give 5*l*. for her and a sovereign for each of the children: so that instead of 5*l*. under excitement, the subscription amounted to 13*l*. after reflection, consultation, and prayer. The Warehouseman further contributed 10*l*. in 1828, and in 1829. Now, are there no Christians here who have 120*l*. per annum, I might say, have 12,000*l*. per annum, who never gave even one half of that sum?—An Old Pensioner who had ninapence a day, and a salary of 30*l*. per annum, gave 5*l*.—A Young Man who was brought up in Mr. Roby's Sunday School, in the year 1824, and received a salary of 70*l*. having a wife and three children, wanted his employer to raise his wages to 100 guineas: his employer refused: a Gentleman, who knew his worth, furnished him with a small sum of money to commence business: in 1827, this Young Man gave to the Missionary Cause 25*l*. and did the same in each of the following years.

This is a scale of liberality which London Benevolence has not yet reached! How many there are, who have retired from business, and who are living at their ease in the environs of London, who are doing nothing like this! I am persuaded, that we have not yet said to the *Lust of the Flesh*, "Wait! I must first sacrifice to God!"—to the *Lust of the Eye*, "Wait! I must first sacrifice to God!"—to the *Pride of Life*, "Wait! I must first sacrifice to God!" No, Sir! we have sacrificed too much to ourselves. I feel guilt, in common with yourself, in this matter; and desire to be humbled before God that we have not been more devoted to His Cause. Last Sabbath, many of us surrounded the Table of the Lord, when we sung, with apparent fervour—

Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all!

Were we then sincere? or do we mean to be struck dumb for our inconsistency? Let us inquire what we can do; and

prove that the example of our friends at Manchester has provoked us to holy jealousy.

There is an Old Weaver in Manchester, who is obliged to labour from early till late, to earn 12*s*. or 14*s*. per week, who has now a Son, a Missionary, in the South-Sea Islands: he has brought up a large family, and "Oh!" said he, "I am like the Israelites with the manna: I gather my bread before the sun is up;" yet at the late Meeting he presented 5*l*. as his offering—There is a poor Welchman who came to Manchester without any money: a few friends raised him a small sum, and set him up as a dealer in ginger-beer: the spring being cold, his stock remained on hand; but the genial warmth of the sun produced the natural thirst that he desired, and he soon disposed of his stock. A friend met him yesterday week, and said to him, "Did you give any thing yesterday to the Missionary Cause?" The man replied, "Oh, yes, Sir! I gave two sovereigns—the first two I ever had in my life. God has blessed me; and I thought it my duty to present the first-fruits of my success to God." Something more ought to be done in London. There are scarcely ten Congregations in Manchester, and they have raised 2000*l*.: there are upward of one hundred Places of Worship connected with this Society in London, and they do not raise 7000*l*. annually for the Missionary Cause; while, by the scale of proportion, they ought to produce nearly 20,000*l*. I am persuaded, that if all the Pastors of the churches were more suitably impressed with their duty, this would be the result.

The Contributions at this Meeting amounted to upward of 1090*l*.

#### PRAYER-BOOK AND HOMILY SOCIETY.

##### SEVENTEENTH REPORT.

##### Issues of Books.

IN the period intervening between the end of March 1828, and the same date in the present year, 12,650 bound books—i. e. Prayer-Books and Homilies—have been issued by this Society; and 79,847 Tracts—being chiefly Homilies, with the addition of some copies of the Thirty-Nine Articles, the Ordination Services, and extracts from the Liturgy in foreign languages. The whole number of books issued by the Society, from the first, is as follows: of Prayer-Books, 167,630; and of its Tracts, 1,310,347.

*Issues of Books to Seamen.*

The number of ships visited or re-visited, in the PORT OF LONDON, between April 1828, and the same month in 1829, is 1008. In these visits, 833 Prayer-Books have been sold, at reduced prices, to Seamen; and 1000 copies of the Book of Homilies have been left, gratuitously, under the care of the respective commanders, for the use of the men employed in their vessels. The number of ships visited in OTHER PORTS from which returns have been made, amounts to 396; to the crews of which, 813 Prayer-Books have been sold at a small price, and 289 copies of the Book of Select Homilies presented gratuitously.

*Prospect of increasing Observance of Divine Worship on Shipboard.*

The fact has been ascertained, that, of the 1008 commanders visited in the PORT OF LONDON, only 142 regularly hold Divine Service on board when the Sunday is spent at sea; while 252 do it but occasionally, and 614 entirely neglect it.

When the commanders who omit this duty were willing to enter into conversation upon the subject—and it may be fairly stated that but few have declined to do so—it commonly appeared that thoughtlessness, diffidence, or the idea that such a practice would be disagreeable to the men employed, were the cause of their neglecting to put this public honour on the Day of God: in some instances, indeed, a mistaken notion existed, that the difference of religious denominations among the members of the crew formed an insuperable barrier. In all these cases, mild and reasonable conversation has been found very useful. Some, who had never seen that the duty was incumbent on them, promised that it should be attended to for the future: others, who were diffident, have seemed to take courage; and, furnished with a Book of Homilies, with a view that one of the Sermons might be read after Prayers, have resolved to make a beginning: those, who conceived that the men would not attend, have sometimes permitted the Agent, when he went to offer Prayer-Books among them for sale, to ascertain the feelings of the crew on the subject; in all of which cases, the men have cordially expressed their willingness to attend, and in some instances their earnest desire that such opportunities of religious improvement should be

afforded them: scruples, also, and misapprehensions as to the use of forms, and fears of disagreement on the subject, have sometimes been removed.

Of the commanders of vessels in OTHER PORTS, 39 hold Divine Worship when at sea, on the Sabbath, weather permitting; 65 do so occasionally; and the remaining 292 have not yet adopted this salutary and important practice. In these places, however, as in the Port of London, several of the masters, who hitherto had not held Divine Service on board their ships, expressed a willingness to attend to the duty in future, and purchased books.

The Agents have been for the most part received kindly. The words of one correspondent on the sea-coast may be very properly used, as giving a correct specimen of the general tenor of the communications which have been received:—

Although very few of the ships visited have prayers on board, there is evidently an improved disposition excited generally, both in the masters and their crews. The Homilies have been invariably received with thankfulness; and, in some instances, with higher feelings. The fallow-ground is being broken up, and preparation made for more extended improvement.

*Foreign Proceedings.*

The Committee still receive pleasing communications, from time to time, from those friends to whom they have committed Prayer-Books and Homilies, either in English or translated into other languages, for sale or distribution in countries through which they travel, or at foreign stations at which they reside. . . . They quote a Letter from a town in Germany—

In the course of our visits among private families, for the purpose of ascertaining whether any want of the Sacred Scriptures existed, we discovered a want of a different kind, though nearly allied to it—namely, of a suitable Prayer-Book, or Book of Devotion, compiled on the true principles of the Gospel: many Clergymen have made this discovery, and written to me on the subject. I would gladly assist in circulating such a book; having often found, by experience, that simple unlettered artisans, or peasants, know well the value of a genuine Evangelical Prayer-Book, and how much such a one is to be preferred to others which contain a string of fine-flowing phrases without any life or internal power.

The Proceedings in reference to India will be noticed in the next Survey.

CHURCH-OF-ENGLAND TRACT SOCIETY.  
SEVENTEENTH REPORT.

*State of the Funds.*

THE Contributions amounted to 164*l.* 0*s.* 2*d.*; and the Sales to 246*l.* 2*s.* 1*d.* The Payments were 482*l.* 16*s.* 11*d.*

*Printing and Issues of Tracts.*

The total number of Tracts published during the year amounts to 145,000; those issued have been 126,812; consisting of 110,120 by Sales in separate Tracts, 3981 sold in 157 bound Volumes, and 12,711 by Grants.

*New Tracts.*

The New Tracts have been confined to two of the Larger Series—"The Plague in London;" and "An Affectionate Address to Parents on the Duty of bringing up their Children in the Nurture and Admonition of the Lord;" and in the press, "A Clergyman's Serious Address to Parents, on the Education of their Children, and the Advantages of a Sunday School;" also of the Tracts for Children and Sunday Schools, "A Catechism on the Prophecies relating to the Messiah: for the Use of the Upper Classes."

*Necessity of exposing the Pretensions of Popery.*

In surveying the moral and religious aspect of this Country at the present moment, your Committee have not failed to remark, as one of the characteristic signs of the present day, the prodigious efforts which have been made, and are still making, by the friends of Popery, to propagate their pernicious tenets.

A spirit of false liberality on matters of religion, disguised under the title of charity, which has of late been rapidly gaining ground in this country, seems, in no inconsiderable degree, to have favoured the attempt. Religion has been represented as a matter of speculation between the Creator and His creatures, on which every man is to decide according to the dictates of his conscience; and with which, therefore, any human interference is unwarrantable. The inference which would naturally follow from such principles is, that all religious creeds are alike acceptable to God, if only a man be sincere in what he professes. It is no difficult matter to shew that this species of charity, falsely so called, has its source in the infidelity of

the human heart; and finds but too ready an acceptance with those who are anxious to free themselves from the restraints of moral obligation, and to shelter themselves under the guise of liberality, in a total indifference as to any religion whatever.

The advocates of Popery have not been negligent, in availing themselves of the advantage which this tone of feeling, supported by arguments in direct opposition to the plainest assertions of Scripture, has afforded them. Conscious indeed, as they must be, that error is mixed up with the system which they are labouring to extend; and aware, also, that, by the very claim of infallibility which the Romish Church impiously arrogates to itself, such error never can be corrected; they have dared to avow, that modes of faith are matters of trifling importance, and that the piously right and piously wrong may, at last, hope to enjoy an equal share of God's favour and acceptance. In perfect contradiction to the argument upon which they ground the right of the Romish Church to decree matters of faith, and to assume a universal authority as the only true Church, they would lead us to believe that it is, in many respects, materially changed from what it was during the dark ages—that its most idolatrous ceremonies are become merely the guides of devotion—that its spirit, which has been falsely represented as intolerant and persecuting, and which might once perhaps have been exasperated by the bitterness of its opponents, is now become what its designation expresses, CATHOLIC in the utmost latitude of that word—that it has accommodated itself to the improved state of civilization, in this and other nations—and that, therefore, all barriers against its innovations, and all apprehensions of its increasing power, are unnecessary and groundless.

Your Committee cannot but express their decided conviction, that such efforts as these cannot be viewed with indifference by those who are cordially attached to the Reformed Protestant Religion, as established in the CHURCH OF ENGLAND. They feel that it is most important, that such misrepresentation should be refuted in a popular manner; and that the System of Idolatry, Superstition, and Error, of the very grossest kind, which is now defended and upheld in the Romish Church, should be ex-

posed in a way calculated to inform the minds of the poor, whose ignorance on such subjects exposes them to be more readily led astray, by the sophistry and misrepresentation of Popish Emissaries. They hope, therefore—in addition to the Lives of the Martyrs and some few Tracts of an anti-popish tendency, which now appear in the list of their publications—during the course of the present year, to increase the number of Tracts of that description; the circulation of which, they trust, may form, in some degree, a corrective to the pernicious opinions which have been so sedulously propagated.

#### *HUMAN-SACRIFICE ABOLITION SOCIETY.*

THE Regulations and first Appeal of this newly-formed Society were noticed at pp. 146—148. An Address has just been circulated by the Committee, under the title of an

#### *Appeal to British Humanity and Justice.*

This is a closely-printed pamphlet, of 20 pages; and consists, chiefly, of a record of Facts illustrative of the statements contained in the Society's first Appeal above referred to.

The Human Sacrifices which take place in India, and on which it is the object of this Society to fix the public attention in order to the speedy abolition of them for ever, may be ranged under the heads of INFANTICIDE — WIDOW-BURNING — CHAUT and other SUPERSTITIOUS MURDERS—SELF-IMMOLATIONS—and PILGRIM-DEATHS.

In the present and former Publications of the Society, many affecting statements and facts are recorded, in proof of the existence, extent, and atrocity of these evils. Many have also appeared, from time to time, on most of these subjects, in our pages: but, as the continued sanction of these enormities is one of those National Delinquencies, which press, like an incubus, with intolerable weight on the prosperity and stability of our Country, while it opposes an almost-insurmountable barrier to the free progress of the Gospel, we shall

not fail, as opportunities may offer, to place more of the appalling Facts of this case before our Readers.

## Continent.

### *France.*

#### *PROTESTANT MISSIONARY SOCIETY.*

OUR last Summary View of this Institution appears at pp. 540, 541 of the Volume for 1826: from the Sixth Report delivered on the 29th of April, and from personal communication with the Secretary, the Rev. Mr. Monod, on a late visit of his to England, we shall here carry the account of the Society to the present time.

#### *State and Prospects of the Society.*

The Income of the Third Year, stated at p. 541, above referred to, to have been 34,370 francs, afterward declined: in the Fifth Year it was 23,756; but, in the Sixth, 1828-29, it rose to 31,382. There are now in connection with the Society 86 Auxiliaries and Associations, besides 21 consisting of Ladies only. The Ladies take a very warm interest in the Society; and many occupy themselves in preparing useful and ornamental Work, to be sold for its benefit: a Sale of such Work was noticed at pp. 222, 223.

The interest awakened in behalf of the object discovers itself in other ways. Gratuitous Lessons in Medicine are given to the Society's Students by a Medical Friend; and other friends devote a portion of time to the gratuitous instruction of them in English. The last Annual Meeting was more fully attended than any former: the spirit which prevailed throughout was most refreshing and heavenly, to a degree never felt before. This spirit is greatly cherished by Prayer Meetings on the First Monday in each month, which continue to be diligently attended, and are increasing in number and in influence.

There is an evident and most beneficial re-action on the state of the Protestant Church in this country. In all those Churches where the Cause of Missions is taken up with spirit, the Ministers find more opening for the Word to the heart, and all other general objects of charity are more zealously supported.

The President gave the following satisfactory view of the union which prevails throughout the Society, and of the sound and evangelical views on which it is conducted:—

Our communications with the Auxiliary Societies of the Departments are always highly satisfactory: on all sides we receive proofs of the intimate union which exists between us and them. Our various Societies of Ladies emulate one another in efforts to serve our Missions: we have witnessed, in the present year, striking proofs of their love for this Cause; and we have indeed daily evidence of this, in the interest with which they occupy themselves in the equipment of our Young Missionaries.

I would not omit to say a word on the character and spirit of our Society.

Our Institution is founded exclusively on the Gospel, and the Salvation therein proclaimed through Jesus Christ to sinners. It is from this Adorable Saviour, that we hope for help and blessing. It is He, whom we invoke as with God, and as Himself God. Our sole object is the propagation of His Word, and to employ for the attainment of this object all the means which He may condescend to grant us. We say, with St. Paul, *We are not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.*

#### *Missionary Institution.*

In the Fifth Year, there were Eight Students in the Society's Institution, under the care of the Rev. J. H. Grand Pierre: one of them dying and another having withdrawn, there were Six only in the House at the last Anniversary. Of these, three were then appointed to enter on the First Mission of the Society among the Heathen.

Eight Candidates had offered themselves for admission into the  
August, 1829.

Seminary; two only of whom remain under consideration, the others of the rest having been declined. On this subject the Committee remark—

The course pursued herein by the Directors, which some persons may think too severe, will doubtless conciliate to them the confidence of all who judge that Piety alone is not sufficient to constitute a Missionary. . . . An incompetent Missionary, a Missionary who rises not up to the standard of his calling, uselessly consumes, perhaps through lengthened years, the gifts of Christian Charity: he injures the Cause of Missions, by bringing it into discredit: he indisposes and prejudices the Heathen against his own labours and those of his successors; and thus he inflicts a blow, the effects of which no one may be able to repair for generations to come, upon a Cause, which more reflection would have shewn him that he was incompetent to serve.

It would, indeed, be unreasonable to open the career of Missions only to men of superior mind: the Committee have no such design; but they are fully persuaded that there are qualifications indispensable to the due discharge of the Missionary Office, and that these qualifications are—solid and enlightened piety—a sound judgment—competent knowledge of himself and of the world—a mind sufficiently matured and enlarged to comprehend all the chief circumstances inseparable from the Missionary Life, and of aptitude for the varied information which he will be expected to acquire during five years of study in the Institution.

#### *Appointment of Three Missionaries to South Africa.*

Of these three Young Men, two, Prosper Lemue and Isaac Bisseux, had been four years in the Seminary; the third, Samuel Rolland, had been two years: they had not, therefore, spent so much time in their preparation as is assigned by the general regulations of the Society; but the Committee have made an exception, and that with entire confidence in the men, in the case of their First Missionaries. Their Ordination took place, in the Church of "Filles-Saint-Marie,"



on Saturday the 2d of May; and they left Paris for London on the 8th of that month. The Ordination was a scene of peculiar solemnity. As the act was the first of the kind in the French Protestant Church, some difficulties were anticipated; but none occurred. The President of the Consistory assisted: there were Twenty-nine Ministers present, Eighteen of whom took part in the act of Ordination, and all heartily concurred.

These Young Men will enjoy the benefit of Dr. Philip's counsel; but they are under the direction of the Society, and are wholly supported from its funds. The ultimate object of the Society is the establishment of Missions among the Heathen Tribes beyond the limits of the Colony, if it should please God to grant to it a firm footing within the Colony as a point of support to mere distant labours.

The President, Admiral Count Ver Huell, thus speaks, in his opening Address at the last Anniversary, of the destination of these Missionaries—

At our last General Meeting, I apprised you that the Committee were endeavouring to find a First Station for our Missionaries. Wherever with this view we turned our attention, great difficulties presented themselves; and we were in no small embarrassment on the subject, when, on the suggestion of Dr. Philip, the protector of the Native Tribes at the Cape of Good Hope, the Committee were led to adopt the South of Africa as its first Missionary Station.

It is worthy of observation, that, in the part of Africa whither our Young Brethren are proceeding, there is, at some distance from Cape Town, a number of families, descended from former French Refugees, who quitted their country and their home for the preservation of their Faith. The Dutch East-India Company granted them a considerable portion of land, where they formed for themselves a new country. God has blessed them, not only in granting them the means of subsistence, but in surrounding them with many advantages:

their thoughts often turn, however, toward the land of their ancestors; which gives us reason to hope that our Young Brethren will be received by them with kindred affection.

*Reasons for choosing South Africa as the First Station of the Society.*

The Committee thus state their reasons for the choice of the Station which they have made:—

It would not have been prudent to expose to the dangers of an unhealthy climate the first Missionaries of the Society to the Heathen; nor would it have been expedient to abandon them, young and inexperienced, in a new country not yet explored by Missionaries. Feeble as yet, and limited in its resources, the Society would have been justly censured if it had entered on its career in a country where the expenses would have exceeded its means. Moreover, besides the authority of the Divine Promises on which the Society rests, it was desirable to be able to support ourselves on Facts; and to be in a condition to prove to those who walk by sight and not by Faith, that the project which had been conceived was not chimerical, but that the Heathens which the Society sought to instruct in the knowledge of Christianity had been proved to be susceptible of conversion and civilization by the success of other Societies among them.

The South of Africa presents all these advantages for a First Mission. The country is fine and fertile: the climate is mild and salubrious: the Colony of the Cape furnishes an abundant supply of the necessaries of life; and the Missionaries who pass beyond its boundaries still maintain with it an intimate and important relation: the passage from London to the Cape is easy; and the expense of supporting a Missionary in South Africa is not more than half of that required in the East Indies.

But the great advantage which the Committee have had in view in establishing a Mission in that country, not to speak of the resources which the Missionaries will find in the experience and paternal guidance of Dr. Philip, in this: they will have, moreover, before their eyes the labours and trials of a number of Christ's servants, occupied now for many years in the propagation of the Gospel among the Heathen. Arrived on the soil of Africa, to whichever side they turn, the path will be found trod-

den before them. Would they limit their exertions to the Hottentots of the Colony?—Fourteen Stations, in which at least Twenty-four Missionaries labour, have been founded there by the United Brethren and the London Missionary Society. Would they direct their steps to the North-west, among the wandering tribes of Great and Little Namaqualand; or to the East, among the Caffres, always eager for hostilities and war?—the Wesleyan Missionary Society, that of London, and that of Glasgow have already entered on the evangelizing of these people, and count Four Stations among the Namaquas and Six among the Caffres. Would they go to announce the Lamb of God to the wild Griquas and Bootsuannas, or to the savage Tambookies?—here also Christian Charity has anticipated them, and has fixed among these people Five Stations and Eight Missionaries. In the country whither our Young Brethren are called to carry the Word of Life, there are not less than THIRTY Stations and Establishments, which flourish to the present hour under the care of FORTY Missionaries belonging to FOUR different Societies.

### Germany.

#### RHENISH MISSIONARY SOCIETY.

THE central Station of this Society is the Town of Barmen. A visit was paid, at the end of June, to this New Institution, by some Members of the London Missionary Society—Dr. Philip, the Rev. Andrew Reed, Mr. Joshua Wilson, and the Rev. Mark Wilks of Paris. From an account of this visit given by Mr. Reed, we extract the chief particulars.

#### *Description of the Valley of Barmen, the Site of the Society.*

Barmen is on the borders of the Rhine, and is situated in what was the kingdom of Wuerttemberg, but is now a constituent part of the Prussian Dominions. The entire Valley embraces the town of Elberfeld, as well as that of Barmen; and the total population is not less than 60,000. It is a manufacturing district; and manufactures are here evidently elevating the people to higher civilization and to richer comforts. Labour is producing wealth; and wealth, by a fair distribution, is banishing want and re-

warding industry. The scenery is beautiful; and few spots can be considered to excel it in beauty. The dwellings of the factors are mostly detached; and are built on such lines of ground, as to prevent any formal and unicturesque objects meeting the eye. The hills rise on either hand with considerable boldness, and take every possible inclination; so that hill appears reposing on the top of hill, and the same objects are seen in different combination at every movement. Frequently the spectator will find himself completely shut up in one of the windings of the valley, and then his ear will be awakened by the sound of the busy water-wheel: his eye will rest on the fertile lands covered with madder, clover, and corn: around him, the hills will spring up in every direction; sometimes revealing their naked and rocky forms, and more frequently clothed with young forests waving to the winds, while the river will roll briskly about his path, giving motion as it runs to a thousand works, and carrying silently comfort to ten thousand habitations. In fact, the scenery is very like that presented to us in the valleys of Gloucestershire; and those who have seen them will consider this no mean praise.

#### *Religious State of the People.*

But it is the religious state of this people which is most interesting. They are of the Reformed and Lutheran Professions united. Their attention is not diverted, by religious disputes, from religion itself; for, at present, they are of one faith and practice.

They shew a remarkable attachment to the means of religion: new Churches are building, because the old are overflowing; and there are, comparatively, few who do not attend Public Worship. At a town about ten miles from Barmen, I inquired of the Pastor how many Churches they had: he replied, three. I asked, what was the attendance: "At the three," he said, "there are about 5000"—"And what," said I, "is the population?" "Oh," he replied, "about 5000, exclusive of children"—"What then, do all the people attend Public Worship?" "Yes—nearly all."

There are, in this valley, Thirteen Protestant Pastors; twelve of whom we had the pleasure of seeing and knowing, in our hasty visit. It was our united impression, that at no Association of Ministers in our own country had we met a body of men more respectable for

talent, more eminent for piety, or more remarkable for usefulness. They have a decided attachment for evangelical truth, without any inclination to the excesses of Antinomianism. The love of Christ was, at once, their theme and their motive; and this love constrained them to love as brethren, and in charity to seek the salvation of men. A stranger is speedily struck with the entirely good understanding and fellowship prevailing among these holy men. I observed, for instance, that two Pastors dwelt, with their families, in the different compartments of one house; and that the division between them was made by two rooms, which were fitted up as school-rooms. I inquired the use of these: "They are," was the reply, "rooms in which the children assemble, to receive religious and useful instruction from the Pastors and their Wives."

*Appointment and Ordination of Four Missionaries.*

On our arrival (June 29th) we found every thing prepared, so as to occupy the time to the fullest advantage.

On the Monday Morning, we met a few friends for the purpose of general explanation; and, in the afternoon, we went to meet the Pastors and Deputations from the several Committees on the subject of the Missions. Dr. Philip gave a detailed account of the manner in which the Stations were managed in South Africa, in which they were all greatly interested; and their own particular plans were made the subject of discussion and advice. In this intercourse, it appeared, that they had not above 300*l.* set apart for the use of the four Missionaries whom they proposed to send out; and that they must cost, in the course of the first year, nearly 1000*l.* It was suggested that they might not be aware of this; and that, probably, they would send a less number: but they were evidently prepared beyond our expectations: they were acting, not under temporary excitement, but fixed principle. One of the Pastors said, "We know our people." Another remarked, "It is the Lord's work;" and the Treasurer, who is a respectable banker, said, "I will answer for every draft on account of our Missionaries being duly honoured." This meeting was evidently felt to be beneficial to our friends at Barmen; and to us, it was gratefully edifying.

On the Tuesday, in the early part of

the morning, we had a conference with some of the friends; and, at noon, we went to the Seminary, to attend the Examination of the Young Men previous to their Ordination. We found, on our arrival, several Ministers who were deputed to this work; and we were glad to find that it terminated in common satisfaction and earnest prayer.

We were then introduced to the Missionaries. They are, John Gottlieb Leipold, Gustavus Adolphus Zahn, Paul Daniel Luckhoff, and Theobald Von Wurmb. The latter was formerly in the army: he fought in the battle of Leipsic as Lieutenant, and obtained two medals of honour: he afterward studied medicine, and obtained a diploma; and, subsequently, he has become a serious Christian, and chosen to lay his honours at the foot of the Cross. Their Teachers and Pastors spoke of them with entire confidence; as possessed of great simplicity in their views, and much fervour of piety.

Our greatest surprise was yet to come. In sending forth these Four Young Men, we had, with the exception of Mr. Wilks, considered that the friends were sending out all whom they had: but the business of the Lecture Room was no sooner completed, than we were invited to another department of the house; where we were introduced to Seven other Young Persons pursuing their studies. Still I thought that they were training for Ministerial Labour generally. I put the question accordingly. "No," was the reply: "these are Missionaries; and this is, exclusively, a Missionary College." I believe my companions were as greatly surprised and delighted as I was myself.

We took refreshment at the residence of one of the Pastors; and then proceeded to Church, to witness the solemnities of Ordination. The people were hastening to the same point, in streams: we could, with great difficulty, get to our reserved places: still the Church was filling, and still the people were remaining in crowds without. Heads were literally piled up to the ceiling; and, in a short time, access was found to the ceiling itself, and a great number ascended, with the hope that, by favour of the spaces for ventilation, (of which there were many) they might participate in the Service. However, this undue eagerness had nearly led to fatal consequences. The ceiling-joints, of course,

were not made to bear such weights; and, in the early part of the Service, some of them gave way. The scene now bore a serious aspect: several rumours having got afloat, the whole Congregation rose with speechless alarm: alarm was succeeded by panic: screams and cries were raised: and the people, who stood astounded one moment, rushed, the next, to the doors and windows for safety. Happily, the Ministers remained firm, and endeavoured to tranquillize the people: and such was their interest in the occasion, that so soon as they could know the extent of the evil, they hastened back to the deserted Church, and every thing was forgotten in the devotion which the Services inspired.

It was, altogether, a most interesting and impressive occasion. To the people, there was every thing to make it so: it was an Ordination Service—these were the first Missionaries whom they had sent forth from the Valley—Christian Brethren from Africa, England, and France, had come over to shew a sympathy in their proceedings. They were greatly affected: the men wept even as the women: we all wept together. “I have never seen,” said a venerable Pastor, “any thing like it. It is a little Pentecost.”

## Western Africa.

### Liberia.

#### AMERICAN COLONIZATION SOCIETY.

Dr. Randall, the present Agent of the Society in the Colony, arrived at his Station on the 22d of December. His first despatches have appeared in an American Publication, the African Repository: from these despatches we obtain the following

#### *View of the State of the Colony.*

I am much pleased with the climate, location, fertility, and population, of Liberia. The climate is at this season delightful: it is not very warm during the day; and, at night, it is cool enough to sleep with comfort under a blanket. Though this is considered the sickly season, we have but little disease; and none of an alarming character.

Dr. Randall thinks the town of Monrovia as healthy as any of the southern cities of the United States, and the Settlements on the Stockton

and St. Paul Rivers much more healthy; and he gives it as his decided opinion, from all which he has seen and heard, that, with moderate prudence and ordinary precaution, emigrants from even the Northern States run but little risk: he adds—

The location of Monrovia is the most delightful that can be imagined. Since the woods have been cleared away on the south side of the peninsula, our town is in full view from the ocean; and has really a most imposing appearance. The situation of the place gives it most important commercial advantages; and, whatever may be the final success of our Colonizing Operations, nothing but some most unfortunate disaster can prevent this from becoming one of the most important Commercial Cities on the African Coast. I visited Caldwell and the Half-way Farms a few days since, and was much pleased with the improvements that have been made there during the short period they have been occupied. Most of the settlers have good houses; and all of them have flourishing plantations of rice, cassada, plantains, and potatoes, with many other fruits and vegetables. Their lands are also admirably adapted to the cultivation of sugar and cotton.

The re-captured Africans, sent back to Africa by the Government of the United States, had been placed in a very salubrious situation. Dr. Randall expresses much pleasure in the improvements made by them: they had built themselves comfortable houses, had enclosed their lots, and had luxuriant crops growing round them.

Dr. Randall states, that he has reason to believe that the Slave Trade is prosecuted both to the North and South of the Colony, to a greater extent than for many years past. He says—

The South-American Cruizers are alone efficient, in this neighbourhood, against the Slavers. The Slavers are generally fitted out in the Island of Cuba or Brazil; and land their cargoes, and establish factories for the collection of Slaves, at some convenient spot, while the vessels cruise off and on with perfect impunity from the English, French, and other cruizers, who cannot

capture them unless they have Slaves actually on board: as soon as the coast is clear, and the wind fair, they get their Slaves on board; and, being generally fast sailers, defy all pursuers. The South Americans, being at war with Spain, and Buenos Ayres both with Spain and Brazil, they capture all under those flags, whether they have their Slaves on board or not.

## South Africa.

### GNADENTHAL. UNITED BRETHREN.

*Extracts of the Diary of the Year 1828.*

OUR Extracts will present some instructive Biographical and Obituary Notices of Native Christians, with a few illustrations of the Habits and Discipline of the Brethren.

July 11—The married man, Gottlob Halfslag, departed into a blessed eternity. He was one of the first Converts in the Mission at this place, having been baptized in April 1798. For several years subsequent to this period, his conduct was marked by occasional deviations from the precepts of the Gospel; owing to which, he was not admitted to the Holy Communion till the year 1810: an evident change then took place in him; and his demeanour testified, in a striking manner, what the grace of God can effect upon a sinner who is obedient to the voice of the Holy Spirit. As a member of our Hottentot Congregation, he enjoyed general esteem and confidence; as was proved by the circumstance of his having been chosen to fill the office of Overseer from the period of the first establishment of this company. He was of a very industrious habit; and, even in his 70th year, continued to labour in the cultivation of the ground—not only keeping in order his own little premises, but assisting us in the care of our garden and orchard: by this means, he earned sufficient to have it in his power to maintain and educate several orphan children; toward whom he performed the duty of a parent, with exemplary faithfulness. Soon after the commencement of the present year, his strength gradually declined, though without any bodily suffering: he rejoiced at the thought, that this illness would prove the means of his dissolution. A few days before his end, he lost the power of speech; and could only testify by signs, and by a cheerful countenance, the pleasure which the visits of his friends afforded him: yet he recovered his speech in the sequel, so as to be able to inform one of the Missionaries, that, during

the interval of extreme weakness before alluded to, he had experienced so much joy and peace, that he could consider it no otherwise than as a foretaste of the bliss of Heaven. "Nevertheless," added he, "I am willing to wait my Saviour's time; knowing, that when I depart, He will receive me, as a reconciled sinner." In this happy frame of mind, he continued till the hour of his release arrived.

Aug. 12—Departed this life the married woman, Henrietta Haas. She was baptized in October 1809, and became a Communicant in March 1812. In the year 1816, she had the grief to lose her first husband, Solomon Pfeiffer, who perished during the inundation of one of our mountain torrents: his mutilated remains were not discovered for several days after the accident. She was now left a widow with seven children; and her situation was the more distressing, as during the lifetime of her industrious husband neither she nor her family had known what it was to suffer want: her trust was, however, in the Lord; and He helped her on, from day to day, beyond her expectations. In the year 1822, she married a second time. Not long after, circumstances occurred which rendered it necessary for the whole family to leave our place: every one felt the greatest pity for her and her children; the more so, as it was evident that she was greatly distressed about what had happened: she took up her abode in our immediate neighbourhood, and attended the Meetings diligently till the year 1824, when we were glad to have it in our power to receive her again. From this period, it was increasingly evident that the first desire of her heart was to enjoy communion with her God and Saviour, and the privileges of His house: this was especially the case during the long and painful illness which proved the occasion of her dissolution.

Aug. 15—We held a very satisfactory examination of the children belonging to our Girls' School: the number present amounted to 123, of whom 68 are able to read. About 40 of the oldest pupils quitted the School on this occasion; having been previously commended, in fervent prayer, to the grace and blessing of the Lord: they will in future receive separate instruction, once a-week: on taking leave of their Teachers and companions, they were much affected.

Sept. 1—We were occupied in conversing individually with our Married People; consisting of 137 married couples, and 6 men and 39 women whose partners were at the time absent. Excepting in the case of two married couples—between whom some misunderstanding had arisen, which we endeavoured to remove—we met with nothing but what was calculated to excite us to heart-felt gratitude to the Lord, for the grace prevailing

among the individuals of this numerous company. It is indeed true, that they have yet much to learn; but when we consider the state of the Hottentots in this place thirty years ago, or even what it is at present in districts where the advantage of religious instruction is not enjoyed, we are astonished at the blessed change which has been effected.

*Sept. 7*—This day, which we celebrated as a Memorial Day for this division of the Congregation, was distinguished by a particular visitation of grace; such as the oldest inhabitants of our place do not recollect to have experienced. In the course of the afternoon, a great number of Fathers and Mothers of Families assembled together on a neighbouring eminence, which affords one of the most interesting views of the Settlement; its various buildings, groves, and gardens, being marked almost as distinctly as on a map. This prospect naturally brought to the recollection of the assembled company all the mercies which the Lord had bestowed upon this place and its inhabitants, since the commencement of the Mission. A conversation soon arose among some of the more aged upon this interesting subject, which by degrees became general. They reminded one another of the duty incumbent upon them to glorify Christ their Saviour, and confessed with tears their past deviations and defects. Mutual forgiveness was asked for any offence which had been given, and each pledged his hand to the other, in token of the general determination to live alone to Jesus, and to love one another as brethren. Hereupon the whole company began to sing a joyful *Te Deum*, with the accompaniment of several musical instruments; and, in this manner, they returned to the Settlement, where, after singing several verses before the dwellings of the Missionaries, some of their number related to us with great emotion what had taken place: it may easily be imagined, that the whole scene was to us likewise affecting and delightful, in no common degree. This truly Festal Day was concluded by the baptism of three adults, and the celebration of the Holy Communion.

*Sept. 8*—In the meeting for religious instruction, which we held with the adults of our Congregation, the blessing experienced on the preceding day was a principal theme of conversation. We fervently implore the Lord, that the impression, which has thus been made on the hearts of our dear Hottentots, may be abiding; and that it may be followed by corresponding fruits, to the praise of God.

*Oct. 3*—On this day was the interment of the married woman, Abigail Dragoner. She was born at Gnadenthal, on the 14th September 1799, and baptized in her infancy.

In the sequel, she attended our school, where she learnt to read well. In the year 1813, she was admitted a member of our Congregation; and, in 1816, became a Communicant. Her marriage took place in the year 1821; since which period, she enjoyed but few days of perfect health, though her demeanor was always cheerful and resigned. Her disorder was the Lazarus sickness, in its milder form; which, in course of time, terminated in a dropsy. During her long and painful illness, she was most faithfully cared for by her worthy husband; who spared no means that were within his reach, to effect the restoration of one to whom he was deservedly attached. In regard to her spiritual state, we can declare with truth, that it was most satisfactory: even from her earliest years, her conduct was such as to afford us equal pleasure and encouragement; the grace of God evidently preserving her from the influence of those hurtful desires, which too often prove the ruin of young persons. There exists, among the members of our Congregation, a Company of Young Married Women, who have entered into a covenant with one another to be faithful to the Lord, and to train up their children in His nurture and admonition: to this company the deceased belonged, and the benefit resulting from their union and their frequent conversations with one another was strikingly exemplified in her daily conduct. During her last illness, her New Testament and her Hymn-book were her constant companions; and she often expressed her thankfulness for the privileges which she enjoyed of being able to read the Word of God and derive comfort from it. She knew whom she believed; and was persuaded, that He was able to keep what she had committed unto Him against that day.

*Oct. 15*—An Irishman, of the name of Mackenny, a tanner by trade, came hither in search of work. As we had long wished to make an attempt to establish this business on a small scale, in the hope of affording employment to a few Hottentot Families, we made an agreement with the applicant, according to which he engaged to teach some of our people the operation of tanning for reasonable monthly wages. A commencement of this new branch of industry was accordingly made in the following days, in dependence on the blessing and support of God our Heavenly Father.

*Oct. 17*—The classes of new people, candidates for baptism, and baptized children, having been spoken with individually by Br. Stein and his Wife, who were thankful to perceive increased traces of divine life, especially among the new people, we proceeded, at our Mission Conference, to appoint the following persons for an advance in the privileges of the Church—seven as candidates.

for baptism, five for admission to that sacrament, six for reception into the Congregation, and five for re-admission to the same.

Oct. 19.—We celebrated a cheerful and blessed prayer-day; in the course of which, five children beyond the age of infancy, whose parents are members of our Congregation, were baptised into the death of Jesus. Their quiet and devout demeanor throughout the whole of the solemn transaction surprised and edified all present: at a second Service, in the afternoon, five adults were baptised, and eleven received or re-admitted as members of our Congregation.

Oct. 27.—A decree of the Colonial Government was made publicly known to our people, agreeably to which all the Hottentots residing within the Colony are henceforth released from every kind of compulsory service, and are admitted to the enjoyment of equal rights with the rest of the inhabitants. In making this announcement, we earnestly besought our Hottentots to act as it becometh the children of God: not only by improving to the utmost the privileges now for the first time placed within their reach; but, likewise, by carefully abstaining from any abuse of them, and in all things demeaning themselves as loyal and obedient subjects and as useful members of society.

Nov. 10.—Departed the widow, Deborah Halfslag. She had attended the praying of the Church Litany on the preceding day; but, before she reached home, was attacked by an apoplectic seizure, and, after remaining 24 hours in a state of insensibility, breathed her last. She was baptised in the year 1807, and became a communicant in 1810. For many years she exhibited much unsteadiness of character, of which a naturally bad temper was in a great measure the occasion; much patience was, however, exercised toward her: till, in the year 1820, falling into open transgression, she was necessarily excluded, and had to leave our place. She now learnt to know and to bewail the plague of her own heart, and to repent bitterly of her neglect and abuse of past privileges: impelled, at length, by hunger after the Word of Life, she returned to Gnadenenthal in the beginning of this year; travelling on foot for a great distance, although partially lamed by an apoplectic stroke. We rejoiced to perceive that she was indeed a contrite sinner, and readily granted her permission to become again an inhabitant of our place. A few months ago she was re-admitted to the Congregation. During her short remaining pilgrimage, it was evident that her whole desire was to live in communion with the Lord and with His people: we have, therefore, no doubt that she was prepared for the sudden change which awaited her.

Dec. 22.—Departed, at a very advanced age, the married man Philip Moolboy; who, as long as we have known him, and particularly since his baptism in 1821, has proved himself as a faithful follower of Jesus—his affectionate and peaceable disposition and godly simplicity being an edification to all around him. During his last illness, he afforded a most striking example of the power of divine grace, to produce patience under suffering and child-like resignation to the Lord's will: at the same time, his desire evidently was to depart and be with Christ; already mortified to the world and all its enjoyments, he waited with longing for a participation in those joys, which are at the right hand of God for evermore.

Not less edifying were the departures of the single woman Salome October, aged 19 years, and the married man, Joseph Rossouw, who were shortly after called into eternity. The latter left behind him a widow, with whom he had lived about fifty years in the most happy manner; and a son, who is at present a highly respected Overseer in our Congregation.

Dec. 25.—The Festival of the Incarnation of God our Saviour was celebrated with the usual solemnities; and proved a season of rich blessing, not only to ourselves and our Hottentot Flock, but also to an unusually large number of visiting friends from the neighbouring country.

Dec. 31.—We closed the year in the usual solemn manner, with confession, thanksgiving, and prayer; and felt anew assured of the unchangeable love and faithfulness of that Saviour who abides the same yesterday; and to-day, and for ever.

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## Mediterranean.

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### *Progress of Christianity among the Jews.*

THE Rev. H. D. Leeves has communicated to us some very encouraging intelligence respecting the progress of Christianity among the Jews, those particularly of Constantinople. This intelligence is conveyed in the following extract of a Letter to him from a very respectable Greek Ecclesiastic of high rank in that city; and the facts stated have an intimate connection, he has no doubt, with the two Jewish Converts who were so long confined in the Bagnio:—

I have to inform you that more than Fifty Jews have become Armenians, which Nation is continually in a struggle

with the Jews. The proselytes are firm; and we hope that the Armenians, who are rich and powerful, will be able to deliver them from the prison into which they have been thrown through the money of the Jews. They say that above Five Hundred Jews are ready to embrace Christianity; but the Jews do not spare money, and persecute the proselytes even unto death. God will visibly protect these proselytes, and will deliver them from the peril to which they are exposed.

*Converted Jews to form a distinct Christian Congregation.*

Mr. Leeves remarks on the preceding communication—

I believe, indeed, with my Correspondent, that God will protect and deliver these men from their persecutions, as he did with John Baptist Castro and the Younger John, the first-fruits from among the Jews of Constantinople; who are, I trust, but the earnest of a plentiful harvest. Let the prayers of the Church be offered up, that these remarkable occurrences may be richly blessed both to the Nation of the Armenians and to that of the Jews; and let it be remembered, that the plan agreed upon is—not that the Converted Jews should conform themselves in all points to the Armenian Church, but that they should form a distinct Jewish Christian Congregation under the shadow and protection of the Armenian. A clear understanding to this effect existed before I quitted Constantinople in December 1827; and, with this understanding alone, the Two Converts consented to accept the protection of the Armenian Patriarch.

*Some Account of the Greek Catholics.*

From the Journal of the Rev. Josiah Brewer, published in America since his return from the Mediterranean, we extract the following account of the Greek Catholics of the Mediterranean.

The Roman-Catholic Religion was introduced into Greece while the Italians had possession of the country. The whole number in Independent Greece, now professing that faith, is considerably less than 50,000. They are residents chiefly at Syra, Tinos, Naxia, and Santorin: from the other islands, the Orthodox Greeks, as they are called, have succeeded in expelling them. The Greek Catholics of the Archipelago are

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intimately connected with those of Smyrna and Constantinople: at the latter city are numbers of Priests from Syra, who, like the Greek Priests of Andros, find it necessary to go abroad for a subsistence. In Palestine and Syria, particularly at Aleppo, Greek Catholics are also to be found. At Syra, and wherever any considerable number are gathered together in one place, they have their own Bishops. Between this small community and the great body of the Greeks, a most violent hostility exists: the Greek Catholics have shewn themselves decidedly opposed to the independence of their countrymen, well knowing that this would be a death-blow to their own influence.

The Catholics of Syra, 5000 or 6000 in number, continued until lately to pay the small annual tribute of the island to the Turkish Government: in consequence of this, a firman of the Sultan was issued not long since, in which he calls them his "faithful subjects of Syra," and grants them an exemption from taxes, the privilege of wearing what form of dress they choose, with various other immunities.

The Greek Catholics use the Modern-Greek Language, though they very absurdly write it in the Roman Character. Italian and French are more cultivated by them than by their Greek Brethren. By the principal merchants, members of the Government, &c. French is spoken, and is daily extending itself. This and the Greek are almost the only languages which would be serviceable in Greece.

By the banishment of the Armenian Catholics from Constantinople, the Roman-Catholic Influence in the Turkish Empire has been almost wholly prostrated. Like their brethren at Constantinople and in other parts of Turkey, the Catholics of Syra and of Greece, generally, have set themselves very diligently to the destruction of our books, and the opposing of us in every way. Instead of proving a disadvantage, however, it is probable that the existence of those few members of their communion in Greece, and their violent opposition to us, will rather advance our cause. So strong is the hatred which the Greeks bear to the Catholics, that they almost love the Protestants in comparison. Every additional sect too, whose churches are established and whose religion is tolerated in any country, naturally makes way for another. In the universal judgment of the Missionaries—English, German,



and American—it is thought undesirable that the name of Lutheran, Protestant, or any other should be introduced into the country: if compelled to adopt any term of designation, the Greeks, who shall be disposed to draw their doctrines directly from the Scriptures, will find perhaps “Reformed Greeks” the least exceptionable.

#### CHURCH MISSIONARY SOCIETY.

*Visit of Rev. John Hartley to England.*

Mr. Hartley being about to visit home with the concurrence of the Committee, with the view, among other objects, of conferring with them on the subject of the Mission, will probably arrive, if it please God, in the month of October. Under date of the 19th of June, he gives the following

#### *Summary View of his late Proceedings at Smyrna.*

You will have learned, from my different Letters, that I have been favoured with hopes of success at Smyrna; not only among the English, but also among individuals of other religions. Several of my countrymen have given me to understand, that they have been impressed with the truth and importance of those doctrines, which I have almost for twelve months been preaching to them. Three Roman Catholics afford reason to hope, that they have embraced the truth in sincerity: two of them have become Members of our Church; one some years ago, the other recently: I have had great pleasure in these three persons, and feel strongly attached to them. There are a considerable number of Greeks—eight, or more—who have, from time to time, joined me in reading the Scriptures and in prayer: these, and others, appear to have been relieved from erroneous views of religion, and some of them attend seriously to their highest interests: one has given me great satisfaction. Among the Armenians, also, I have some valued friends: two of them joined me in reading and prayer; and others also have right views of truth, and are eager to impart the same knowledge to others: I have conceived the idea, that the Armenians will give much encouragement to Missionary Labours; and I am very desirous that attention should be paid them. John Baptist Castro is returned to Constantinople: he departed, very sincerely desirous of

enlightening his countrymen in that city.

During my stay in the Levant, it has given me great delight to meet occasionally with religious characters, both in the Army and Navy. Lately, I have been favoured with such a friend in Captain Skinner, of the Warren, American Sloop of War: not only have I found his society most gratifying and encouraging, but he also gave me an opportunity of preaching on board his ship. It would at all times be delightful to proclaim the Gospel to two hundred Seamen; but I found it peculiarly so, to have that favour on board an American Vessel. On such an occasion, we have not only the pleasing recollection that we spring from a common ancestry and speak the same language, but, what is infinitely more, that we believe in the same religion, and that *One is our Master, even Christ, and all we are Brethren*. It gives me much pleasure to observe how good an understanding subsists between the two Nations; and I doubt not but such friendly intercourse as this has a tendency to increase mutual regard.

#### *State and Prospects of Education at Syra and in its Vicinity.*

The good prospects of the School at Syra under the Rev. Dr. Korck, with the general Progress of Education more immediately in connection with that School, were reported at pp. 47, 48, 166, 167. From a communication recently received from him, extracts of which are subjoined, it will appear that he is proceeding, under the blessing of God, with enlarged success; though difficulties are springing up in various quarters.

The School in this place contains now 350 children, the largest number which it can hold. Syra would want two other such Schools: for we are so pressed by applications, that I have been obliged to calculate on the daily absentees; and have, in consequence, 50 children more than we have room for. At the request of Count Metaxas, the Governor of the Northern Cyclades, I have been also, in the course of the winter, in Mycono and Tino, in order to regulate the Schools there. In Mycono, I established one for 180 children; in Tino, one for 100: but when the new school-building shall be finished at Tino, that School will be enlarged to 300. I am now requested to go to

Andros, to regulate their two Schools and to begin a third. The British and Foreign School Society has liberally provided me with slates, pencils, and Scripture Lessons. You will rejoice with me in these first steps toward the future welfare of the Greeks: and you will still more rejoice, if you remember that Scripture Reading is introduced into these Schools.

I have another channel of usefulness open, by the instruction of Young Schoolmasters, of whom there are continually some here. One of them I have already been able to place in the School at Tino: another I am now taking to Andros. To Bresthena, a large village in Lacedæmon, I have also sent the necessities for 100 children, and a Young Man instructed by me.

We have mentioned that difficulties arise in various quarters. Notwithstanding the prudent and candid course of proceeding adopted in this Mission, as stated at p. 49 of the Survey, Dr. Korck says—

I soon felt that a party was working against me; and thought it, therefore, prudent to go on with as little noise as possible: for that reason, I also avoided for a long time a Public Examination, though pressed by the Demigerontes themselves; but, at last, I could no longer withstand. I, therefore, fixed a day; and the School Committee invited all the principal persons of the island, who all attended, except the Roman-Catholic Bishop, and the Governor who was prevented by sickness. The Archbishop, from Candia, was present, with the Greek Bishop of Syra. A Boy opened the Meeting, by reading a Prayer adapted to the occasion. I then addressed the persons present, acquainting them with our reasons for inviting them and the order in which we should proceed; expressing to them, at the same time, the entire satisfaction which I felt with the children. The Boys and Girls were then examined in Reading, Writing, Arithmetic, Geography, Needlework, and in asking one another Questions on the Scripture Lessons. All was done to the great apparent satisfaction of those present, many of whom expressed their thanks and good wishes.

Apprehensions have, however, been cherished, by some persons, of the unfavourable tendency of these Schools; and statements have been

made on this subject to the President, accompanied by calumnious suggestions against Dr. Korck. This opposition is, however, limited to one of those parties in which, unhappily, Greece at present abounds. The great body of the people support the School, as sufficiently appears from the number of Children who attend. Dr. Korck states—

The Government continues to send me to other islands, with power to arrange the Schools as I please, and according to the model here. The Members of the School Committee have assured me, that if in any way it should be necessary, in a few days they would be able to produce a statement to Government, subscribed by hundreds of merchants of the first respectability here, expressing their entire satisfaction with the School.

An Article appeared in "*Le Courier de Smyrne*" of the 24th of May in reference to this subject, of which the following is a translation:—

*Syra: 11th of May.* A Greek Priest, who makes it his practice to prejudice the common people against those who are endeavouring to diffuse knowledge, having been exiled on this account from Argos, lately arrived here. His first care was, to mount the pulpit, and to give himself very indecent liberties against the Public Schools under the direction of Dr. Korck, a German—a man worthy, in all respects, of public esteem and confidence; and whom we cannot sufficiently extol, for the attention and pains which he lavishes, without fee or reward, on the children whose instruction he has undertaken. The most respectable inhabitants of Syra having remonstrated with this Priest on his conduct, and pressed him to state his motives, he answered, that he could give no explicit answer until he had consulted the Bishop. It may be hence conjectured, that the Bishop was no stranger to the design of discrediting the Public Schools, and the Priest may be considered as but an instrument for that end: he has, however, been exiled by the Commissioner Extraordinary; though it were to be desired, that he had been legally arraigned before the Tribunals, as well for the sake of a salutary example, as to

make that reparation to Dr. Korck which was due to him.

We trust that the reference, in this Article, to higher authority than the Priest is not well founded: if, however, it should be just, we cannot but hope that an enlightened view of the true interests of Greece will prevail against apprehensions injurious to those interests.

Another difficulty is beginning to shew itself; in which, however, we cannot but see an indication of approaching good. The question of being justified through Christ's merits alone had come into discussion, in a case with which Dr. Korck was not connected; and the consequences have led him to anticipate considerable restriction on his opportunities of doing good. On this subject he writes—

As we must not endeavour to avoid such restrictions by ceasing to declare this grand doctrine of Christianity, we cannot but rejoice that this question is put to issue; and that if a conflict should ensue, we shall not have to contend for mere out-works, but the struggle will be at once for the reduction of the main fortress of the adversary. In my explanations of the Word of Life to the children, which is done publicly twice a week when many other persons also attend, I endeavour to make sin *appear exceeding sinful*, and to shew that only in Christ there is Salvation. The same truths I labour to inculcate on those few who visit my dwelling. I cannot forbear from cautioning my Scholars against the evils which I see in this place; and I find that my words, though apparently spoken in a corner and to children, remain not unnoticed, for the children begin to understand and report them to their parents. Thus, in proportion as we have reason to rejoice in seeing the work of God taking its course, by so much my situation here becomes more difficult. Greece is a most unhappy country: the Greeks suffered little from the Turks, in comparison with what they inflict on themselves through the party-spirit which prevails. God be merciful to them! Pray for them. They need, much more, the Prayers and Charities of Christians, than the assistance of Kings, to save them from destruction.

## Black and Caspian Seas.

SCOTTISH MISSIONARY SOCIETY.

KARASS.

Mr. Galloway, who continues to labour, though under much discouragement, at this earliest Station of the Society, gives, in his last communications, the following view of the

### *Unpromising State of the Natives.*

As the Directors are well acquainted with the state of things among the Tartars, it is not necessary that I should say much in regard to the effect of our labours; and indeed I should find it very difficult to do so. To this time, it appears that the good seed has only fallen, either by the way-side, or upon stony places, or among thorns; or, though unobserved, it may be taking root under the clod, to spring up and bear fruit in due time.

It cannot be said that much outward opposition is made: it is seldom that either Effendis or Mollahs come boldly forward in an open way and oppose the doctrines of the Gospel, because they know that they have nothing to bring forward in its room. Indeed, several of their Teachers are our most attentive hearers. When any of them oppose the Gospel in our hearing, they are generally put to silence by a few questions: they have little to say, except concerning traditions and stories, which have no reference to the salvation of the soul—things, which, to the thoughtless, seem a treasure; but which, on the most superficial examination, appear to be mere dross. They often confess this, in so many words; and appear to see that a Saviour, a Deliverer, is necessary. They cannot say that the Korân makes known a Saviour, to deliver them from the power and dominion of sin: according to it, they must first save themselves from sin, and then God will save them from hell; and the temper of their mind, as well as their conduct, bears witness that they are unable to do this. Sometimes they say that God will save them from sin, but the Korân shews no way in which God is pleased to do this; while we declare unto them Christ Jesus as the only way, God manifest in the flesh. In regard to the punishment threatened by the holy Law of God against sin, they say that they must either suffer it them-

selves, or God will forgive them: according to the first alternative, Mahomedanism appears to be a poor religion, affording no help: according to the second, we direct them to the Gospel, declaring to them that God is just in forgiving sinners, on account of our Lord Jesus Christ having stood in their room and stead, and having suffered the wrath and curse due to their sins.

Sometimes they approve of the things which we tell them, and would lead one to believe that their minds are somewhat impressed by the grace displayed in the Gospel, and that they see Mahomedanism to be an uncomfortable religion: for it, like all other worldly systems, leaves its followers in a dark unsettled state, making nothing certain; but leaves all to be dependent on their own doings, gives nothing to cheer the mind, but produces a spirit of bondage, without either the love or fear of God in the heart.

Some of the Effendis almost constantly shun us, when we appear in their villages: others of them hear, without making any opposition. The doctrine of Original Sin is not so generally opposed as formerly: and the doctrine of the Divinity of Christ, although not confessed (except by two or three individuals who make a profession of believing Christianity, but shew no change of heart), is not so much spoken against; because, in denying it, they can point out no way in which sin can be atoned for, as they cannot assert that one human creature can take away the sin of another, all being sinners.

For several months past, one of the Effendis in Naiman Village has appeared thoughtful: he hears and sighs, and calls on the Name of God, when spoken to.

Although a great proportion of the people endeavour to shun hearing any thing respecting the Gospel, yet, in going to a village, we always find people to speak to. Some excuse themselves from hearing, for want of time: others say that it is not necessary to hear the Gospel—that we are deceivers, and that it is dangerous to hear what we say. A great degree of lightness often appears in those who do hear: not having their minds impressed with the evil of sin, the holiness of God, and the curse of the Divine Law under which sinners lie, they do not see the Gospel to be any great thing, although they may confess with the mouth that it is good. Their expressions respecting the holiness, jus-

tice, truth, and goodness of God, which are often in their mouths, are without any meaning: they laugh at both heaven and hell, and neither fear His justice nor regard His goodness.

The kingdom of Satan is yet strong in this quarter. Their sorceries, their casting of devils out of those whom they believe to be possessed, are all believed by them to be a confirmation of the truth of their books; and thus their souls are kept in bondage to this delusion: but although they should be as strongly fortified as Jericho was, a command from the Most High hath gone forth for the blowing of rams' horns. By the preaching of the Everlasting Gospel, all the walls and bulwarks of Satan's kingdom will be laid flat to the ground—low, even to the dust—and the feet of the poor shall trample on them. What is to be done, but to declare that Gospel, that Word of the Lord, which, in the hand of the Spirit, is mighty to the pulling down of the strong-holds of sin and corruption in the hearts of men?

#### ASTRACHAN.

The last Report of the Society contains the following narrative. Such facts as are here stated should lead us to enter more feelingly into the difficulties of New Converts, particularly among Mahomedans; and to bear them on our hearts, in enlarged and fervent intercession before God.

#### *Apparent Conversion, but Relapse, of a Persian.*

During the last year, an interesting account was received from Mr. Glen, who is now the only Missionary at this Station, of the conversion to Christianity of a Persian, named Carbala Rajib Ali, a native of Mazanderan. He had, it seems, become acquainted with the Missionaries about the time of Mahomed Ali's conversion in 1823; and was often remarked by them as a rare instance among Mahomedans, of veracity, integrity, and other social virtues. The first thing, which shook his confidence in the soundness of the foundation on which Mahomedanism rested, was the conversion of that interesting Young Man, in connection with the discussions to which it gave rise among the Persians: he even went so far, at times, as to say that he might probably yet follow his example,

and become a Christian. In consequence, however, of the remonstrances of some of his Mahomedan Friends, he, in a great measure, broke up his connection with the Missionaries; though he was still always happy to meet with them, when an opportunity occurred. During that period, it now appears, that he was, for the most part, in great anguish of mind. He was literally *halting between two opinions*: on the one hand, suspecting Islamism to be false, he could not derive from it even a spurious comfort: on the other, he was not prepared to leave all and follow Christ, and consequently could not hope for salvation through Him. The burden of sin he felt to be heavy: his inward struggles were severe, and the temptations of the Great Adversary of Souls violent and incessant. Amidst these perplexities, he read the New Testament and other books; and prayed to God, in the Name of Christ, for deliverance. The doubts and difficulties, which he had long felt to be insurmountable, were at length dispelled; and, after giving what appeared very satisfactory evidence of his sincerity, he was baptized by Mr. Glen.

Such an account was peculiarly pleasing, as coming from a quarter from which the Directors had ceased to look for fruit: it is, therefore, proportionally painful to give the sequel of the story.

Though there does not appear any reason to question the truth of his convictions or the sincerity of his professions, yet, in *the hour of temptation*, within about a week after his baptism, he yielded so far to the impulse of feelings of an amiable nature—those of conjugal affection—as to renounce his profession of Christianity, in the hope that the Persians might permit him to retain his wife. In this, however, he was completely disappointed, for she was shortly after married to another: she herself wished to continue with him; but, as she was a minor, it remained with her mother to give or withhold her at pleasure; as, according to the Mahomedan Law, his becoming a Christian dissolved the marriage, and placed her again at her mother's disposal. At first, indeed, the mother affected to be for him; and, perhaps, she was so: but, when confronted with the Mollahs, she yielded to their decision; and permitted them to remove her daughter from her husband's old lodgings, to the house of a confidential friend, to whose care they had agreed to

commit her. This took place on the evening of the Friday after his baptism; and, next morning, he called on Mr. Glen in a state of distraction to which no description could do justice. Not a syllable, however, was dropped by him from which it could be inferred that his faith in Christianity was in the least degree shaken: on the contrary, he renewed the protestation which he had often formerly made, of his readiness to part with life itself, should the Persians think of imbruing their hands in his blood on account of his becoming a Christian: in short, all his cares and fears seemed to centre in his partner; and it was only when the string of conjugal affection was touched, that he talked incoherently. Just, however, as he was about to go away, he mentioned a proposal of his mother-in-law, which awakened Mr. Glen's apprehensions at the time, and which terminated in his fall. It was this: That, for a few days, he should continue in his old lodgings, without spending the day at the Mission House, as he was in the habit of doing—that, in this case, the Persians might think that he was sorry for what he had done, and be less strict with her and her daughter—that, in the course of a few days, she might thus get her out of their hands; and that if she succeeded, his being a Christian should be no objection to his being her son-in-law. The danger of such a step being obvious, Mr. Glen remonstrated with him; but his remonstrances proved of no avail. Entangled in the snare which had been laid for him, instead of coming to Public Worship on the Sabbath, as he had promised to do, he spent the day with her at his old lodgings: and, on the Monday, he called on Mr. Glen, (by the advice of some of his countrymen, it was supposed,) and, after informing him that he was now in doubt as to the truth of Christianity and that he wished to return to Mahomedanism, he begged his permission to do so, and to go to Persia. Mr. Glen, in reply, disclaimed all power over either his person or his conscience; but reminded him of the solemn engagements under which he had voluntarily come at baptism, and of the curse which he would entail upon himself, and probably on his posterity, should he renounce the Gospel: and he, at the same time, pointed out to him the propriety of serious consideration in a matter of so much importance; but nothing which he said

to him was of any avail. Full of hope, he repaired to his old friends, and reported his emancipation: but, as they apprehended that his statement might be a mere story fabricated to serve a purpose, they deputed one of their number, Meer Baba, a descendant of Mahomed, to call and ascertain the truth of his representations. But, though the Seyd was informed that his averments to them respecting his renunciation of Christianity were true, and that he was left entirely to act according to his own choice, the principal men among the Persians, apprehending that his professions of penitence were all a pretence, persuaded his mother-in-law to retain her daughter; while his landlord turned him out of his lodgings, with contempt, as an impostor. The leaders of the Persians, of whom the father of Mahomed Ali is one of the chief, were, it seems, in possession of a number of "stubborn facts," apart from his public baptism, from which it appeared to them that he must be a Christian at heart; and hence the concessions which he made to them, instead of moving their pity, only excited their indignation. He was now placed in circumstances peculiarly perplexing: by the law of Russia, it is said, the punishment for renouncing Christianity, if reported to a magistrate, is, whipping and banishment to Siberia; while, according to the principles of Mahomedanism, the punishment for embracing Christianity is—death.

Such is the painful history of Carbala Rajib Ali: but, though it is impossible not to entertain very serious apprehensions in regard to him, still it becomes us not to despair. He appears to have yielded to the overwhelming force of circumstances—of circumstances which could not fail to prove a very powerful temptation to the firmest and most established mind. His case places in a very forcible light the extremely difficult situation in which converts from Heathen and Mahomedan Nations must often be placed; and illustrates, in a very striking manner, the strong claims which they have on the sympathy and the prayers of the Friends of Missions. May he, who, of old, looked on Peter with such a melting eye, as to cause the fallen Disciple to go out and weep bitterly, behold with a pitying eye this fallen professor of His Name; and cause him to return to Him with weeping, and with supplication, and with great mourning!

As an encouragement to prayer on his behalf, it may be stated, that Mr. Glen, in another Letter written some weeks after, says, "I have just now been calling on Carbala Rajib Ali, and I am not without hopes of his restoration." It is but fair however to add, that, in a subsequent Letter, he makes no direct mention of him.

Some difficulties having arisen in respect of the Baptism of Converts by the Missionaries, the Directors subjoin the following Note to the mention of this man's baptism by Mr. Glen:—

Mr. Glen was under some uncertainty, whether his Excellency General Oseeppoff, the Governor of Astrachan, would consider himself authorised to sanction the baptism of Carbala Rajib Ali, on the ground of the Colonial Charter; or if it would be necessary, *pro forma*, to advise the Minister. His Excellency received the representation made by him in the most polite and courteous manner; and, after considering the Colonial Charter and other documents which were laid before him, he, in the most friendly manner, authorised Mr. Glen to baptize him, without any reference of the case to the Minister at St. Petersburg.

## India within the Ganges.

### CHURCH MISSIONARY SOCIETY.

#### CHUNAR and BENARES.

ARCHDEACON CORRIE left Calcutta, in the beginning of November, on a visit to the Upper Provinces; and has transmitted Reports relative to the Missions at Burdwan, Chunar, Benares, and Goruckhpore. His remarks on the Burdwan Schools and Congregation appeared at pp. 316—318 of our last Number, and a general notice of Chunar at p. 326. From his communications we shall here extract a few particulars relative to Chunar and Benares, reserving further intelligence for the next Survey.

#### *Archdeacon Corrie's Remarks on the Chunar Mission.*

Of the Rev. W. Bowley we regret to receive the following account:—

Mr. Bowley suffers from some irregular action of the heart, and from pain

in the breast and left side. It is much to be apprehended that his most active days are over: he, however, superintends the labours of some Native Converts, and renders them useful to a much greater extent than I expected.

Of this usefulness of the Native Converts, the Archdeacon gives the most gratifying evidence. He heard two Sermons, prepared by Mr. Bowley, read by Charles Doss, whose name has often been mentioned, in such a manner as to rivet the attention of the Natives present. Of another Native Convert, the Archdeacon says—

I rode into the Bazaar, and found Christian Tryloke, accompanied by the Missionaries, exhorting a crowd, from whence they adjourned to the Chapel. Charles read the account of our Lord's Discourse with the Woman of Samaria, with a commentary, and some appropriate observations of his own: after which, Kewal Messeeh, the Brahmin whom I baptized here in 1828, struck up a hymn of his own composing, in native measure: it was peculiarly adapted to excite the attention of the Natives, being quite in their own taste: a few Christians joined with him. Then Tryloke read a Sermon, on joy in heaven over one sinner that repenteth: his prayer after the Sermon was put up with great fervour; and the way in which he pleaded for his countrymen and kindred was very affecting: he seemed, indeed, in an agony on their account.

The Baptism of Three Men on Sunday the 14th of December was mentioned at p. 326. On this occasion, the Church was nearly full of Natives, both baptized and unbaptized. Mr. Wilkinson, who had come over from Goruckhpore, preached, in Hindoostanee, on the Baptism of the Eunuch; and the Rev. Charles Friend, lately arrived at the Station, read Prayers in the same language, which leads the Archdeacon to remark—

Though every thing has been done by Mr. Bowley which his state of health would admit of, yet his own animation is wanting to render these Services interesting to the Unconverted. It is a subject of much thankfulness, therefore, that Mr. Friend is so far advanced in

the knowledge of Hindoostanee, and will so soon be able to meet the wants of this people. He will also afford instruction to Charles; and, perhaps, to some others of the Native Converts, who appear to possess ability and inclination to seek the salvation of their neighbours.

The Archdeacon thus expresses himself, generally, with reference to this Station:—

How far prejudices and evil surmises are abated, may be judged of by the fact of the Cutwal, and several of the most respectable class of inhabitants, attending frequently on the preaching of the Word. That several promising Converts, especially Tryloke and Charles, should have been raised up, may be also viewed as an encouraging circumstance. Considering, indeed, the long ill-health both of the Rev. Thomas Morris and Mr. Bowley, it seems a matter of surprise, that the religious state of the Station should not have deteriorated: on the contrary, a steady advance may be traced: and if the labour of the husbandman be exerted and his patience called into exercise according to the Scripture Rule, doubtless the harvest will follow, and righteousness and praise to Jehovah be gathered from these Nations also.

*Archdeacon Corrie's Remarks on the Benares Mission.*

Mr. Steward, the Master of Jay Narain's School, has conducted Public Service, since Mr. Adlington's departure, once on Sundays, to the Hindoostanee Congregation; and has read a Sermon translated from the English, usually one of the Rev. Edward Cooper's. The Archdeacon writes—

Some of the Congregation expressed to me their gratitude for his attention to them. An Address, signed by thirty-five persons, was sent to me, stating the service which he had rendered to them, and begging that he might not be precluded from still ministering to them. During the whole year now nearly closed, Mr. Steward has had sole charge both of the School and the Chapel: in neither have any falling-off appeared.

The Archdeacon, having heard the Rev. Ralph Eteson, lately arrived with Mr. Friend, read the Service in Hindoostanee, observes, with reference to them both—

They read so as to be perfectly understood by the Congregations; and, if health and life be continued to them, promise to be a great benefit to the affairs of the Mission in this quarter. Arriving, too, when Mr. Adlington had been obliged to leave the Station, Mr. Morris also absent from ill health, and Mr. Bowley in a great measure laid aside, a new face is given to the Society's prospects here; and the fact which I have stated, of their already taking an active share in public duties, sufficiently speaks for their own spirit and diligence.

In each having the advantage of intelligent Native Christians to read the Lessons for them, a further present benefit arises to the people; while Mr. Steward will continue for a time to supply a translated Sermon here, as Charles Doss does one at Chunar prepared by Mr. Bowley: and, very soon, the help thus obtained may be used to extend the benefits of Public Worship, in respect both of times and places.

*Diffusion of Christian Knowledge by the Scriptures.*

The Archdeacon mentions, among the favourable proofs of the increase of Christian Knowledge, the following instances of individuals who had received Portions of the Scriptures or Tracts, and made them known at their respective homes:—

One person received a portion of the New Testament at Allahabad; and carried it to his village, eighteen kos distant, in the territory of Oude: his friends and neighbours gathered round, from time to time, to hear him read this new work; till the usual effects began to appear, in the displeasure of some and the approbation of others: this man lately came to Allahabad, to consult with the friend who related the circumstance, as to what course he should pursue, being himself persuaded of the truth of the Christian Doctrine, but afraid of the displeasure which had already been manifested by some of his neighbours. Another man, a Fakeer, had received a Tract from Mr. Bowley: he carried it home to his village, in Goruckpore. A brother of his, a Thanadar in that district, had, about the same time, received a Hindoostanee New-Testament from Mr. Wilkinson. The two brothers now reside together; and their attachment to the new way taught in these books is known, and excites attention to their readings and conversation on the subject

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of what they read. I was also told, just before leaving Benares, that a Boy, taught in one of the Benares Schools of the Church Missionary Society, has been adopted by a Fakeer well known there; and that this lad reads his New Testament, which he takes with him from the school, to those who come to the temple from time to time, and shews much attachment to Christian Truth.

*General View of the two Stations.*

Mr. Corrie adds, in reference to this sphere of his earliest labours as a Chaplain—

I may be allowed to express my own feelings of grateful admiration of the condescension and care of Divine Providence, in respect of these scenes of my early Ministry in India. In the view of the present means of efficient instruction, all the discouragements attending first beginnings, and all the anxiety arising from subsequent interruptions, are forgotten. Events must be left, and may be humbly and confidently left, to Him, "whose never-failing Providence ordereth all things both in heaven and in earth;" and who is especially engaged to bring in the fulness of the Gentiles, when all Israel also shall be turned to the Lord.

MADRAS.

From the Eighth Report of the Auxiliary Society, we shall collect the most recent accounts of this Mission.

*Native Congregations.*

The Rev. W. Sawyer, who had charge of the Native Department of the Mission, has, since the delivery of the Eighth Report, proceeded on a visit to England; his place being supplied by the Rev. P. P. Schaffter.

Divine Service is regularly performed at stated periods, in the five following places—*Madras, Perambore, Tripasore, Poonamallee, and Chingleput*: in the first two, the Service is conducted by the Rev. W. Sawyer; and in the last three places, by Catechists stationed in those places for that purpose. Mr. Sawyer makes the following judicious remarks on these Congregations:—

In the Mission Church, Black Town, *Madras*, there is one Native Service on the Sunday, and one during the week. The attendance on ordinary occasions is encouraging; being now, on an average, 170, including the Boys of the different Schools who



come regularly to Church. Much cannot be stated as to the flourishing condition of this Congregation, viewed spiritually: there is a great, even remarkable decency and propriety of behaviour in Church; and it is hoped, that some have a measure of experience: but, of the generality, it must be confessed, that, although they exhibit abundance of the leaves of profession, but little of the fruit of righteousness is to be found upon them. The Catechist, Mr. E. Dent, preaches in the Par-cherry on a Thursday Evening to the Roman Catholics, and others, in the commodious native house occupied as the Second School.

With regard to the Congregation at *Perambore*, which is principally made up of Christians from *Pursevalum* and the neighbourhood, including the residents on the Premises at *Perambore*, I should be sorry to give too flattering accounts. As it is yet but in its infancy, much cannot be expected. The great object of building the Church is, however, most abundantly answered; and the Heathens, from every quarter, have constant opportunity of hearing the Word of God, which is daily read or expounded, at the Church Porch. It is impossible to calculate the number of persons, who, from time to time, stand at the doors and windows: just in proportion to the energy and efficiency of the Preacher, is the number of persons who remain during the Sermon: when it is considered, that not less than 20,000 persons pass near the door of this Church, every New Moon, to one single place of pilgrimage; and that to all who pass by, there are the means of hearing the words of everlasting life; it may be hoped, that future years may witness its saving blessings.

The Congregation at *Poonamallee* is under the care of a Catechist, who is very diligent, and, I believe, sincerely desirous of doing his duty in the charge committed to him. In addition to three regular Services during the week, he visits the people at their own houses, and, by an affectionate manner, endears himself to all. I have been in the habit of visiting this Station at least once a month, at times oftener. The general average attendance has been about 40, including some Young Men from the School.

At *Chingleput*, though there is a good and commodious School-room, Service cannot be frequently performed in it, in consequence of the Catechist having a more important call to the Jail; where, every Sunday, he shews to the poor prisoners the way of Salvation. The few persons who used to attend the Service in the School-room, are Roman Catholics; and can now attend at the Jail, if they are so disposed.

Of *Tripasore*, not here mentioned by Mr. Sawyer, the Auxiliary Committee say—

*Tripasore*, it is well known, is an invalid station for pensioned soldiers and their families. It is stated to be a very large and important field of labour. The Schoolmaster in this place, as was stated above, has also charge of the Native Con-

gregation; and although there is nothing chargeable on his moral character or conduct, yet he is said to be very far from equal to the important duties of his station. He preaches three times every week, and visits the people whenever he finds opportunity for so doing.

#### *English Services.*

The English Department of this Mission has uninterruptedly experienced the fostering care of the Rev. James Ridsdale, since the last Report was published: and that his labours have been owned and blessed of God, will appear in the sequel.

The Mission Church in Black Town has been found too small and confined, to contain the increasing numbers who attend Mr. Ridsdale's Services, especially in the evening; and the Madras Government, with its accustomed liberality, has again contributed Rupees 2800 for its enlargement and better ventilation; and for erecting a small gallery, to contain the English-School Children. Other improvements have also been made; toward defraying the expenses of which, the Madras Church Missionary Association has contributed 400 Rupees.

The English Services have been conducted three times every week in this Church—on Sunday Morning and Evening, and on Tuesday Evening. The following observations respecting this very interesting Congregation are extracted from Mr. Ridsdale's last report:—

The Congregations assembling in the Mission Church have been nearly doubled since the publication of the Committee's last Report. During that period, it has pleased the Father of Mercies to give success to the Ministry of the Word: eight persons have been brought to a saving knowledge of the Truth, respecting whom there is every satisfactory evidence: there are several others, of whom the most pleasing hopes may reasonably be entertained; but these eight are striking instances of the power of Grace, and call for the most devout thanksgiving to the God of Salvation. The number of Communicants is about 60: several of these are Young Persons who have been admitted since the last Confirmation, and who encourage the belief that they are growing up in the fear of God. The Communicants, with but few exceptions, walk consistently; and afford reason to hope, that they have passed from death unto life. On the eve of the Communion Sabbath, an especial meeting for the Communicants is held; when the Scriptures are expounded with prayer, and the necessity of Christian consistency and decision, in public and private life, is more especially enforced: on these occasions, about 30 members attend.

The expenses of lighting the Church, and its occasional repairs, are borne by the people.

In the month of January 1828, the inhabitants of a very populous part of Madras, John Pereira's Garden, which is situated at a considerable distance from every Place of Worship, at which they can attend, solicited Mr. Ridsdale to establish an Evening Service among them, which he most readily assented to; and, since that period, he has regularly conducted Divine Service, in a house rented for that purpose, every Friday Evening. Mr. Ridsdale makes the following observations on this Congregation, in his Report:—

The average attendance has been about 90, and the decorum and attention of the Congregation are most pleasing and encouraging. Since the commencement of the Service, they have contributed 163 rupees toward the expenses; and several have become frequent attendants at the Mission Church.

#### *Seminary.*

Looking on institutions merely human, there are few, probably, which we should feel disposed to contemplate with greater interest and hope, than an establishment for the education of persons who are designed to be Instructors of the rising generation, and Publishers of the Gospel of Peace. Every thing connected with such an establishment, and especially its advancement in Divine Knowledge, is interesting.

Mr. Sawyer bears the most pleasing testimony to the general character and deportment of his pupils. On their religious instructions, he has the following remark:—

With regard to the moral and religious instruction of the Boys, it may be remarked, that two hours of every day are devoted to a regular Exposition of the Holy Scriptures and to Prayer; and it is hoped, that these means may be effectual, in the hand of the Spirit, to their spiritual improvement and future usefulness.

The general state of the Seminary, and the progress of the Youths in other knowledge, are thus described by Mr. Sawyer:—

The number of Boys at present in the Seminary at Perambore, is 40; of whom 25 are Natives, who, together with four Country-born Youths, are supported altogether at the expense of the Society. Four Country-born Boys contribute more or less to their own maintenance, and six others defray the whole of their expense.

Three of the Seminarists have left the Institution during the past year. The first of the three, Edward Dent, is now employed as a Catechist in the Mission, with great prospects of usefulness: Abraham, after having been in the subordinate situation of an Assistant

in the First School, has been appointed to the charge of a School in Madras: and Daniel is now engaged in the care of a School lately established at Arcot, under the auspices of the Rev. Mr. Smith, Chaplain at that station.

The other Youths are advancing in their studies; and, as opportunity offers, will be sent out to the work of the Lord among their countrymen: those who are qualified for Schoolmasters or Catechists can speedily be engaged; and those, whose talents are of a different turn, may be usefully employed as Accountants or superior servants.

During the past year, the Seminarists have made considerable progress in their Tamil, Teloo goo, and English Studies. The Senior Class in English are reading the History of England and Murray's Reader, on alternate days; and commit to memory the English Grammar, Goldsmith's Geography, and Stillington's Catechism: the First Class in Teloo goo read the Testament, and translate Teloo goo into Tamil: the Tamil First Class are considerably advanced, some having read many of the best Native Works. The Lower Classes are following up as fast as time will allow them, and some will soon become good scholars. Among the Country-born Youths, eight are reading introductory books in Latin.

#### *Native Boys' Schools.*

There are 19 Boys' Schools connected with the Native Department of the Mission, which contain 766 Scholars. Of these Schools the Auxiliary Committee report—

They have been under active superintendence. Those in Madras have admitted of a greater supervision than those more remote; both from Mr. Sawyer, and the Superintendent of Schools: the Schools most distant from Madras have, however, been visited by Mr. Sawyer every three months; and, during the intervening period, he has sent the eldest and most efficient Youths in his Seminary for the same purpose. This System has the double advantage of keeping the Schoolmasters perpetually on the alert, and also of training up these Youths for their future labours. Mr. Sawyer gives the following general account of them:—

It may be remarked, generally, concerning the Schools, that the children are desirous of instruction; and have no objection to have the truths of the Christian Religion explained to them. Our Christian Books are introduced into many Schools; and the Master is expected to devote the best part of the day to the reading and study of them with the Boys. The New Testament is read by the First Class of every School: and it is the duty of the School Inspector to explain every verse which is read; as well as the Catechisms, which the children commit to memory.

Respecting the English School in the Mission Compound, Mr. Sawyer remarks—

The English School in the Mission Compound, at present, contains 70 Boys; 60 of whom are regular in their attendance. A considerable number of Indo-Britons have received their education in this School, and some of them are now filling respectable situations in offices at the Presidency. Several respectable Native Children have likewise been prepared for their different callings in this School.

The following is his description of one of the Tamul Schools—

The Third Tamul School is confined to the High-Caste Heathens, and is decidedly the best school in the Mission; whether the regularity, the diligence, or the talent of the children be considered. Not less than ten or twelve of the Boys of this School regularly attend Divine Service in the Mission Church, on Sunday Morning and on Wednesday Evening. They are able to answer almost every question of a simple nature, on Christian Subjects. I think very considerable good may eventually crown the labour devoted to this School.

#### *Native Female Schools.*

The Auxiliary Committee give a detailed account of these Schools; of which the Parent Committee, in their last Report, have made the following abstract:—

The Madras Committee speak in gratifying terms of the attention which Mrs. Ridsdale has paid to the Female Schools; and state, that, at the last Annual Examination, the proficiency of her Scholars called forth the decided approbation of all who were present. These Schools, Five in number, are attended, on an average, by about 220 Girls: among whom, the more advanced read the Gospel of St. Mark—the first and second classes commit to memory portions of Scripture, Catechisms, and Hymns—and all are instructed in needlework, reading, writing, and arithmetic. In reference to the means of supporting these Schools, the Madras Committee observe, in their Report—

As the prospects of extending the work of Female Education opened, it was considered desirable to promote a distinct interest in its favour: a Separate Fund was, accordingly, determined upon; and a subscription raised for its support. By this means, any additional demand upon the Society's Funds was obviated; and, from this source, these Schools have been hitherto supported.

Two other Schools had been opened; but were relinquished from want of funds. An attempt was, also, made to bring the eldest and most proficient

Girls from all the Schools under more particular observation and instruction, so as to qualify them for Schoolmistresses, and thus to lessen the difficulties arising from the want of efficient Teachers; but, owing to objections on the part both of the parents and children, this plan has not yet been realized. Of the facilities for further exertions in this interesting department of labour, the Committee write—

With regard to the work of Female Education in general, the greatest encouragement is experienced; and, were more adequate funds at command and suitable Teachers procurable, Schools might be multiplied to any extent.

#### PULLICAT.

The Obituary of the late Rev. John Kindlinger, in our last Number, will have prepared the Reader to attend with interest to the last report of Missionary Labours which will reach him from that faithful Servant of Christ.

#### *Native Boys' Schools.*

Of these, there are Eleven—one English and ten Tamul, with an average attendance of 315 Scholars. Mr. Kindlinger gave the following report of their state:—

My description of the Scholars is only general; not being able to state the exact number of each caste, as I always avoid any inquiry about caste. I observe no difference between those with, and those without caste; but arrange them in their classes according to their progress in learning.

In all the Schools, the Scriptures are read daily, and Christian Catechisms are committed to memory; while scarcely any objection is made to them on the part of the Heathen. The Mussulmans and the Roman Catholics, however, object to reading Christian Books: as this was considered indispensable to their remaining in the Schools, some of the Mussulmans and Roman Catholics have taken away their children. In the month of June last, a Roman Priest settled at Pullicat, and drew away many of the children of his persuasion from the Mission Schools; but some have since returned to them.

All the Schools are situated in Pullicat, and its immediate vicinity: the most distant is only five miles from the Mission House: they all, therefore, admit of efficient superintendence. Each

School is visited twice, and sometimes three times, every month; when the children are examined in those lessons which they have learned since they were last visited: the lessons and tasks are daily filled up in lists given to the Schoolmasters for that purpose; and, according to these, the examinations are conducted.

*Native Female Schools.*

Four Female Schools, one English with 21 Girls and three Tamul with 46, are maintained by local subscriptions. From the Report made to the Auxiliary Committee by Mrs. Kindlinger, who has charge of these Schools, we collect the chief particulars.

The First Tamul School was opened in June 1825, the Second in January 1827, and the Third in March 1828: the English School is greatly improved. The progress of the children in learning, all things considered, is satisfactory: six of them have gone through the Gospel of St. Matthew; and have commenced another book composed of useful Tales, and also the First Book of Moses; most of them pretty fluently: and, besides having committed to memory a great portion of the Catechism, they have commenced studying Arithmetic. Their ages vary from 17 to 7 years: the youngest, in general, are the most apt to learn; but the others excel in writing. The forenoon is devoted to reading, writing, &c., and the afternoon to knitting: eight are now qualified to knit stockings.

The English School is opposite the Mission House, and the First Tamul School is in the Mission Compound; they are, therefore, visited every day: the two other Tamul Schools, being more distant, are visited once a week; when all the children are examined, to ascertain the progress which they have made. A General Examination takes place once every quarter; when rewards are distributed, according to merit, particularly in the First School, where the Girls are rewarded with the produce of their knitting. Attention is also paid to the improvement of their minds, and their habits of cleanliness; and, although much cannot be said of success in these respects, yet there are instances among the Girls of the First School, which have, in some degree, answered expectations.

The prejudice against Female Instruction is gradually declining among the

Natives; and some of the most intelligent of them have admitted, that it would be impossible to see their Children elevated to their proper places in society, while the education of the Female part is neglected.

The Auxiliary Committee bear a strong testimony to these Schools: they say—

As some of the Members of the Corresponding Committee have recently visited the above Schools, and have examined the proficiency of the Scholars in most branches of their learning, it has afforded them sincere gratification to be able to bear a decided testimony to the excellence and nature of the Schools; and, at the same time, to state their conviction, that they are amongst the best-conducted and most-promising Schools in the Peninsula.

Before we close the communications received from this Servant of God, we shall make some further extracts which will throw light on the state of the Heathen and of Native Christians.

*Pernicious Influence of the Native Feasts and Superstitions on the Mind.*

— The Native Feasts are very injurious to the Schools. Being all like children's play, the children are attracted by them: when they return to School, they are, for a few days, quite wild; and it takes some days, till they have lost their playfulness and dislike to learning, before they can be brought to some regularity. Very often I could not but remark the pernicious influence which these feasts and ceremonies have upon the adults as well as the children.

— I was called to see a woman, the wife of a Schoolmaster lately married. She was now quite deranged, from a bilious attack. She came to school before her marriage—behaved very well—was very modest, sedate, and religiously disposed; but how surprised was I to see her now! She would not hear any thing of religion—made a high pretence to caste—would not eat with any one, saying they were all defiled—she would not live with them. At other times, she did nothing but weep. When I spoke to her, and wanted to pray with her, or rather, being evening, wished her to attend family worship, she manifested great uneasiness—wanted several times to run away—and uttered many unbecoming words. Knowing her always to

have been a very timid and sedate Young Woman, I could plainly see, in this instance, how injurious it is for Young People to have constantly before them the superstitions of Heathens and Roman Catholics: the frightful and stupefying impression thus made on weak minds shews itself in its full extent, if a mental disease befalls such persons. What a cruel tyrant is the reign of darkness!

— The pernicious influence of Heathen Customs on the conduct of Nominal Christians is sometimes very obvious, and is very discouraging to a Missionary. The Heathens literally sell their daughters in marriage, when they are yet little children: the Christians did the same, when I first came hither, with the exception that they waited till their daughters arrived at a more suitable age: they never asked, however, the consent of the Young Woman, but were anxious to give her to such an one as would pay most for her as a dowry. Having discovered this to be the case, I adopted measures by which I might be assured of the woman's free consent before the banns were published. About two months ago, I married a couple of whom I knew nothing, but that all was done on proper principles and in a proper manner: but when the son-in-law could not well agree to live with the mother-in-law and wished to live separately, she would not let her daughter go till he had paid the dowry and the marriage expense, and wanted thus to keep the daughter as a mortgage in security: three successive days, Mrs. Kindlinger and I exerted ourselves to prevent this, and with difficulty succeeded. We have often to interfere in such unpleasant matters; and the neglect of this would be attended with bad consequences. I perceive now, that the want of such friendly interference was the ruin of many a couple who are now separated; and when the breach is widened and of long standing, they go astray, and their reconciliation becomes impracticable.

*Necessity of special Instruction of Native Christian Women.*

The Native Christian Women here are, in general, so ignorant, that they profit very little by hearing a Sermon: those, however, who attend the Wednesday-Evening Lectures regularly are a little more intelligent. From this we hoped, that if Mrs. Kindlinger would begin a Weekly Lecture chiefly for wo-

men, it would be useful: in consequence, she proposed this to them; and assembled them in the English School-room: 16 were present. She began and finished with a Prayer composed for that purpose; and spoke to them, for about three-quarters of an hour, on the subject of God and his Attributes. These Lectures, and our Sermons in Tamul are conducted in such a way, that questions are put to ascertain their sentiments on the subject, and to see whether they understand the meaning of the speaker, as well as to engage and keep up their attention. Women, however, never answer if they are questioned pointedly, and are very often either asleep or wandering in their thoughts: we therefore thought such a separate Lecture the more necessary for them, as herein they are obliged to answer. They were open and friendly, and appeared to be well pleased with the plan.

*Importance of regularly visiting the Native Christians.*

Seeing, in general, very little fruit of our Tamul Preaching, and having often found that a private conversation or exhortation has been more beneficial to one or other individual than perhaps many Sermons, we visit them, from time to time, in their houses, or invite them to our house. The last four evenings were devoted to that purpose: I called, every evening, a number of them to my house, and spoke with them on the concern of their souls and their private conduct. Many grievous, but very few pleasant things, are discovered on such occasions. Many excuse their idle conduct, and shew not the least repentance for it. I pity their ignorance; and give them, therefore, yet time: otherwise, I should publicly declare them to be Heathens, for such are a disgrace to the Christian Religion, and a hindrance to the advancement of it among the Heathen. I therefore said, to several—"This is the last warning! If I see not any sign of repentance within two months, I shall be ashamed of you, and shall exclude you from the Congregation." Some few among them have improved in knowledge, and lead an irreproachable life: they sometimes encourage me, by speaking of the days of their ignorance, and comparing them with what they now know.

*Acceptableness of the Liturgy to the Christian Natives.*

The Tamul Congregation is much pleased with the Church Prayers; and

all who knew how to read desired Prayer Books, and were very glad that I was able to procure some for the use of the Church. But this is not so generally the case with the English Congregation: some of them delay coming till the Prayers are over: and others do not join in them, although they are present, because it is new to them: only a few individuals, beside the School Children, join. I think the Prayer Book, however, very suitable for a great number of our Congregation; as they are rather ignorant, as well with regard to the English Language, as with regard to religious subjects, and are therefore not well able to understand a Sermon to profit by it; but they can follow the Liturgy, which may improve their knowledge, and assist their devotion.

### Ceylon.

#### CHURCH MISSIONARY SOCIETY.

We shall here collect some details relative to the Society's Stations in Ceylon, reserving further particulars for another occasion.

#### COTTA.

##### *Improved Prospects of the Mission.*

At the end of September, the Rev. James Selkirk thus speaks in reference to the State of the Mission—

A correspondence, which I have lately had with some Buddhist Priests, has led me to preach a few Sermons on the difference between Buddhism and Christianity; as I am quite sure that the people are as ignorant of the hideousness, deformity, and falsehood of their own system, as they are of the beauty, and excellence, and truth of Christianity. If they shall still determine to reject Christianity and care for none of these things, let us do what we can, that it be not because they have not the means of knowing what it is.

I assure you, that, while we feel much pain at seeing the people labour as they do under the delusions of the devil, and the influence of the false religion to which they cleave as if unwilling to let it escape their grasp, we also feel pleasure in reflecting, that so many among them, particularly among the rising generation, who attend our Schools, in which there are now nearly 300 children, are taught the truths of God's Word.

Before the rising of the Sun of Righteousness the shades of darkness must flee, and the superstitions of the Natives must give place. The heaven infused into the mass of the people by means of our labours cannot lie dormant. Present appearances encourage the hope, that not a great length of time will elapse, before Satan's throne, here so long, and apparently so firmly established, will shake and fall to the ground. If I compare the state of the people here, with what it was a little more than two years ago, when I entered on my labours among them, I think I can perceive an evident advance. Our Schools now not only contain above 100 children more than they did at that period, but they are much more efficient: the children are not only taught to read, but to understand God's Word; and that they do understand, is evident from our Monthly Examinations. If I could say THEN, that we "receive ample encouragement" from our School Children, I can say so now, with much more propriety. The knowledge of the Masters in Scripture Subjects is more increased since that time, and consequently their efficiency. And surely it is not a vain expectation that we indulge, when we hope that the rising generation will, through the various means used for their improvement in Religious Truth, be less inclined, to say the least, to idolatry than their fathers—less prejudiced against the Gospel of Christ—have more knowledge of its real nature—and form a better estimate of its real value.

It is not merely by means of our Schools that knowledge is spreading and the truth is propagated: the people have now many more opportunities of hearing the Word of God than they had some time ago. By our Sunday Services not being confined to one village, or always to the same, all may hear, and in their own tongue too, the wonderful works of God. The attendance at the Schools for Divine Service is, in some of the villages, always good; and is so, occasionally, at all. Those who are in the habit of attending will, in spite of themselves, gain much information on Scriptural Truths; and those who attend only now and then may, we would hope, carry away with them, even if it may be but a single sentiment or expression from our excellent Liturgy or from a Sermon, which may at some time or other have an effect of which neither

we nor themselves at present can have any conception.

I preach regularly four times every week, and six times every second week; besides going out occasionally into distant villages, and assembling the people, and preaching to them and distributing portions of the Scriptures and Tracts among them. This, in addition to the labours of our other Brethren at the Station, cannot fail, under the blessing of God, of making some impression. May it be a *savour of life unto life* to all! The Institution is now covered; and will, most probably, be ready for the reception of the Students by the end of the year. Of these, there are at present Ten, who are placed under Br. Lambrick's Nephew, and superintended by the Missionaries, as well as examined weekly by one of them. They are all very steady and well behaved, and their moral conduct irreproachable.

In the early part of December, Mr. Selkirk adds—

I have been out preaching in the neighbouring Villages, much more frequently than before; and I have, now and then, taken advantage of a marriage feast among the Natives, to go and preach to them. On these occasions, there are always great numbers of people assembled, who generally appear pleased when we go to speak to them on the subject of religion.

The Out-Schools still prosper, and the children attend better: the average attendance, indeed, during the last month, has been greater than ever it was before. At present, the number of names on the books is 297, and the average attendance for November was 224. This, compared with the statement in the Annual Report, will shew an increase of 30 children in the last three months: the daily average is also now 33 more than it was then. I cannot report so favourably of the progress of the Boys in the English School: many of these are nearly grown up into men, and we find it a very difficult thing to teach them to pronounce the English Language correctly: it is probable that two or three of the best will shortly be admitted among the number of Candidates for the Institution.

I wish we could report any great change for the better in the body of the people. This, however, we cannot do; though, from my constant intercourse among them, I can bear testimony, that, in general, they appear to be much less

indifferent to Religion, and much less unwilling to listen to our statements concerning it, than they formerly were. I say "in general;" for some have lately shewn the most decided reluctance to come and hear us, though we have gone to their own houses to preach to them and converse with them.

At present we are all well, contented, and happy; and, I trust, are all able to use the language of David, with respect to ourselves and our labours: *And now, Lord, what wait we for? Our hope is in Thee.*

#### KANDY.

From the communications of the Rev. Thomas Browning, of the end of January, we collect the subjoined statements relative to the Mission at Kandy.

#### *State of the Native Congregations.*

My Congregations, both in Portuguese and Singhalese, continue small; yet there are a few in each who attend regularly, and of whom I am inclined to hope favourably. I some time ago drew up a Letter, addressed to the Singhalese Protestant Christians of this town, which I am getting printed at Cotta, for circulation among them. I trust it will be blest of God to the people, and make them more attentive to religious duties: at all events, it will have the advantage of making known the object of my Mission to some whom I find it difficult to communicate with in any other way. The number of Communicants is at present eight—in the Singhalese Congregation five, and in the Portuguese three. In the Portuguese Congregation, I have now entered on the plan of administering the sacrament once in two months, instead of three times in a year.

#### *State of the Schools.*

In the School of Kandian Girls, some are rapidly advancing in reading and writing, and the Mistress continues very attentive. The state of the English School is at present very promising; the Master is attentive, and the number of children is considerably increased. The Singhalese School is without a Master, the former having quitted my employment on the 1st instant. I hope soon to engage another; but there is great difficulty in finding suitable persons for such situations. The state of the Schools in the country is still very promising. The

attendance of the children is frequently interrupted by domestic and other duties, and the Kandian Masters have little energy or efficiency in teaching. The School at Peelawella is the most prosperous: in that the children are evidently advancing in learning.

*Notices of Four Youths in the Boarding School.*

The three Boarders, Claudius Buchanan, Daniel Corrie, and Henry Martyn, are making improvement in their studies. I have lately taken charge of another little Kandian Boy, about seven years of age, who bids fair to become an intelligent pupil. The circumstances under which he came to me are rather singular. He is of respectable family; but his father having died, his principal guardian is a priest, who is related to the boy's mother. This priest, who lives at Paradenia, spoke to a gentleman residing there about this lad, and expressed a wish to have him brought up a Christian. What could have induced the priest to conceive such a wish, I cannot imagine; but so it is. The gentleman recommended the priest to apply to me, and he has delivered the little fellow into my charge; who is thus transferred from the precincts of a Buddhu Temple, to those of a Christian Sanctuary; and from the care of a Heathen Priest, to that of a Minister of Christ. Oh may it please God to convert the heart of this child; and so to bless the religious instruction to him, that he may become a blessing to his countrymen!

*Promising Indications of Piety in a Young Native.*

I had a very pleasing conversation, the other day, with Joseph Fernando, my school visitor, on the subject of receiving the Sacrament.

He is a young man of good character, and remarkably steady and attentive in his duty: he says that his family have been Christians for many generations; but that, before he entered on his present employment, he had little opportunity of reading the Scriptures, or of becoming acquainted with the doctrines of Christianity: since he has been employed in the Mission, he has given up much of his time to read the Scriptures, and has frequently asked me questions on different parts which he could not understand: he has also been very attentive to the Means of Grace, not only attending Church constantly on Sundays, and at the Catechetical Lectures on week-days, but in frequently following

me to the prison on Sunday Mornings, and in joining the pious soldiers who meet in the school every evening for prayer, as he knows a little English: he has also gone of his own accord to Peelawella School, a distance of four miles, on Sundays, to read a chapter and some part of the Liturgy with the children.

Under these circumstances, I could of course have no objection to admit him to the Lord's Table; but he himself felt a scruple in his mind which he could not get over, and which evidently shewed the workings of a tender conscience. He said that one of his relatives, a man of a hasty disposition, had been much displeased with him a long time ago; and that having gone to reside in a distant part of the country, he had not found an opportunity of explaining the matter to him, and of shewing him that he felt a friendly disposition toward him: his purpose was, therefore, to go and see his friend, before he partook of the Lord's Supper. I told him, that if he felt charitably disposed toward his friend, any offence that his friend might have taken against him need not keep him from the Lord's Table; but, as he appeared to feel the circumstance burdening his conscience, I thought it better to allow him to go and visit his friend, for the purpose of being reconciled to him.

Another circumstance also which this Young Man related to me, gave me pleasure; which was a higher sense of gratitude for kindness received than is generally found among the Singhalese. He was very kindly treated when a boy by one of the Kandian Chiefs, who took great interest in him, and supported him while at school. The family of this Chief recommended the Young Man to me; and he has always lived in that family since he has been employed by me. He feels uncomfortable in living in this Heathen Family, where he is frequently interrupted in his religious duties; yet he is so impressed with a sense of the kindness shewn to him by the family, that he cannot consent to leave it. I was much pleased by this mark of feeling; and told him, that if he could continue to live in the family without conforming to their Heathen Customs, his example perhaps might be profitable to those among whom he lived.

BADDAGAME.

At the end of September, the Missionaries gave this



*General View of the Station.*

The Congregation at Church on Sundays has evidently increased. We wish that we were able to attribute this increase to a desire in the people to hear the Word of Eternal Life; but we fear that it arises chiefly from their having been more pressing invited to come, and from their unwillingness to offend us: but, from whatever cause it arises, we are glad to see an increase in our Congregation; and, though many appear to pay little attention, yet to some we hope that the Word is not spoken altogether in vain. In our visits to the people at their own houses, and in our meetings with them at the Country Schools, we find many things to try our faith and patience; many things which ought and sometimes do, we hope, excite our pity and compassion; and some things to encourage us to persevere in the strength of the Lord.

They add the following account of the

*Difficulties in the Mission.*

We have met with some trials from the circumstance of two Buddhist Priests having come to reside in the village, at no great distance from the Mission Stations. They attract large Congregations; and establish, we fear, in the faith of their false system, some who were beginning to waver. They are very zealous in their cause, and daring in their opposition to Christianity: they have not feared to deny the Living God. One of them arguing with Br. Faught said, "If there be such a God of Mercy and Power as you say there is, let Him now manifest His Mercy and display His Power. I disregard His Mercy—I defy His Power!" This, together with the trials which we meet with from the Schoolmasters, from the Mission Boys, from the very doubtful state of some of whom good hopes were entertained, and from the perfect unconcern about eternal things manifested by the generality of the people, is truly disheartening, and sometimes almost casts us down. But we know that it is our duty and privilege, not to be discouraged by any of these things; for the cause in which we are engaged is the Lord's. The strength and the battle are the Lord's, not ours. His is the power to pull down the strongholds of Satan, and to extend His own dominions to the ends of the earth. And it may be His pleasure fully to shew us our own weakness and insufficiency, by bringing a host of enemies,

trials, difficulties, and oppositions against us, that we may learn to look more to Him and less to ourselves; that He may display most clearly His more invincible power; that all may know and confess, that it is not of him that willet, nor of him that runneth, but of God that sheweth mercy.

*Pernicious Nature and Influence of Buddhism.*

The Rev. G. C. Trimnell gives the following account of the appalling Superstition by which the Natives are held in bondage:—

I imagine there are very few of God's servants who have come to preach the Gospel in Heathen Lands, who have not been much discouraged and even disappointed. At home, we are apt to think that the Heathen are prepared to welcome the Gospel. It was so with me. I thought that the Heathen, having been so long in ignorance and possessing some natural consciousness of sin, would be as much delighted as surprised to hear of a Saviour—to hear, that the Son of God had suffered and died to bring to everlasting happiness miserable sinners. I little knew or imagined how the Heathen Mind is defended against conviction of sin and fear of punishment—how the poor creatures are taught to believe, that good actions will altogether preserve from the consequences of those which are evil—that giving alms to the poor, making little wooden bridges over rivulets, assisting to build rest-houses—standing, instead of sitting, to hear the books of Buddhu—the offering flowers to his images and food to his priests—how these things can atone for many sins, and purchase much happiness in the world to come. And if a man who has sinned should die before he has done any good works to overbalance his crimes, he is taught to expect to be born again, either as a human being in a state of poverty and affliction, or in some inferior animal, as dog, snake, fish, or insect; in which state he will have opportunity of doing works which will merit something better in the next: having passed through many transmigrations, if their merits exceed their demerit, they will be born in the world of gods, and finally become annihilated; but if their crimes have been very great, and they have no merits to help them, they will be born in hell. But they have no idea of being there for ever: having suffered awhile, they may be born again in this world; and, by pass-

ing through many changes, will at length come to the summit of happiness—annihilation. They are taught, that all will come to this state finally; and that according as their good actions are abounding much or little over their evil, will be the length of time before they arrive at perfect happiness. Thus, if they should have any consciousness of sin, they see no great excellency in a Saviour: for the works of merit, which do away with the consequences of sin and purchase happiness, are easily performed; or, if omitted, the consequence is but trifling, and they have a certainty of finally coming, without any Saviour, to all the happiness which they desire.

This view of Buddhism may, in some measure, account for the almost incredible concern respecting a future state, which we have so much to lament. All that we tell them is quite contrary to what their own religion teaches: and their Priests are held in such reverence, that what they say would be credited, even should it be contrary to common sense and what every man's natural reason would judge to be false and absurd. If their judgment be convinced of the falsehood of any notion, their conviction is at once stifled by, "It is written in the books:" and the truth of any thing which is asserted there, they dare not doubt; and are taught, that they sin if they question or examine it.

Mr. Trimnell, in the midst of these evils, adds the following

*Encouraging Considerations and Facts.*

Such strong-holds has Satan provided for the defence of his kingdom, and with such armour has he enclosed the minds of his slaves! No weapons of human inventions, nor any power of man, can enable us to enter the house of this strong man armed, and deliver his prisoners. But, there is a Power that can; and we are waiting to see the putting-forth of that power. The *Word of God*, when applied by the Spirit, is *quick and powerful*. There is no heart so hard, which it cannot soften; no mind so blind and prejudiced, which it cannot enlighten and subdue. Though, therefore, we see no immediate prospect of the conversion of the Heathen around us, we believe that the day may be very near, when this people, now *dead in trespasses and sins*, shall live. The kingdom of heaven may be at hand. The Lord, with convincing and converting mercy, may come suddenly, as a *thief in the night*.

Though He has not yet manifested His great power and mercy among us, as He has been pleased to do in some other places, we have not reason to think that our labours have been altogether unattended by His blessing. His Word is constantly preached; and we hope that some who have heard it have felt its power. Numbers of children are daily reading and committing to memory portions of the Scriptures. Our Schools have greatly increased; and we are now about to establish Girls' Schools in the neighbouring villages where we have Boys' Schools. We do not find that there is any more readiness in the people to hear the Word of God; but our Congregation at Church, in consequence of the School-children attending, has much increased. We have on Sundays, if the weather be tolerably fine, about three hundred children attending Church. That the Word of God will be blessed to the conversion and salvation of some of them, we cannot doubt. It is our endeavour and purpose, by the Lord's help, to preach Christ Jesus and Him crucified; and though we cannot make the people feel their need of Him, we believe that the Lord will, and will also enable them to see His excellency. We labour in hope, in the midst of discouragements and difficulties. We have much to be thankful for, in that our health and strength are continued; and that we have been kept from fainting and giving up our work in times of particular discouragement.

This morning (Jan. 5, 1828) about nine o'clock, Juwan Alwis departed this life, no doubt for a better. This is the third Christian Brother here from among the Heathen who has died in faith and hope. Blessed be the Name of the Lord, who has not allowed His servants to labour here in vain, but has given them to see three of their spiritual children fall asleep in Christ, witnessing a good confession!

NEELORE.

The Rev. Joseph Knight gives the following

*Indication of the Increase of Light among the Natives.*

Though the mass of the people are still involved in thick darkness, yet we have much evidence that light is spreading. While many are determined, from various motives, to adhere to their system, bad as it is—and the more so, the more its deformity is exposed; yet

others, though as far from leaving and embracing the light as ever, convinced that the levies made upon them by the crafty Brahmins and Pandarams, and the offerings made to the temples, are vain and fruitless, have for some time begun to withhold them: but as too many of this class are far from yielding to the superior claims of Christianity, by the enlightening rays of which they begin to discover the vanity of their own system, they must be considered as feeling themselves relaxed from all religious obligation, and thus to be fast verging toward the principles and practice of atheism. Some others, however, not only feel ashamed of the superstitious darkness in which they have been so long enveloped, but seem half-inclined to emerge from it and come to the light: and were it not for fear of the reproach and persecution commonly attending such a course from their ungodly relations and countrymen, to whom they are bound by a thousand ties, through caste, family connections, &c., we might expect that a good number of this class would soon be willing to renounce Heathenism, and to make a public profession of Christianity. In this class we may number several of our Schoolmasters, and others in connection with the Station; as well as a larger number, we would hope, in the villages around, who have listened from time to time to the preaching of the Word; or who, by the various other means employed, have learnt that there is salvation in none other than the Lord Jesus Christ: and we hope, not only that this number will gradually increase, but that, ere long, many of them, taught more effectually by the Holy Spirit their guilt and danger, will wholly relinquish these delusive hopes and heathenish practices—embrace the Saviour in faith and love—and, opposition notwithstanding, boldly declare their attachment to his cause.

In view, however, of the innumerable chains which bind the people to their system, and of the difficulties which oppose their embracing the Christian Faith, however much we may rejoice and take courage in the spread of Divine Knowledge, assured that thus the way is preparing for the coming of the Lord, we can entertain but faint hopes that any human efforts will prove successful to the pulling down the strong-holds of the enemy, or that Idolatry will to any extent be relinquished by this people, till the Spirit be poured out from on high,

and God Himself make bare his arm to accomplish the work.

Though not as yet permitted to witness large accessions to the Church of Christ, or to hear the Heathen, convinced of their folly and delusion; crying out, *What shall we do to be saved?* yet I would rejoice in the encouraging hope, that there are a few at the Station who have *tasted that the Lord is gracious*; and whose earnest desire, we trust, it is, to press forward in the Divine Life, and to be as burning and shining lights to those around them.

The Rev. W. Adley states the following

*Instances of the Influence of Religion among the Natives.*

We have lately had a small accession to the Church of two members. My cook was baptized, by the name of Solomon, on the first Sunday of this month, and received to communion with a Young Man named John, who has been taken into our employment from one of the American Stations, and of whose piety we have every hope.

It is with no small feelings of joy and gratitude that I am permitted to add, that the Wife of Samuel, and a Young Man, a relative, having no connection or employ with Missionaries, are admitted as candidates for Baptism. I have been much pleased with all that I have seen respecting them, and fully trust that they are the subjects of converting Grace. Samuel's Wife attributes her first convictions to the Evening Preaching, about twelve months since; and these were nourished and carried forward by the daily reading, conversation, and prayers of her husband. Samuel, when requesting that she might be received as a candidate for admission to the Church, said, "We have refrained from doing so for some months, in order that I might first be fully satisfied that she had undergone a change of heart." The mind of the Young Man was also awakened through the same means; and he has, for many months, been a regular and apparently devout attendant on the Means of Grace.

Samuel has had much to contend with, from his relatives and neighbours; but I rejoice to say, that he has passed through his trials as gold through the furnace. Through grace and mercy, strengthened by his Saviour with the armour of God, he has hitherto been enabled to stand in the evil day.

*General View of the State and Effects of the Mission.*

The Missionaries remark, in their last Report—

With one exception, by the exercise of discipline in the case of an individual on whom we have reason to hope that salutary effects have been produced, the Communicants have continued to hold on their way with a consistency and zeal that we trust, as an example, will be productive of good. To the inquirers, among the Youths formerly mentioned, who continue in the exercise of the Means of Grace, and are manifestly obtaining increasing knowledge, two or three cases of a very hopeful kind have lately been added, and a general feeling of increased anxiety on the important concerns of the soul and eternity is at present evinced by most of those attending these means.

Mr. Adley adds, at the end of February—

Many circumstances of general interest have occurred since my last communication, indicating slow but gradual and certain progress. Many of those living at a little distance in the villages around us, who, when the School Lads first went to them to read the Scriptures and Tracts, instead of hearing would revile, and in some cases cast stones at them, are now willing to hear when visited, though they still find excuses for keeping from the Lord's House. The lads have, of late, frequently noticed this difference in their reception. Some few of the more intelligent discover a more favourable feeling toward Christianity, and a desire to become further acquainted with it: they observe, that possessions, supposed by evil spirits, which before the Missionaries came were frequent and productive of sad effects, are now scarcely known; and the apparent success of fortune-tellers and jugglers is greatly diminished.

With respect to our immediate neighbours at Nellore, we are, perhaps, more unfavourably situated than most of our Missionary Friends in this part—they being more in the country, and with country people, or tillers of the ground; while those around us are chiefly braziers, and silver- or gold-smiths, whose conduct is, like that of Demetrius of old, directed to the support of the craft of Idolaters, as the chief support of their own craft; and they are consequently more difficult of access, and also to be persuaded to leave their employments,

and attend to the preaching of the Gospel.

An instance has occurred lately, in the case of five poor widows, with several children, who reside near to us. Their house caught fire, and the roof and timber part of it was destroyed by the flames. A collection was made for them at the Station, of about 20 rix-dollars; which, with a few collected by other means, was nearly sufficient to repair their loss. On presenting the money to them, I urged it upon them, as a debt of gratitude, that they should attend the Church on the Lord's Day: they promised that they would do so; but having often done that before, and excusing themselves on failing to come, I said I would send a School Lad on the Sabbath Morning, to tell them the time, and come with them. Finding that they had no way of escape, they declined taking the money, rather than have it on these conditions; conceiving, that by attending constantly on Christian Worship, they should bring a reproach upon their caste. I gave them the money; saying, that if they would not come to see us, since it was for their eternal good, we would visit them; and hoped that they would see, ere long, how vain and sinful such conduct was. We rejoice in the instances there are of the bursting asunder of this brazen bond of caste. Oh for that time when it shall be severed, never again to be united—*when there shall be neither Jew nor Greek, bond nor free; but all shall be one in Christ Jesus!*

*Pernicious Influence of Caste.*

On this point the Missionaries say:

We are pained to witness, after so long a residence among this people, how much we are regarded as foreigners, and how little inclination they manifest to cultivate a closer acquaintance with us, or to listen to the sacred truths which we proclaim; except as prompted by some sinister motive, some hope of advancing their temporal interests. Their unfriendly disposition must be ascribed, in a great degree, to the exclusive system of caste prevalent among them; which, while it retains its hold on the mind, presents an almost impassable barrier to social intercourse with all who are not by birth of the same rank with themselves. But the stern aspect which caste holds toward Christians, whose religion consists, not, like their own, in meals and drinks, and divers washings and carnal ordinances, but in purity of heart and life, utterly forbids the hope that

any thing like real friendship can be cultivated between them and us, till caste is totally abolished by the operation of the principles of the Gospel.

*State and Promise of the Boarding Youths.*

Mr. Adley thus reports—

When not from home, or particularly engaged, I usually have one, in turn, a short time with me in the evening, to converse with him about his soul. In these conversations, I am much gratified at the readiness with which they turn to the Scriptures in proof of any duty or doctrine, and at the length and accuracy of their verbal quotations.

Some of the Youths require a very watchful hand, and we have not been without our trials with them: indeed, to look for other than this, in the present state of things, would be to expect miracles. They are surrounded by tempters and temptations; strengthened by the force of evil example and previous habitual practice, which must have a weight and influence over them, to which we, as Europeans, must be strangers. Long after their minds are convinced of the errors of Idolatry, they will return and bow in the House of Rimmon, and burden themselves with a load of earth. But, in general, they continue well: the pious hold on their way: those of whom we have long had hope, continue to give proofs by which our hopes respecting them are confirmed: they are diligent in the use of the Means of Grace, and are increasing in the knowledge of Divine Things; and most of them are making very creditable progress in their studies. That some of them are, and that many of the others will be, a great blessing to their country, we confidently hope and trust.

### North-American States.

#### GREEK SCHOOL COMMITTEE.

Our American Brethren, as will be here seen, are enlarging their efforts in behalf of Greece.

*Formation and Object of the Committee.*

This Committee was lately formed at New York, and consists of the following Gentlemen:—

Hon. Albert Gallatin, *Chairman*—Mr. Arthur Tappan, *Treasurer*—Rev. M. Bruen and Mr. Knowles Taylor, *Secretaries*—Seth P. Staples, Esq.—Eleazer Lord, Esq.—Dr. Samuel Akerly—and Mr. Richard T. Haines.

The object in view is, to establish

in Greece, by means of Funds and Teachers supplied from the United States—

1. A HIGH SCHOOL, OR NATIONAL ACADEMY, at which Young Men may be trained for superintending Elementary Schools, and for the study of the useful Professions.

2. A HIGH SCHOOL FOR FEMALES, designed primarily for the instruction of those who may become Teachers.

3. Several ELEMENTARY SCHOOLS, as Models of the most-approved methods of instruction.

An Address circulated by the Committee contains the following statements:—

*Favourable Opening for Exertions in behalf of Greece.*

The Greek Committee believe that the cause of common School Education needs no advocate in this enlightened nation. The miseries of the southern half of our Continent have been prolonged by the want of good Common Schools. By a recent survey, known to this Committee, the Common Schools of Greece are found to be in that dejected state, which might be anticipated from her long subjugation, and the wars attending her late Revolution. American efforts upon that soil have been greeted with the warmest gratitude; and the parents, who fed their children with our bread, last year, will rejoice to have them enriched with the intelligence of a country, whose philanthropy is its glory. Already the Government of Greece has applauded the first attempt to improve their Common Schools; and lends the most favourable countenance to our countrymen, embarked in the enterprise. If Ten or Twelve Thousand Dollars can be collected, here annually for a few years, the present plan will be crowned with complete success.

Two learned Greek Professors, already possessed of the confidence of their countrymen, united with several men from the United States competent to instruct in our best Colleges and acquainted with all the recent improvements in science and education, can at once open in Greece a Seminary for Schoolmasters; and, as the result, other Institutions will soon be formed, which will diffuse and perpetuate their blessings co-extensively with the Greek Language. In a few years, these Institutions, it may be hoped, will all be assumed and supported by the Greeks themselves.

The Committee beg leave to express their confident persuasion, that, in no crisis of past centuries, could the same amount of good to the human race ever have been purchased at so moderate an expense. And this Circular is issued, that the inquiry may be answered by donations in money, to what extent the plan meets the concurrence of the Friends of Greece and of Mankind.

*Importance of good School Books to Greece.*

The translation of our Common School-Books into Modern Greek, and their introduction, is contemplated as a leading object with the Committee. The common sentiment of a country depends more upon these, than upon any other single cause; and more practical talent has, perhaps, been thrown into our own School Books, than is to be found elsewhere. Our common School System is more perfect, than even that of the enlightened country whence we derive our lineage. Education here fits directly for the business of life; and is well suited to a people just emerging from revolution, and among whom equal rights are acknowledged. And now, when School Books for Modern Greece are yet to be made, better probably could not be produced by the labour of half a century there, than we can carry thither, in their vernacular tongue, in half a year. Shall we not, then, help the Greek Boy to the best spelling and ciphering book?—and the Greek Girl to the best thoughts of our writers on female education; as well as those of Maria Edgeworth and Hannah More?—and, perhaps, hereafter, the Youth to a translation of our larger works of science, and the “Library of Useful Knowledge?”

*Advantages of the proposed Plan.*

1. It is SIMPLE and PRACTICABLE. The proposed field is now a free country, where the whole population thirst for improvement, and where common school education and all the useful arts are waiting to receive the impulse of the age.

2. It is CHEAP. Few things are so

dear as a bad Schoolmaster. Want of practical acquaintance with teaching is the most obvious deficiency, with those who enter upon this important office. Model Schools, with superior Schools for Teachers, are now very earnestly called for by the spirit of improvement among ourselves. At the expense of a few thousand dollars, provision may be made in Greece for a system, which will never after need our nursing care.

3. It is TIMELY. The Greeks, exhausted by a terrible war, with most of the Institutions which existed before the Revolution destroyed, cannot, for years to come, relieve themselves from that state of ignorance and degradation which threatens the rising race.

4. It PROMISES great results; not only upon Greece, but ultimately upon the whole region of the Ancient Roman Empire.

*Anticipation of Mutual Benefit to Greece and America.*

It will be peculiarly honourable to our free and happy citizens, thus to co-operate in the cause of Common Schools in Greece—the very Heart and Eye of the World: the keys to the mind of Asia must ever be on the Hellespont, and in the hands of the Greeks: the elevation of Greece will illuminate all those regions which Christianity early civilized: but the sun of Asia is darkened, while Greece is in eclipse. Our School Geometry is a translation from the language of that remarkable people, whose literature has so eminently refined and controlled public sentiment; and who seem destined by Providence to re-kindle the lights of Science on those plains and mountains, where exist the most ancient seats and the holiest monuments of the race of man. It is believed that an American Institution of the kind proposed, planted at Argos or at Athens, will help to bind two great regions of the globe in fellowship; and will be hailed as a generous pledge of what one Continent can do for the intellectual and moral elevation of another.

## Recent Miscellaneous Intelligence.

UNITED KINGDOM.

*Bible Society*.—The Committee having determined to take measures for preparing a Version of the Old Testament in Modern Greek conformable to the Hebrew Text, the Rev. H. D. Leeves has left this country on his return to the Mediterranean, with the view of engaging the services of one or more learned Greeks, to execute this work under his superintendence. His purpose, at present, is to reside at Corfu.

*Church Missionary Soc.*.—The Rev. William

Jowett being about to return to the Mediterranean, the Instructions of the Committee were delivered to him, by the Chairman of the Committee of Correspondence, at an Open Meeting of that Committee, held on the 25th of August. Mr. Jowett, having replied to these Instructions, was addressed by the Rev. John Wilcox, and was commended by him in prayer to the Grace and Blessing of Almighty God. Mr. Jowett will proceed by way of Basle, for the advantage of conferring with the Society's Friends and Ass.

ciates in that city, on the subject of the Mediterranean Mission. He will resume his residence at Malta; and will have it particularly in view, in connection with his general care of the Society's concerns, to investigate the state of North Africa. His Seven Children are left in England.

*Established Church of Scotland*—Details appeared in our last Volume (see pp. 169-171, 180-188) relative to the design of the General Assembly to establish Missions in India. On Wednesday, the 12th of August, the Rev. Alexander Duff was Ordained to the Pastoral Office by the Presbytery of Edinburgh, previous to his embarkation for Calcutta, where he is to be the Head of a Missionary School, under the sanction of the General Assembly.

*London Miss. Soc.*—Mr. Robert Bourne, with Mrs. Bourne and eight Children, arrived, from New South-Wales, in the "Lady Blackwood," Captain Dibbs, on the 2d of July. Mr. Bourne has been employed, for several years, as the Society's Printer in the South-Sea Islands. Mrs. Bourne's health having suffered severely, he was obliged to leave his station at Tahaa (see p. 128 of the last Survey) for New South-Wales, and has returned home from thence under the sanction of the Directors—On Saturday, the 18th of July, the Rev. Dr. Philip, with Mrs. Philip and two Daughters, sailed from Gravesend for South Africa, in the "Charles Kerr," Captain Brodie: he was accompanied by Mr. John Baillie and Mr. Theophilus Atkinson, with their Wives; and Miss E. Lyndall, who is to establish an Infant School at the Cape. In the same vessel, the Rev. William Fyvie and Mrs. Fyvie have proceeded on their return (see p. 527 of our last Volume) to their labours at Surat. The Three Missionaries from the *French Protestant Missionary Society*, mentioned at p. 351, and the Four from the *Rhenish Missionary Society* mentioned at p. 354, with Mrs. Von Wurmb, embarked also in the "Charles Kerr," for South Africa.

#### WESTERN AFRICA.

*Church Miss. Soc.*—Mrs. Wilhelm, Wife of the Rev. J. G. Wilhelm, after labouring in Sierra Leone for more than 16 years, with such a measure of health as enabled her to maintain her post during that whole period, departed in peace, at Freetown, on the 28th of April. An attack of fever, when she was debilitated by previous indisposition, carried her off in three days. She was, through Divine Grace, prepared for death: on its near approach, however, she suffered for some time, the day before her departure, under its terrors; but was mercifully delivered from her fears. Mr. Wilhelm says—

In falling helpless into the arms of mercy, spread for the reception of penitent sinners, through the redemption in Christ Crucified, believing in Him, and trusting in His free grace above and beyond the accusations of a guilty conscience about what has been left undone and what has been done amiss, she was relieved from despondency; and, on the last morning of her life, would join in prayer, with much sincerity and comfort.

*Sierra Leone*—An epidemic prevailed in the Colony in the early part of June, previously to the setting-in of the Rains, which more particularly affected the Europeans, and some of these of long standing in the Colony. Among these we regret to observe

the death of Mr. Kenneth Macaulay. No persons connected with the Missions appear to have suffered.

*Liberia*—We are grieved to report, from recent arrivals from America, the death of Dr. Randall, whose view of the state of the Colony is printed at p. 355 of the present Number. He had been attacked by fever, but shortly became convalescent: his zeal, however, for the welfare of his new and responsible charge carried him beyond prudent bounds, in leading him to expose himself prematurely in the discharge of his public duties; being deprived of the aid of all his chief Assistants, who were sick at the same time. A relapse ensued, which brought him to the grave on the 19th of April. His death is deeply deplored, as he was a man of great energy both of body and mind. The Vice-Agent, Dr. Mechlin, has entered on the administration of the Government.

#### MEDITERRANEAN.

*American Missions*—The following extract of a Letter from the Rev. W. Goodell, of the 28th of April, from Malta, gives the latest intelligence of the movements of his countrymen—

Mr. Bird is gone to Tunis and Tripoli on the coast of Africa, and will be absent several months. Messrs. Anderson, Robertson, and Smith were on the 14th inst. at Zante, in good health and spirits. They had visited, and apparently with high gratification, Corfu and several other of the Ionian Islands; and were on the point of embarking for the Morea. Mr. King was recently at Smyrna, but intended to return to the Morea in season to meet and assist our friends there.

*Church Miss. Soc.*—Dr. Kluge, after an unpleasant and troublesome voyage from Alexandria, arrived at Malta on the 28th of May. After having recruited his health, he will proceed to England by way of Italy: see p. 239. The Rev. Christian Kugler has arrived in Egypt.

#### INDIA WITHIN THE GANGES.

*Baptist Miss. Soc.*—The Rev. W. Yates, who sailed from Gravesend, in the "Lady M'Naghten," in the middle of August, arrived at Calcutta, after a tedious and dangerous passage, on the 4th of February. Miss Wallace, proceeding (see p. 527 of our last Volume) to Malacca, from the *British and Foreign School Society*, was on board.

*Gen. Baptist Miss.*—Intelligence has been received of the death of the Rev. J. M. Cropper, in Orissa, before he could well enter (see p. 112) on the field of labour.

#### BRITISH AMERICA.

*Canada Education-Society*—An account of the formation, object, and proceedings of this Society appears at pp. 604, 605 of our Volume for 1826. We had lost sight of the Institution, no accounts having been latterly published, so far as we know, in this country. Auxiliaries have been formed in Canada; and their Agent, the Rev. Thaddeus Osgood, has visited London, in prosecution of the interests of the Society. The Committee of an Auxiliary at Montreal strongly recommend the establishment of a Seminary, in which a body of Teachers should be trained up in the knowledge and practice of the Useful Arts; while they should receive suitable instruction in Grammar, Arithmetic, and, when necessary, in the French and Indian Languages.

# Missionary Register.

SEPTEMBER, 1829.

## Biography.

### OBITUARY OF JOSHUA M. CROPPER,

MISSIONARY, IN ORISSA, FROM THE GENERAL-BAPTIST SOCIETY; WHO DIED AT CUTTACK, DEC. 8, 1828, IN HIS TWENTY-FIRST YEAR.

THE following narrative is abridged from a communication to the Society made by the Rev. George Lacey, a fellow-labourer with the late Mr. Cropper.

I shall begin my relation from the commencement of his journeys into the country, in the prosecution of which it is likely he inhaled the poisonous seeds of the malady of which he died.

He commenced his first tour on the 18th of November, in company with Gunga Dhor, at least from the second day; and returned on the 22d. As he was passing over a branch of a river, on his way home, his horse fell, and he got wet. On Lord's Day, the 23d, he assisted me in the English and Native Preaching, but complained of soreness from his exposure to the wet.

On the 25th he commenced his second and last tour. He enjoyed some excellent opportunities, with much pleasure and feeling in them. He related some of the particulars to me afterward with great delight. On this journey, his body and his hand trembled: the latent seeds of the dreadful fever of which he died appear to have been working into his constitution, and undermining his life, at that early stage.

Bainpura was the last village which he visited. The entry which he made in his Journal at this place is particular—"Thus am I arrived at my last village THIS TOUR." He hoped to make many more tours, and to address many more Village Congregations. He arrived at Cuttack Nov. 29th, and was remarkably cheerful: it was time to go down to the bazaar; and, though fatigued by exertion, he would accompany me.

On Lord's Day, the 30th, the last which dawned of labour for him, he took his share in the Native and English Services. It was his turn to preach to the Schoolmasters, and the Boys who ac-

company them; which he did: Mrs. Lacey heard him, and was surprised at his pathos: before he had finished his address, both he and the men were dissolved in tears: his subject was the death of the Saviour for their sins. I have asked the Schoolmasters since, and they answered with much feeling—"The Sahib manifested great feeling, great love; and spoke to the children with great affection:" he was particularly fond of Youth, and often spoke to the Native Youth, and made them sing aloud of salvation through the Saviour's Name: he closed with a prayer in Oreah: this Address will witness against these men at last, if they regard it not; but they will not soon forget it: he dismissed them to see them no more till the Last Day. In the morning, he preached his Last Sermon in English, from Zech. ix. 12. *Turn ye to the strong-hold, ye prisoners of hope!* he was particularly earnest in warning sinners; and in prayer, for the out-pouring of the Holy Spirit. We spent a happy hour after we arrived at home; and shall not soon forget the share which he took in it—the thankfulness with which he took a few hints respecting his Sermon—the fervour with which he talked on the future prosperity of the Saviour's Cause.

On Monday, December the 1st, he employed himself in corresponding with some friends. In the evening, it was his turn to pray for the Saviour's presence and blessing before we went down to the Natives: on these occasions he was wont to be more than ordinarily in earnest for the Holy Spirit: he was very fervent this afternoon; and, no doubt, carried a portion of the holy fire



with him among the people. He proceeded to the stone in Chowdry Bazaar, and preached the Gospel: this was the last time that he declared the Message of Mercy to the poor Oreahs. Every thing becomes interesting connected with such an occasion. He met with many objections from the people, but was enabled to answer them. After he had made his entry of this Service, he concluded with a short but important prayer for his hearers—a prayer uttered, not with that inconsideration and levity which too often characterizes such prayers, but with seriousness and strong desire—the language of a heart panting after and striving for their conversion. It is the last sentence which his hand recorded in his Journal, “THE LORD CONVERT THEIR HEARTS!”

Thus ended our dear Brother's labours and prayers for Orissa! His work was now finished, and he had only to suffer and enter into his rest.

On Tuesday, he felt indisposed, and could not accompany me to the bazaar. After worship in the evening, he observed, very significantly as it now appears, that he seemed to have nothing to do: he had that day finished for ever his correspondence with his friends in this world, in twelve or fourteen English Letters. In about an hour after, he complained of an uneasy feeling which had come over him; and took us by the hand, and then went to bed.

On Wednesday, while taking medicine, he fainted; but soon recovered, and proposed accompanying me to see a poor man who was sick of a fever. On the way, he complained of a sore pain in his eyes and general uneasiness. After we had visited the patient, we walked together to see a School which we have in that village. On our return, he kept his bed most of the day.

On Thursday, he had great uneasiness of feeling: before twelve o'clock that evening, he had taken near 100 grains of calomel, besides other strong medicines; and leeches were applied to his temples and forehead. On Friday, we hoped that the fever had yielded to the prompt measures taken; but his complaint appeared to yield, only that it might gather strength to rally with more fearful efficacy.

On Monday Morning, Dec. 8th, I was shocked at his altered appearance. The Medical Attendant told me that he must die. It was hard work to part

with so lovely and promising a Youth, with whom we were united in the strongest affection. About nine o'clock, he became painfully restless, and continued in this state for three hours. As it drew toward twelve o'clock, his uneasiness increasing, he turned himself violently, first on his left and then on his right side; when, gently turning on his back, he clasped his hands over his breast—cast his eyes toward heaven—and breathed out his soul into the hands of his Redeemer. I watched his last gasp—but oh what a sight I beheld!—a dying young CHRISTIAN MINISTER and MISSIONARY, possessing RARE qualifications in each character—sent out with high expectations by his friends, and at a great expense by the Church on earth—and just entered on his labours in the midst of upward of twelve millions of immortal souls perishing for want of the Gospel! But let me check these feelings: *It is the Lord! let Him do as seemeth Him good!*

He was perfectly sensible to the last; which was a wonderful circumstance in an Indian Fever. Many, very many, pleasing things dropped from his lips: a few will be sufficient to shew that the Gospel can give peace and comfort in the bitterest distress, and in the uttermost sensibility of approaching death with all its consequences.

I asked him if he felt his mind composed and happy: he said not so much so as he could wish. I mentioned the atonement which Jesus made for our sins—how merciful the Saviour was—what promises He had made—and that faith, which I knew he exercised, secured them all to him. We afterward prayed, and the darkness withdrew from his mind; and he enjoyed settled, steady peace in Christ. I said, “Well, my dear Cropper, you are going to the Saviour whom you have recommended to others, to receive a Reward at His own hands.” “No,” he replied, “I am going to receive Mercy!” I asked him if he knew in whom he had believed: he answered with emphasis, *I know whom I have believed!* I then repeated the remainder of the passage, as a question: he said “Yes.” Several Psalms were read to him by Mr. Santos or by myself, and he had much enjoyment in hearing those portions of the Word of God; and whenever the Psalmist's prayer suited his own experience, he gave his hearty Amen. He united very

fervently in praise and prayer; particularly when blessing God for having laid our sins on His Own Son, and thereby delivering us from the fear of death and hell. He most heartily recognised and felt the blessedness of this glorious scheme of salvation.

In this state of mind, did our beloved

Brother depart. His death was not triumphant, but it was peaceable and happy; and, considering that he knew that he was about to enter on an eternal state, the power of the Gospel was seen in supporting the soul in such solemn circumstances.

## Proceedings and Intelligence.

### United Kingdom.

#### BRITISH & FOREIGN BIBLE SOCIETY.

##### TWENTY-FIFTH REPORT.

##### Issues of the Scriptures.

THE issues from the Depository have amounted to 365,424 copies, being 29,154 more than in the preceding year.

It is stated in the Appendix, that there were

Issued in Great Britain, in the Twenty-fourth Year, 164,193 Bibles, and 201,231 Testaments—purchased and issued for the Society in Foreign Parts, during the same period, 221,059 Bibles, and 893,228 Testaments—Total issued on account of the Society from its establishment, Bibles, 2,421,410; Testaments, 3,697,966—Grand Total, 6,119,376.

##### Works completed during the Year.

Amharic Acts and Epistles . . . . .	2000
Aimarà Gospel of St. Luke, with the Spanish . . . . .	1000
Danish Testament . . . . .	5000
French Bible, 12mo. . . . .	2000
German Bible, 12mo. . . . .	5000
German Bible, 8vo. . . . .	15,000
Gaelic Bible, 12mo. . . . .	5000
Gaelic Testament, 12mo. . . . .	5000
Gaelic Pocket Testament . . . . .	5000
Greek Testament, Anc. & Mod. . . . .	10,000
Greek Testament, Anc. & Mod., Hilarion's Version . . . . .	2000
Italian Bible, 8vo. . . . .	5000
Irish Test., vernacular character, . . . . .	10,000
Portuguese Bible, 8vo. . . . .	5000
Swedish Bible, 8vo. . . . .	5000
Swedish Testament . . . . .	5000
Spanish Bible, 8vo. . . . .	10,000
Spanish select Books of Old Test. . . . .	10,000
Spanish Testament, 8vo. . . . .	5000
Spanish Luke and Acts . . . . .	5000
Welsh Bible, 12mo. . . . .	5000
Welsh Testament, 12mo. . . . .	10,000

#### Editions of the Scriptures printed for the Society.

	Bibles.	Testaments.
English, various editions, . . . . .	1,993,690	2,095,010
Do. Psalms . . . . .	6,138	
Do. Gospel and Acts . . . . .		5,198
Welsh . . . . .	105,638	169,320
Welsh and English . . . . .		1,986
Gaelic . . . . .	52,577	59,739
Irish . . . . .	10,000	54,188
Do. Genesis . . . . .	5,000	
Do. St. Matthew . . . . .		10,000
Do. in Irish Characters . . . . .	5,000	
Manks . . . . .	5,000	2,250
French . . . . .	83,530	348,060
French and English . . . . .		5,000
Do. Ps. Prov. Eccl. & Isa. . . . .	10,000	
Do. Gospels and Acts . . . . .		30,000
Basque, St. Matthew . . . . .		2,000
Do. . . . .		2,000
Breton . . . . .		1,000
Flemish . . . . .		2,656
Spanish . . . . .	50,850	136,650
Do. and Latin . . . . .	1,000	
Do. Ps. Prov. Eccl. & Isa. . . . .	33,530	
Do. St. Luke and Acts . . . . .		6,100
Aimarà & Span. St. Luke . . . . .		1,014
Portuguese . . . . .	15,032	50,000
Do. Ps. Prov. Eccl. & Isa. . . . .	5,000	
Do. St. Luke and Acts . . . . .		1,000
Italian . . . . .	17,635	32,000
Do. Ps. Prov. Eccl. & Isa. . . . .	5,000	
Do. and Latin Psalter . . . . .	2,000	
Dutch . . . . .	10,000	15,000
Danish . . . . .	800	30,662
Hebrew . . . . .	13,050	5,882
Do. Psalter . . . . .	6,000	
Swedish . . . . .	5,050	10,590
German . . . . .	49,409	101,320
Do. in Hebrew Character . . . . .		1,600
Polish, in Hebrew Charac. . . . .		300
Greek, Ancient and Mod. . . . .		35,210
Do. Anc. & Mod. Psalms . . . . .	2,020	
Do. Anc. & Mod. Gospels . . . . .		2,030
Do. Modern . . . . .		27,065
Do. Modern, Gospels . . . . .		1,010
Armenian, Anc. and Mod. . . . .		3,000
Do. Ancient . . . . .		6,000
Do. Anc. Acts & Epistles . . . . .		1,000
Do. Modern . . . . .		3,000
Arabic . . . . .	4,450	16,000
Do. Psalter . . . . .	5,000	
Do. Gospels and Acts . . . . .		10,000
Coptic and Arab. Psalter . . . . .	2,014	

	<i>Bibles.</i>	<i>Testaments.</i>
Spanish and English...	—	150
Indo-Portug. Gen. & Ps.	1,000	—
Indo-Portuguese .....	—	2,000
Syriac .....	4,000	14,026
Syriac and Carshun....	—	2,000
Carshun .....	—	4,000
Esquimaux .....	—	1,000
Mohawk, St. John's Gos.	—	2,000
Ethiopic Gospels .....	—	2,036
Do. Psalter .....	2,100	—
Malay, in Roman Charac.	10,000	11,000
Malay, in Arabic Charac.	—	10,000
Turkish .....	5,000	7,000
Do. in Greek Character.	—	3,000
Do. in do. Acts & Epist.	—	1,000
Do. in do. Psalter.....	3,000	—
Hindoostanee .....	—	5,000
Greenlandish .....	—	1,000
Amharic Gospels .....	—	2,000
Persian, Genesis.....	1,020	—
Do. Psalms .....	2,000	—
Do. Testaments .....	—	5,080
Bohemian .....	—	10,000
Polish .....	—	5,000
Judæo-Spanish.....	—	1,000
Latin Bible .....	1,000	—
Albanian & Mod. Greek	—	2,000

#### *Summary of Languages and Dialects.*

In which the distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the British and Foreign Bible Society, either directly or indirectly; viz.

Reprints .....	42
Re-translations .....	5
Languages and Dialects, in which the Scriptures have never been printed before the institution of the Society.....	62
New Translations commenced or completed.....	36

Total.....145

#### *New Auxiliaries and Associations.*

The Auxiliaries, Branches, and Associations, in connection with the Society, have proceeded, throughout the kingdom, in a spirit of delightful unity and efficiency—all, or nearly all, maintaining their wonted quota of subscriptions, and feeling the necessity of increased exertions. To the former list there have been added no fewer than 121 New Societies; viz. 14 Auxiliaries, 20 Branches, and 87 Associations.

#### *Bible Societies throughout the World.*

In Great Britain, connected with the Society, there are 266 Auxiliaries, 384 Branches, and 1565 Associations of which above 600 are conducted by Ladies—in Ireland, connected with the Hiber-

nian Bible Society, 70 Auxiliaries, 267 Branches, and 254 Associations—in the Colonies and other Dependencies, 34 Auxiliaries, 37 Branches, and 19 Associations—in America, 600. These form a Total of 3496: to which may be added 557 on the Continent of Europe—289 connected with the Russian Society, previous to its partial suspension; and still probably in existence, though in languid operation—and others, both in Europe and America, the number of which is not stated, but carrying the entire Total as high, perhaps, as 4400.

#### *Grants of Money and Books.*

	£.	s.	d.
Domestic.....	11,055	10	8
Europe.....	16,202	19	6
Asia.....	2716	9	6
Australasia.....	174	16	6
Africa.....	339	10	9
America and West-Indies.....	8058	5	0
Total.....	£33,547	11	11

Of the Domestic Grants, the amount of those made to Ireland was 8565*l.* 8*s.* 2*d.*

#### *Exertions for the Increase of Home Circulation and Contributions.*

At the formation of forty-six of the New Societies, your Agent, Mr. Dudley, has attended, being accompanied by Mr. Brackenbury at seven: besides these seven, Mr. Brackenbury has aided at the formation of nineteen new Institutions. It is far from an easy task to calculate the increased amount, either in the circulation of the Scriptures or in contribution, which results from such exertions; but, while your Committee content themselves in general with saying that it is considerable, they may mention one or two facts. In the vicinity of Blackheath, where a Ladies' Branch Society has been established, with four Associations, 210 families were found destitute of the Sacred Volume; and, in the first two months of the active exertions of these Associations, the sum of 247*l.* was collected. In the city of Norwich, 456 families have been discovered without the Bible; and in Aberdare, in Glamorganshire, out of 1082 families, 215 were similarly circumstanced. Facts of the same kind have

crowded upon your Committee from various quarters; and, while their attention has been particularly directed to the situation of the London Auxiliaries, with the Committees of which a Sub-Committee has been appointed to hold friendly conferences, the extension of the Society's operations through the villages and hamlets of the country has engaged much of the attention of the same Sub-Committee: and it is hoped, that, shortly after the Anniversary, a plan will be in readiness for adapting the Association System, as it may be called, to the circumstances of smaller populations than those where it has usually been hitherto applied. The interest which has been excited when your Agents have been called upon to open New Ground, has been exceedingly gratifying, the Meetings being generally crowded to excess: in Wales particularly, Mr. Dudley writes—"The principal, if not the only difficulty experienced, has been in obtaining places sufficiently capacious to contain the crowds of people desirous of attending the Meetings."

But it is not only in forming New Societies that the Agents have been occupied, but in the no less necessary work of reviving, and, when necessary, re-organizing, those of earlier date. Mr. Dudley has attended 254 Public Meetings and Meetings of Committees, and Mr. Brackenbury about 240.

#### Conclusion.

On what, in concluding their Report, shall your Committee attempt to fix your attention, for the purpose of exciting your gratitude, and encouraging your further exertions? Shall they bring before you the places which have been explored? Shall they lead you through the lanes, the streets, the alleys, the garrets, the cellars, of this vast metropolis, and of other crowded cities and towns? Shall they take you to the villages and sequestered hamlets? Shall they ascend the mountain-tops of Wales, of Scotland, of various parts of Europe, and the other quarters of the world? Shall they cross to the Sister Island; and visit the cabins of the poor, but warm-hearted, peasantry? Shall they enter the Schools at home, both the Daily and the Sunday; those in France, in Prussia, in Greece, in Smyrna, in India, in Burmah, in South America, in Mexico, in the West Indies, and in North America? Shall they board the vessel returning from, or proceeding on, its distant voyage? Shall

they ask admission to the Barrack of the Soldier, the Prison-house of the Transgressor of his country's laws, the Asylums of Want and Misery? In short, to what Abode of Man can they direct your eye, but the Volume which you circulate has been granted an entrance? Doors of every kind have been opened before you: a welcome has been given to your messengers; and every thing invites a zealous continued exertion. But, how many are the places still unexplored! and how imperfect have been the inquiries in others, whether the Scriptures are wanted! The *things which are behind* must only be remembered to awaken gratitude; and then be forgotten, in the vast prospects of labour which are yet before you.

The Varieties of Character and Condition, in those whose wants have been discovered, are not unworthy of notice. The *fool*, who *said in his heart there is no God*, has become "the Infidel Reclaimed"—the ignorant has been enlightened—the vicious rendered virtuous—the sorrowful has been comforted—the poor have been made *rich in faith*—the sick and dying have been directed to Him who is our health and our life—the Nominal Christian has been shaken in his security—the self-righteous become humble: the Jew has at least begun to inquire; and the Greek to reflect on the wisdom and power of God: the barbarian civilized: the savage has shewn himself capable of love both to God and to man: the Christian has been strengthened and edified. The Committee do trust that the Eternal Spirit has vouchsafed to bless the labours of the Society, and to His grace they desire to give all glory. Your Committee speak not, indeed, of these cases as though they were any thing more than solitary and few; but still they are such as to encourage your hopes, that in a *patient continuance in well-doing* yet greater things shall be seen: and they will add, that had there been no such encouragement at all, their duty to give the Sacred Volume would have remained unaltered. That there should have been found, in all these various classes, not an unwillingness to receive the sacred boon, or an unwillingness not invincible, but a ready, a desiring, yea an anxious mind—calls for devoutest gratitude.

That many should have been the Prayers offered up for the Society, and

many the Praises addressed to God on its behalf, is a matter full of encouragement. That when there is such an evident work of preparation throughout the world, the Society should be in existence and active operation; that it should stand girt, as it were, for service in all the maturity of strength, instead of having its formation to be adjusted, and its infancy to be passed, is another—is an equally striking—topic of praise to the Head of the Church.

The Receipts, the augmented Receipts of the Society, must surely remind you of Him, whose is the silver and the gold; and well may all the various contributors be made to pass in hasty review for a moment before you. The Child in the Sunday School, the Labourer in his deep poverty, the Widow with her mite, the Servant in the family, the humble Tradesman, the wealthier Merchant, the Soldier and those of every Profession, the Princes and the Kings of the earth, have all united to form one large fund, to supply, in various ways of aid, the means of preparing and distributing the Sacred Volume; and, as they thus present themselves casting their gifts into the treasury, your Committee would remind you of the source of all liberality: they would say with humble rejoicing—*"We do you to wit of the grace of God bestowed, not on the Church of Macedonia only, but on all the Churches of Christ."*

Have other works of charity been neglected or overlooked, in attending to this? The answer is easy: the answer is seen in the occurrences of each succeeding day. Other good works have often preceded the work of distributing the Scriptures; but rare is the case, indeed, where the labours of the Bible Society have not been supported and followed by a general enlargement of Christian Philanthropy.

Let it not be forgotten, that the basis of the Society is as ample as ever. There, the various communions of Christians have enjoyed communion with each other. There, within the range of the United Kingdom, the Episcopalian has delighted to meet and encourage, and to be met and encouraged by, his Brethren of other Names. There, they have mutually learned that Brethren they are; and there, they indulge the hope that Brethren they shall remain, and dwell together in unity. There, they have mingled their sympathies with the Brethren of the Lutheran and Reformed

Churches of the Continent. There, they have witnessed with delight the breathings of the pious Roman Catholic; and have hailed the approach of the Greek and Armenian, the Syrian, the Copt, and the Chaldee Christian. *All, of every name, who love the Lord Jesus Christ in sincerity, have gladly extended to one another the right-hand of fellowship.*

But are there no barriers raised? Have no hindrances occurred? Has the bright scene never changed? Your Committee have not dissembled the painful fact; but, instead of suffering their hands to hang down, instead of growing weary in well-doing, they have put the question to themselves, and they would put it to others. Who shall be wearied first—they who would resist the circulation of the Sacred Volume, or they whose desire it is to promote it? The answer which they anticipate is one expression of determined perseverance.

But are there no barriers but such as men, in their impotent wrath against the Divine Volume, attempt to raise? Are there no circumstances where Providence forbids a further advance at present? For Siam has it been said that nothing can be done, because in the Siamese Tongue the Scriptures exist not as yet? Of the inquiring Greek has it been said, that, at present, he can obtain no Bible? Your Committee would remember who gave wisdom and skill to a Morrison and a Marshman, to surmount the difficulties of the Language of China, once deemed insurmountable; and they would wait and pray that He would send forth Labourers into this department also: and they would charge all, as well as themselves, still to recollect, that *nothing is too hard for the Lord. Who art thou, O great mountain?—thou shalt become a plain.*

Last of all, let the VOLUME itself, in its many forms, if it be possible, be presented before you. Let the truths which it contains be considered. Let its universal adaptation to the wants and the miseries, the joys and the happiness of man, be remembered. Let the question which it contains be revolved—*Do not my words do good to him that walketh uprightly?*—and then say, should not joy and thankfulness possess your inmost souls, when you remember to how many of the Family of Man you have been the honoured instruments of conveying it? And when you further recollect the multitudes who yet want this Holy

Book, say, Is it a time to fold your hands? Is it a time to relax? Is not the commandment rather—*Go forward?* Should you not say, *In the Name of our God we will set up our banners: through God will we do great things?*

#### RELIGIOUS-TRACT SOCIETY.

##### THIRTIETH REPORT.

##### *Increase of the Income and Issues.*

The total of benevolent Income last year, not including Sales, amounted to 3329*l.* 19*s.* 11*d.*—for the present year it is 3451*l.* 3*s.* 10*d.*; being an increase of 121*l.* 3*s.* 11*d.*

The sums received for Sales of the Society's Publications during the past year, including the Gratuitous Issues, amounted to 14,441*l.* 14*s.* 6*d.*—for the present year they have risen to 17,244*l.* 5*s.* 7*d.*; being an increase of 2802*l.* 11*s.* 1*d.* The total amount of the Society's Receipts last year was 18,417*l.* 3*s.* 1*d.*—for the present year it is 22,731*l.* 7*s.* 1*d.*; being an increase of 4314*l.* 4*s.*

The total of Publications issued during the year amounts to Ten Millions, One Hundred and Thirteen Thousand, Four Hundred and Sixty-three; being an increase of Four Hundred and Sixty-three Thousand, Nine Hundred and Fifty-six, without including any of the Tracts published at the expense of the Society in Foreign Countries. It is a fact which the Committee refer to with much pleasure, that the issues of the First and Second Series Tracts, during the past year, exceeded, by Six Hundred Thousand, those of any preceding year.

The total circulation of the Society, at home and abroad, from its commencement, exceeds ONE HUNDRED AND THIRTY MILLIONS of Publications.

##### *Issues in Great Britain and Ireland.*

The Christian-Instruction Society of London has received a further grant of 21,000 Tracts and 72,000 Hand Bills; and the Bristol City-Mission about 30,000 Tracts: the Home-Missionary Society and Baptist-Home-Missionary Society have received 7200 Publications: the operations of these and similar Societies appear to be highly beneficial. The distribution of Tracts in the dark places of the Metropolis has been continued, by the friend who has so long engaged in that self-denying work: he has circulated about 60,000 Publications during the year. The same individual and other agents have distributed nearly 400,000 Hand Bills and 43,000 Tracts

at the Pleasure Fairs in and near London, where much iniquity is generally practised: about 36,700 of the above Publications were distributed to Sunday-School Children, on the Lord's Day previous to Bartholomew Fair; and it is hoped that many were prevented from attending it. Nearly 26,000 Tracts and Hand Bills have been circulated among the spectators at the Executions of Criminals: the same number were distributed at different Horse Races. The Committee for providing for the Houseless Poor were also furnished with 4500 Tracts, for the use of the objects of their kind care. The Soldiers and Sailors of London have also been supplied with 23,000 Publications; and the Committee are happy to find that there are many pious persons among these important classes of society. The Committee, in common with all the friends of religion, cannot but deeply deplore the violation of the Sabbath Day, as one of our national sins: they have devoted, during the year, 50,000 Tracts and 100,000 Hand Bills, for the purpose of distribution to persons found violating the laws of God and of the country; and they hope that the readiness with which they were generally received may encourage the expectation of some future good. Nor have the Committee been unmindful of the Stranger who has sojourned in the country for a season: nearly 6000 Portuguese Tracts were distributed among the Emigrants at Plymouth; and 700 Tracts to a number of shipwrecked German Emigrants, besides others delivered to Foreign Sailors.

Ireland has not been forgotten; and the Committee feel increasingly the importance of a wide circulation of the pure truths of the Gospel in the Sister Country. The various Societies, which have been formed for the sale and circulation of Religious Works, continue in active operation; and the Letters of their Correspondents convince the Committee, that Divine Truth is advancing, and that darkness is receding before the light of knowledge and religion. During the year, upward of 68,000 Publications have been voted to Ministers and other Friends residing in Cork, Watergrass-hill, Donegal, Belfast, Dublin, Galway, Colerain, Newton, Londonderry, and other places: the Irish Evangelical Society has received a further grant of 40,000 Tracts and 8000 Hand Bills, for the use of its various agents: the

Baptist Irish Society has also been supplied with 10,200 Publications, for the same important object. The total number of Publications circulated in Ireland during the year, at the expense of the Society, amounts to One Hundred and Eighteen Thousand. The Committee, anxious to comply with the earnest solicitations of numerous applicants, have also made an additional grant of One Hundred Thousand Publications, for general circulation in Ireland, during the ensuing year.

*Notices respecting different Works.*

The *History of the Church of Christ* has been completed to the close of the Fifth Volume: it will be remembered that the last Volume of the Original Work ends abruptly at the year 1530, just before the Diet of Augsburg; the subsequent years to "the Peace of Religion," in 1555, embrace the most instructive and eventful period of the Reformation: another Volume is now in the course of publication, bringing the work down to that period. For the preparation of this additional Volume and the expense of stereotyping it, the Committee are indebted to one of their own body, who has so liberally discharged the expense of stereotyping the former Volumes. The Committee are happy to state, that the work has sold beyond their first expectations; and much important information has, therefore, been diffused through its medium.

*Select Writings of the British Reformers, from Wickliff to Jewel*—The Works of Bradford, Latimer, Philpot, Ridley, and Hooper, forming Four Volumes, have already issued from the press; and the sales have been most encouraging. The Committee concur, with one of their correspondents, in hoping "that Ministers, of every Denomination, will avail themselves of this opportunity to obtain the writings of their predecessors; as it is of the utmost importance that those who now preach the Doctrines of the Reformation should be acquainted with the form in which they were first delivered." The scarcity and high price of these Publications, in their original form, prevented their being generally read.

The different Works, which were referred to in the last Report, have had a considerable sale; particularly the *Christian Biography*, the *Select and Cottage Sermons*, and *The Domestic Visitor*: the latter Work has been received into nu-

merous families, and has been found generally acceptable. The small publication in 64mo, called *Daily Food for Christians*, has been extensively circulated; more than Thirty Thousand copies having already been sold from the Depository: the rapid and extensive sale of this Work, and the numerous testimonies received of its usefulness, induced the Committee to publish, in the same form, *Daily Texts for 1829*; *Gems of Sacred Poetry*; and *Prayers for every Day in the Week*. The *Gems* contain Two Hundred and Fifty Poems, among which will be found some of the best pieces of Sacred Poetry in the English Language: its size renders it a suitable companion for constant use.

The *Libraries*, containing the Society's Publications, have sold to a considerable extent. The Committee have added Twenty-three Volumes, for 1828, at an increased price of 2*l*. 16*s*. With these Volumes, the number of books now in the Library is One Hundred and Eight. These Publications are adapted for Families of all ranks, Cottages, Kitchens, and School and General Circulating Libraries: they will also be found exceedingly useful for Barracks, Merchant Ships, Prisons, and other places where many persons assemble together, and have much time, which might be devoted to a profitable pursuit.

The publication of the Rev. A. Judson's *Scripture Questions*, which have been exceedingly useful in America, is a very important addition to the Works for the benefit of the Young: it will be peculiarly useful in thoroughly grounding the mind in the knowledge of Scripture; and the Committee strongly recommend it to parents, and teachers of the rising generation. The First Volume relates to "the Life, Death, Resurrection, and Ascension of our Lord Jesus Christ," and contains lessons sufficient for one year. Some additional Volumes will be published.

The *Catechisms of Scripture Knowledge* will also be found highly useful: they will give a general view of Scripture Science, adapted to the Young, in about Twelve Numbers. No. I, "Scripture Biography," has been published.

The *Sermons to the Aged* have been written and presented to the Society, by the Venerable Author of the well-known and useful "Village Sermons": they are printed in a large type, and may be purchased either separately, or together

in a volume: the subjects are judiciously chosen. These Sermons are likely to be extensively useful: they will be found peculiarly adapted for distribution in Hospitals, Alms-houses, and Workhouses, where many aged persons are to be found. The Committee feel under many obligations to the Author, for his very valuable and disinterested labours in behalf of the Institution.

#### *New Publications.*

The Committee have added, during the past year, many New Works to the Catalogue of the Society; and the great demand for them satisfactorily shews the importance of these efforts, and the very general approval with which they have been received.

These New Publications, amounting to 181, are as follow—

General Tracts, First Series, 19 added; making the total on sale of that Series, 285—Second Series, 2; total, 601—Hand Bills, 3; total, 96—Broad Sheets, 2—For the Young, 8—12mo. Series, 3—64mo. Series, 4—18mo. Series, 9—32mo. Series, 2—Sermons to the Aged, 4—Select Sermons, 8; total, 48—Cottage Sermons, 8; total, 36—Tract Magazine, Child's Companion, History of the Church of Christ, and British Reformers, of each 12 Numbers—Domestic Visitor, 4 Numbers—Christian Biography, 12; total, 28—For Auxiliaries, 3—Welsh Tracts and Hand Bills, 11—French, 8—German, 3—Italian, 1—Spanish, 19.

#### *Progress in gratuitous Stereotyping.*

The Committee have called the attention of their friends to a plan for the extensive and permanent circulation of Approved Works, which they hope will meet with attention. They are persuaded that much good has been done by the publication of useful evangelical books, at a moderate price, and in a style adapted to modern readers. The plan of STEREOTYPING secures both the correct publication and permanent circulation of books at a cheap rate. The Committee think it important to state, that, for twice the amount of the composition of one edition, plates may be cast, which will last for a great many years; and from which impressions may, from time to time, be printed, as they are wanted. Thus, for an expense equal to that of two editions upon the ordinary plan, any number of editions may be published for many years to come, and

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the expense of keeping a large stock of printed paper be avoided.

The Committee with pleasure report that this appeal has not been made in vain. During the year, the following Works have been printed and stereotyped, with funds furnished for the purpose:—

Keith's Evidence of Prophecy . . .	} By Rt. Hon. Lord Bexley.
Boston's Fourfold State, By David Niven, esq.	
Boston's Crook in the Lot, Ditto.	} By Fisher, Jackson, & Co.
Dorney's Contemplations, By a Friend.	
Shaw's Immanuel . . . . .	} Ditto.
Serie's Christian Remembrancer }	
Orton on Eternity, By Richard Phillips, esq.	

In addition to these, the Works of the "British Reformers" are stereotyped at the expense of one Gentleman, who has already paid Three Hundred and Thirty-five Pounds for that important object; and the sum of Thirty Pounds has been received from George Hunt, Esq. of Bath, for stereotyping Bunyan's Pilgrim's Progress in French, which is now preparing for publication.

The Committee present their sincere thanks to the friends who have rendered this essential and lasting benefit to the Society. They trust that others will imitate their example, and so greatly extend the benefits of the Institution.

The Committee feel persuaded, that, in the Christian Church, there are many individuals who owe much to Religious Books: they were the means of first leading them to the Saviour's feet; or were first instrumental, through the Divine Blessing, of imparting to their minds peace and joy in believing. How can such persons better prove their gratitude, than by placing these Works within the reach of thousands more, for many generations, that they also may participate of the same benefits? Surely such a thank-offering might, through the thanksgiving of many, redound to the glory of God. If one individual could not defray the whole expense, he might do part, and raise the rest among his friends. Donations will be thankfully received FOR STEREOTYPING WORKS APPROVED BY THE COMMITTEE; and it is hoped that many persons will be inclined to promote this important object who have not yet subscribed, and that others will increase their present subscriptions for this purpose.

It is added in a Note—

On this subject, the Christian Church may be taught an important lesson even



by the Heathen. One of the favourite maxims of the Chinese is, "Print many good books." Dr. Morrison states, that the distribution of books in China prevails to a considerable extent. Persons who desire blessings from the gods, or who are grateful for receiving them, make vows before their idols that they will print and distribute so many copies of a specified religious or moral book: some of these are left at the foot of the idol, for any worshipper to take away a part at any time: the other copies are presented to his neighbours, acquaintances, and friends, by the person who made the vow. One individual, who highly esteemed a sacred book of Buddha, vowed that he would print and give away Ten Thousand copies: this vow he performed in the space of two years; and expressed regret that his means would not allow him to print and give away any more: but he preserved the wooden blocks of the Work, and invited all well-disposed persons, who could afford a little paper and ink, to avail themselves of them, and to cast off more copies free of all expense.

**LADIES EAST-INDIA-FEMALE-EDUCATION SOCIETY.**

*Formation and Object of the Society.*

THIS Society owes its origin to Mrs. Heber, and has been formed in aid of the "Ladies' Native-Female-Education Society established at Calcutta; Mrs. Heber finding many Ladies in this country disposed, on her representation of the importance of promoting Christian Education among the Females of India, to assist in this good design, if a direct communication were opened with the Ladies of Calcutta already associated in prosecution of that object.

The following extract of a Circular issued on its formation will further explain the object, and point out the channels by which assistance may be conveyed:—

Several benevolent persons, who take an interest in the cause of Native-Female Education in India, and wish to facilitate the extension of a System now acting upon in Calcutta and some of the adjoining Stations, are anxious to esta-

blish a private channel, for transmitting their subscriptions in money and fancy-works to that country.

It is therefore proposed, that a Society be formed in England, "in aid of the Calcutta Ladies' Society," for the purpose of receiving contributions, which Mrs. Heber will undertake to forward to Calcutta.

The following Ladies have kindly promised to receive collections in their respective neighbourhoods; and it is earnestly hoped that their example will be followed by all those who desire to see the blessings of Education diffused among the Heathen:—The Lady H. Drummond, 11, Belgrave Square—The Lady E. Pennant, Standish, Stroud—Mrs. John Thornton, Clapham Terrace—Mrs. Farrer, 7, John Street, Berkeley Square—Miss Farrer, 66, Lincoln's-Inn Fields—Miss Gason, 68, Lincoln's-Inn Fields—Miss Hutchinson, Harrogate—Mrs. T. Farrer, Hampstead.

The Society is under the *patronage* of Her Grace the Duchess of Beaufort. Mrs. Heber, 11, Clarence Terrace, acts as *Treasurer*; and Miss Webb, 35, Queen-Ann Street West, as *Secretary*.

Benefactions have been received to the amount of 13*l.* 19*s.*, and Subscriptions to that of 48*l.* 16*s.* 6*d.* A considerable part of this sum has been advanced on the passage of Miss Chatfield, who was very desirous of proceeding, under the Society's patronage, to the assistance of Mrs. Wilson in Calcutta. Miss Chatfield accompanied Mrs. Corrie who lately sailed on her return to India: she is to repay, by monthly instalments, two-thirds of the money advanced on her account. A remittance has, also, been made to the Calcutta Society, and various sums have been expended in the purchase of articles for the use of the Schools; leaving 12*l.* 8*s.* 8*d.* as the amount of arrears and of balance in hand. One box of Works for Sale has been sent to Calcutta from Leith, another from Lady C. Bryen, and a third from various contributors.

**UNITED BRETHREN.**  
*Daily Words and Doctrinal Tests, for the Year 1830.*

**JANUARY.**

Day.	Daily Words.	Doct. Tests.
1	Pa. 86. 9.	2 Pet. 1. 2.
2	Hagg. 1. 13.	John 1. 23.
3	Is. 52. 12.	John 1. 23.
4	Is. 77. 1.	Luke 5. 32.
5	Is. 62. 4.	Rom. 10. 10.
6	2 Sam. 16. 12.	Acts 17. 30.
7	2 Chron. 26. 16.	John 15. 11.
8	Dan. 2. 22.	Matt. 6. 10, 20.
9	Jer. 2. 22.	Rev. 1. 17, 18.
10	Jer. 30. 11.	Luke 9. 20, 31.
11	Is. 60. 16.	Col. 1. 14.
12	Is. 10. 22.	John 5. 23, 23.
13	Is. 132. 12, 14.	John 31. 7.
14	Pa. 22. 8.	Acts 10. 21.
15	Is. 57. 19.	Matt. 10. 25.
16	Pa. 72. 26.	Heb. 11. 28.
17	Pa. 18. 21.	Rev. 12. 11.
18	Pa. 72. 8.	John 12. 36.
19	Pa. 102. 2, 3.	Rom. 10. 12.
20	Is. 66. 16.	Acts 10. 46—48.
21	Pa. 40. 6, 7.	John 18. 14.
22	Is. 28. 8, 2, 2.	Luke 6. 2, 2.
23	Is. 19. 26.	Acts 10. 40, 41.
24	Pa. 34. 10.	Luke 6. 10.
25	Gen. 8. 22.	John 4. 26.
26	Exod. 4. 31.	Rom. 12. 16.
27	Deut. 32. 29.	Mark 6. 2, 2.
28	Ezek. 36. 11.	Matt. 12. 55—57.
29	Is. 58. 14.	Acts 8. 26.
30	Is. 49. 16.	Matt. 10. 32, 33.
31	1 Sam. 16. 7.	2 Tim. 2. 12.

**FEBRUARY.**

1	2 Sam. 10. 12.	Luke 15. 2.
2	Pa. 72. 16.	Luke 2. 6.
3	Ezek. 44. 4.	1 Cor. 12. 7.
4	Num. 6. 27.	John 12. 41.
5	Jer. 21. 18.	1 Pet. 2. 18.
6	Pa. 23. 2.	Matt. 11. 27.
7	Is. 26. 3.	1 Tim. 1. 16.
8	Pa. 121. 4.	Luke 8. 4.
9	Pa. 96. 2.	Acts 16. 9.
10	1 Sam. 2. 20.	John 4. 10.
11	Is. 62. 11.	Luke 12. 40.
12	Pa. 119. 19.	Rom. 15. 23.
13	Pa. 22. 14.	Rom. 12. 52.
14	Is. 56. 12.	John 1. 16.
15	Pa. 50. 7.	Col. 2. 3.
16	Pa. 126. 3.	Matt. 7. 31.
17	Pa. 119. 6.	John 10. 37, 29.
18	Pa. 37. 19.	1 John 2. 27.
19	Josh. 1. 7.	Acts 3. 18.
20	Exod. 14. 13.	Rom. 8. 12.
21	Pa. 37. 11.	John 12. 23.
22	Pa. 112. 1.	Luke 2. 34.
23	Pa. 60. 11.	Rom. 6. 9, 9.
24	Gen. 19. 17.	Rev. 19. 5.
25	Zeph. 3. 12.	Mark 14. 9.
26	Is. 58. 9.	1 Thess. 5. 11.
27	Is. 8. 13, 13.	Gal. 4. 1.
28	Pa. 52. 9.	Matt. 26. 37, 38.

**MARCH.**

1	Pa. 146. 5.	Matt. 16. 18.
2	Pa. 72. 12.	Phil. 3. 12.
3	Pa. 146. 4.	1 Pet. 1. 10, 11.
4	Pa. 9. 2.	Acts 4. 12.
5	Pa. 130. 7.	Rev. 2. 12.
6	1 Kings 8. 26.	1 Cor. 8. 1.
7	Num. 32. 12.	Matt. 28. 63, 64.
8	Pa. 8. 4.	Acts 2. 46, 47.
9	Is. 51. 7.	1 Tim. 6. 8, 9, 10.
10	Pa. 16. 10.	John 12. 18.
11	Deut. 28. 12.	Matt. 26. 38.
12	Dan. 7. 14.	Heb. 9. 28.
13	Pa. 18. 26.	Rom. 10. 17.
14	Jer. 50. 34.	Luke 21. 61, 62.
15	Zech. 10. 7.	Eph. 2. 10.
16	Pa. 77. 14.	John 18. 28, 32.
17	Is. 66. 20, 21.	Acts 10. 26.
18	Deut. 14. 1.	Heb. 10. 21, 25.
19	Is. 26. 8.	2 Cor. 1. 14.
20	Jer. 2. 12, 12.	Heb. 9. 14.
21		John 12. 1.
22	Is. 60. 10.	Matt. 28. 28.
23	Is. 26. 7.	John 8. 2.
24	Pa. 17. 5.	1 Pet. 3. 8, 9.
25	Ezek. 10. 11.	Luke 23. 18.
26	Is. 30. 31.	Heb. 2. 16.
27	Pa. 68. 9.	John 1. 4.

Day.	Daily Words.	Doct. Tests.
27	Is. 61. 8.	Col. 1. 17.
xxviii	Lam. 2. 40.	Matt. 27. 28, 29.
29	Pa. 96. 6.	Mark 15. 17.
30	Pa. 33. 6.	John 19. 2.
31	Pa. 64. 10.	John 19. 17.
		Luke 23. 42.
		Phil. 4. 4.

**APRIL.**

1	Mal. 3. 2.	3 Cor. 5. 31.
2	1 Sam. 2. 8.	Acts 3. 19.
3	Pa. 118. 26.	Luke 12. 49, 50.
iv	Pa. 104. 29.	Matt. 21. 45.
		Mark 15. 33.
		Luke 23. 44.
5	Is. 62. 1.	Heb. 10. 12, 13.
6	Pa. 139. 4.	1 John 4. 2.
7	Judg. 13. 23.	Heb. 4. 16.
8	Pa. 69. 16.	Luke 23. 19.
9	Habak. 3. 2.	Matt. 27. 51.
10	Jer. 1. 19.	1 Cor. 15. 4.
11	Pa. 17. 7.	Luke 24. 46, 47.
12	Gen. 26. 3.	Matt. 28. 6.
13	1 Kings 5. 4.	Acts 3. 16.
14	2 Chron. 1. 7.	1 Pet. 4. 19.
15	Pa. 59. 36.	Rom. 8. 30.
16	Is. 9. 7.	James 2. 18.
17	Gen. 9. 13.	Mark 4. 11.
18	Jer. 15. 15.	John 21. 17.
19	Pa. 119. 63.	Eph. 5. 8, 4.
20	Is. 61. 2.	2 Cor. 11. 3.
21	Is. 61. 1, 2, 3.	John 8. 44.
22	1 Sam. 15. 23.	Rev. 2. 23.
23	Zech. 2. 11.	Col. 2. 11.
24	Jer. 17. 13.	1 John 1. 3.
25	Is. 43. 10.	Luke 24. 28.
26	Is. 24. 16.	John 1. 17.
27	Pa. 118. 25.	Gal. 6. 1.
28	Pa. 108. 5.	Rom. 11. 22.
29	Pa. 90. 17.	Luke 6. 17.
30	Is. 45. 25.	Luke 10. 20.

**MAY.**

1	Mich. 7. 8.	2 Tim. 1. 8.
2	Pa. 148. 14.	John 20. 20.
3	Pa. 119. 54.	Matt. 8. 8.
4	Dan. 9. 23.	Luke 1. 46, 47.
5	Deut. 8. 5.	1 Cor. 6. 19.
6	Exod. 16. 11.	1 Pet. 1. 12.
7	Josh. 1. 9.	Acts 4. 32.
8	Job 6. 14.	Rom. 8. 6.
9	Amos 4. 12.	Luke 24. 32.
10	Hosea 12. 4.	Rev. 5. 10.
11	Is. 65. 5.	Eph. 2. 8.
12	Is. 52. 1.	Rev. 2. 12.
13	Ezek. 16. 8.	1 John 4. 13.
14	Gen. 9. 6, 9, 11.	Acts 11. 21.
15	Is. 62. 11.	Heb. 2. 9.
16	Deut. 32. 43.	John 20. 19.
17	Pa. 89. 9.	1 Thess. 2. 12.
18	Pa. 96. 2.	2 Cor. 1. 2, 4.
19	Mal. 3. 6.	Mark 16. 16.
20	Lev. 26. 12.	Heb. 9. 24.
21	Pa. 111. 1.	Luke 24. 32.
22	Is. 26. 1.	James 5. 13.
23	Gen. 1. 1.	Rom. 8. 9.
24	Pa. 145. 10.	John 10. 10.
25	Obad. 5. 17.	Matt. 15. 28.
26	Is. 27. 16.	1 Pet. 2. 20.
27	Pa. 37. 23, 21.	Gal. 5. 14.
28	2 Chron. 25. 9.	Acts 14. 27, 28.
29	Is. 60. 20.	John 14. 23.
30	Deut. 2. 7.	1 Cor. 3. 16.
31	Ezek. 37. 28.	Matt. 11. 25, 56.

**JUNE.**

1	Jer. 3. 23.	Acts 15. 8, 9.
2	Is. 12. 2.	Gal. 5. 24.
3	Is. 65. 12, 14.	2 Cor. 7. 10.
4	Is. 8. 19.	John 11. 8.
5	Ezek. 37. 22.	Luke 1. 49.
6	Is. 43. 12.	Gal. 4. 6.
7	Is. 14. 27.	2 Tim. 4. 8.
8	Pa. 58. 3.	1 John 2. 16.
9	Pa. 37. 4.	Gal. 6. 14.
10	Pa. 22. 19.	Matt. 19. 27.
11	Pa. 22. 15.	Col. 2. 3, 4.
12	Jer. 4. 3.	Heb. 1. 3.
13	1 Sam. 2. 9.	Luke 9. 45.
14	Pa. 102. 28.	Rev. 1. 6.
15	Is. 43. 5.	1 Pet. 2. 13.

Day.	Daily Words.	Doct. Tests.
16	Deut. 18. 18, 19.	Acts 1. 22.
17	Hagg. 2. 4.	Eph. 2. 19.
18	Deut. 5. 28, 29.	John 2. 5.
19	1 Kings 8. 29.	1 Cor. 7. 31.
20	Dan. 9. 27.	Luke 6. 12.
21	2 Chron. 32. 8.	Acts 8. 16.
22	Is. 41. 20.	1 Tim. 2. 3, 4.
23	Hosca 14. 9.	Rom. 3. 12.
24	Pa. 35. 21.	Mark 1. 4.
25	Jer. 14. 8.	Luke 3. 3.
26	Is. 57. 7.	Rom. 10. 9.
27	Dan. 4. 3.	2 John 5. 3.
28	Is. 25. 29.	John 3. 29.
29	Mich. 7. 14.	1 Pet. 4. 10.
30	Gen. 3. 15.	2 Tim. 3. 14.
		John 8. 12.

**JULY.**

1	2 Chron. 26. 12.	Acts 13. 28, 39.
2	Is. 55. 12.	Gal. 6. 1.
3	Is. 30. 26.	Rom. 8. 5.
4	Pa. 138. 7.	Matt. 16. 16.
5	Is. 52. 8.	John 6. 39.
6	Gen. 39. 5.	2 Tim. 2. 12.
7	Is. 9. 7.	Rev. 15. 3.
8	Pa. 63. 4.	Matt. 8. 2.
9	Joel 2. 32.	Tit. 2. 11, 12.
10	Deut. 30. 9.	Rom. 5. 11.
11	Jer. 31. 33.	John 1. 45.
12	Pa. 37. 7.	Acts 2. 6, 9.
13	Pa. 37. 12.	Heb. 12. 12, 13.
14	Pa. 139. 6.	Eph. 1. 5, 6.
15	1 Sam. 14. 6.	Luke 13. 17.
16	Exod. 2. 23, 24.	Mark 8. 26, 37.
17	Deut. 4. 20.	2 Pet. 2. 9.
18	Gen. 29. 24.	Matt. 9. 12.
19	Pa. 117. 1.	Acts 18. 10.
20	Pa. 71. 23.	2 Cor. 3. 8.
21	Pa. 119. 29.	1 John 4. 15.
22	Ezek. 37. 24.	Luke 17. 16, 16.
23	Exod. 26. 33.	Rev. 12. 10.
24	Pa. 105. 7.	Rom. 16. 13.
25	Hagg. 1. 8.	Matt. 8. 27.
26	Deut. 32. 4.	Heb. 13. 16.
27	1 Sam. 2. 6.	1 Cor. 12. 12.
28	Num. 6. 24, 25, 26.	Acts 28. 23.
29	Job 10. 12.	John 17. 18.
30	Exod. 40. 24.	2 Thess. 3. 16.
31	Deut. 28. 6.	1 John 5. 12.

**AUGUST.**

1	Pa. 149. 5.	Luke 24. 13—16.
2	Dan. 4. 25.	Rev. 22. 29.
3	Pa. 97. 10.	Eph. 6. 16, 17.
4	Is. 41. 17.	2 Pet. 3. 9.
5	Zech. 8. 12.	Col. 2. 4.
6	Josh. 23. 3.	Acts 17. 11.
7	Exod. 2. 24, 26.	Matt. 10. 28.
8	Is. 40. 6. 8.	2 Cor. 12. 11.
9	Pa. 40. 12.	John 5. 16, 18.
10	Exod. 16. 16.	2 Pet. 3. 15.
11	Pa. 119. 9.	Mark 15. 43.
12	Hagg. 2. 23.	Matt. 23. 8.
13	Is. 62. 10.	Rom. 12. 10.
14	Is. 40. 32.	1 John 2. 14.
15	1 Chron. 28. 9.	John 1. 12.
16	Pa. 31. 16.	Eph. 1. 6.
17	Ezek. 12. 14.	Luke 2. 52.
18	Pa. 37. 4.	Phil. 4. 8.
19	Deut. 22. 7.	James 1. 3, 2.
20	Pa. 104. 4.	Matt. 14. 19.
21	Job 6. 12.	Luke 24. 28.
22	Is. 44. 2.	Luke 7. 32.
23	Pa. 32. 2.	Heb. 13. 17.
24	Is. 32. 24.	Titus 3. 14.
25	Is. 58. 7.	Rev. 7. 9, 10.
26	Pa. 25. 10.	Rom. 16. 19.
27	Exod. 8. 20.	Col. 2. 4.
28	Pa. 22. 6.	Matt. 7. 7.
29	Is. 45. 4.	John 16. 16.
30	Jer. 12. 3.	Gal. 5. 22.
31	2 Chron. 29. 11.	Luke 2. 28—30.

**SEPTEMBER.**

1	1 Sam. 26. 23.	2 Thess. 3. 5.
2	Pa. 25. 5.	1 John 3. 20.
3	Pa. 110. 2.	2 Cor. 6. 5.
4	Deut. 4. 7.	Acts 2. 38.
5	Deut. 32. 27.	John 1. 46.
6	Pa. 116. 13, 14.	Luke 8. 48.
7	Is. 9. 6.	Eph. 6. 32.
8	Pa. 26. 8.	Rev. 3. 8.
9	Joel 2. 21.	Phil. 4. 13.

Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.
10	Lev. 26. 24.	John 2. 26.	18	Pa. 46. 9.	Tit. 3. 4, 5.	25	Judges 6. 13.	1 John 2. 10.
11	Pa. 19. 7.	1 Cor. 15. 58.	19	Is. 40. 11.	Heb. 12. 1.	26	Pa. 98. 7, 8.	Luke 15. 6.
xii	Dan. 2. 20.	Matt. 10. 32.	20	Pa. 146. 15, 16.	John 14. 27.	27	Is. 45. 21.	Matt. 10. 20.
12	Pa. 142. 8.	Heb. 13. 15.	21	1 Chron. 17. 27.	John 17. 24.	xxviii	Jonah 2. 7.	Eph. 5. 2.
13	Deut. 1. 11.	Acts 14. 17.	22	Hagg. 2. 9.	Rom. 12. 9.	29	1 Chron. 22. 10.	John 1. 14.
14	Is. 41. 13, 14.	Col. 3. 11.	23	Pa. 24. 1.	Phil. 4. 9.	30	Jer. 31. 17.	Heb. 3. 5, 6.
15	Is. 49. 13.	John 12. 26.	xxiv	Is. 45. 15.	Luke 22. 32.			Phil. 2. 2.
16	Pa. 4. 1.	1 Pet. 5. 2, 3, 4.	25	Pa. 72. 17.	Rom. 16. 27.			
17	Pa. 94. 18.	Rom. 14. 16.	26	Pa. 136. 1.	2 Cor. 13. 5.	1	Jer. 23. 6.	1 John 2. 10.
xix	Jer. 32. 41.	Luke 14. 21.	27	Is. 43. 21.	John 1. 4.	2	Pa. 119. 106.	Matt. 3. 11.
20	Jer. 30. 11.	Phil. 4. 4.	28	Exod. 5. 2, 3.	2 Tim. 1. 10.	3	Pa. 33. 9.	Luke 1. 52.
21	Is. 9. 5.	Rev. 5. 12.	29	Is. 42. 16.	Rev. 1. 4.	4	Gen. 24. 27.	Rev. 1. 7.
22	Gen. 40. 18.	Mark 13. 27.	30	Joel. 1. 8.	John 6. 25.	5	Pa. 57. 1.	Titus 2. 13.
23	Pa. 123. 15.	2 John 7. 11.	xxxi	Jer. 17. 13.	Rom. 3. 31.	6	Is. 42. 1.	Gal. 6. 9.
24	Pa. 96. 4.	Eph. 6. 11.				7	Is. 32. 1, 2.	Acts 9. 20.
25	Gen. 24. 21.	John 3. 25.				8	Jer. 1. 17.	Heb. 4. 15.
xxvi	Gen. 28. 16.	Luke 16. 20.				9	Pa. 102. 27.	Matt. 3. 12.
27	Hosea 14. 2.	Rom. 8. 24.				10	Pa. 105. 41.	Col. 2. 9.
28	Nahum 1. 7.	John 5. 14.				11	Is. 60. 18.	1 Cor. 1. 18.
29	Jer. 3. 25.	Col. 1. 16.				xii	Pa. 71. 8.	Luke 1. 78. 79.
30	Pa. 87. 5.	Acts 5. 19, 20.				13	Micah 5. 5.	John 1. 11.
						14	Micah 4. 7.	Heb. 3. 13.
						15	Habak. 2. 4.	Rom. 1. 16.
						16	1 Sam. 25. 29.	Luke 1. 70, 71.
						17	Pa. 40. 3.	Matt. 4. 11.
						xviii	Jer. 16. 16.	Eph. 1. 11, 12.
						19	Is. 62. 3.	1 Thess. 5. 17.
						20	Is. 51. 3.	John 20. 27.
						21	1 Sam. 3. 10.	Luke 1. 48.
						22	Pa. 16. 7.	2 Pet. 1. 10.
						23	Gen. 26. 28.	Gal. 4. 4.
						24	Job 9. 2, 3.	Luke 1. 78.
						xxvi	Neb. 9. 31.	Rom. 1. 3, 4.
						27	Is. 6. 3.	Rom. 10. 4.
						28	Pa. 45. 17.	John 17. 14.
						29	Zech. 9. 16.	Rev. 22. 12.
						30	Jer. 3. 22.	Phil. 3. 21.
						31	1 Chron. 6. 6.	Heb. 12. 8.

## DECEMBER.

## NOVEMBER.

## OCTOBER.

## Continent.

## BIBLE SOCIETIES.

## PROCEEDINGS OF THE BRITISH-AND-FOREIGN AND CONTINENTAL BIBLE SOCIETIES.

THE following Abstract of Proceedings has been collected from the last Report of the British and Foreign Bible Society. In most instances, the number of copies of the Scriptures granted by the Committee is not stated by us; but we would remark, generally, that every request was liberally complied with. Under the head of *Germany and Prussia*, the various places are arranged alphabetically; as it was found impracticable to arrange them, to any advantage, in any other order.

*Journey of the Rev. Dr. Pinkerton.*

Encouraged by the success which attended the visit of the Rev. R. W. Sibthorp and Dr. Pinkerton to different Continental Bible Societies in 1827, your Committee determined upon sending the latter, during the past year, to the Institutions of Denmark, Norway, and Sweden. This arduous Journey he has accomplished, through the aid of a kind Providence, in safety, and with much advantage to the Society. On his way home he also visited your Agents at Darmstadt, Frankfurt, and Paris. In every instance he

was received with that kindness which he has experienced on former occasions.

In all the grants made in the course of this extensive Journey, the principles of the Society were distinctly recognised on the part of the recipients, and pledges were given for a faithful adherence to them.

*France.*

The Agency of Professor Kieffer at Paris has been conducted through another year to the entire satisfaction of your Committee; and they feel it nothing more than an act of justice to make this acknowledgment. Though he has been relieved from his laborious employment in carrying the Turkish Bible through the press, his correspondence has been greatly enlarged; and his employment, in correcting works printed for the Society, has been almost unceasing. In transmitting the accounts of the Depository to March 31st, he writes—

The Committee will see with pleasure that many depôts have been formed during this quarter—that a great number of the New Testaments of De Sacy's Version have been sent principally to Schools—and also that the amount received for books has never been so considerable as in this quarter.... I am happy to state that 60,025 copies have been issued, making an increase of 3351 copies beyond the issues of the preceding year. In this number I do not include the 4500 Bibles and the 2000 Testaments in Turkish, which were sent to the Society's warehouse in London.

Dr. Pinkerton was delighted to learn, that, of the 1000 Bibles voted last year,

855 had been circulated; and he, in consequence, proposed to them the acceptance of a fresh supply of 2000 copies. By the advice of your Agent, the Turkish Bibles have nearly all been forwarded to England; there to await the opportunities which Providence may afford for their circulation.

Depositories have been opened with various individuals, who are perfectly willing to circulate the Society's Bibles; and, in addition to the 2000 copies to the Paris Bible Society, 1500 more have been sent to different parts of France. The Elementary Schools have accepted with gratitude 5000 copies of the New Testament.

The Gentleman alluded to in the two preceding Reports, as having made journeys to numerous places on account of the Society, has continued his Visits of Mercy, as they may truly be called, and has been even more successful than on former occasions.

The French Bible of De Sacy will, it is hoped, be shortly ready for circulation; and two grants, of 500 copies each, have already been made to individuals cheerfully offering themselves to distribute them.

The new edition of the Testament in the Ancient and Modern Armenian, and the Modern Armenian by itself, have been completed. Professor Kieffer has embraced various opportunities of judiciously circulating the Breton New-Testament. The Basque New-Testament, in correspondence about which Professor Kieffer has been engaged, is now completed: the Gentlemen who have superintended the work, and to whom the Society is under great obligations, write—

The Basque New-Testament is strongly inquired after by persons who speak no other language than this, and who have been unable hitherto to procure it.

The Protestant Bible Society at Paris, according to its last-printed Report, distributed 14,625 copies in the year ending March 31, 1828; making the total, since the formation of the Society, 91,664. The receipts from their Auxiliaries had been nearly 6000 francs above those of the preceding year. The measure which had been adopted, of visiting the Societies in the country, had proved eminently successful. The Monthly Bulletins of the Society evince a continued interest in, and benefit arising from, its labours. The issues of the year just closed have been 5922 Bibles and 6155 Testaments; and the total

copies of the Sacred Scriptures from the commencement, 103,751.

The Ladies' Association lament, in their Report, a diminution of their income; but the Rev. F. Monod offers the following striking observation upon the circumstance—

The minds of several individuals, who at first favoured us with their subscriptions, had been enlightened—an impartial review of the reasons in favour of, and their prejudices against, our undertaking, had ultimately inclined them to patronize an Institution which promised, even to persons of a less religious character, a great degree of moral improvement. But impressions made on the human mind are often fugitive: a moving sand is their only basis; and how can we avoid being struck, and obliged to acknowledge, that the Gospel has not yet penetrated with its vivifying influence into the hearts of those, who have finally refused to continue to us their subscriptions, on the pretext of all those around them having already enjoyed the benefit arising from the distribution of the Bible—of untoward circumstances having rendered the small sacrifice hitherto made by them at present very irksome—and of the interest, which we endeavoured to awaken in them on behalf of men plunged into the darkness of ignorance and error in distant countries, whither they could not follow with their sight the effects produced by their trifling contributions, being too vague to make any possible impression on their hearts.

The following passage, from the Address of M. le Pasteur Réville, forms, it may be said, a beautiful apology, if apology were wanting, for the establishment of Associations among the humbler classes of Society—

When a rich man offers a copy of the Sacred Scriptures to a poor workman, it is seldom that the latter is sensible of the value of such a present: in vain the rich man tells him, "The Book which I give you has afforded me the greatest consolation." In general, the poor man imagines that those who enjoy more of the comforts of this world have no need of consolation—that their whole life is spent, as it were, on a bed of roses. But, let a poor individual like himself, who has no claim to this world's goods—a poor mechanic, who gains his bread by the sweat of his brow—present him with a Bible, and, pressing it to his bosom, exclaim, "Here is the Book, which indemnifies me for every privation: this it is, which reconciles me to my hard lot: here is my treasure, with which I am richer than the wealthiest mortal!" the unhappy man who hears this address is won for the cause of the Gospel; for it is often by the weak things of this world that God promotes the religion of His Son.

#### Switzerland.

The *Schaffhausen* Society reports, that it is enabled to continue the supply of such wants as are found to exist within its department. That at *Saint Gall* has

now distributed 26,913 copies. The Society of *Aarau* has circulated 12,850.

The *Bâle* Society has distributed, from the date of its commencement in 1804, to the 31st March last, 103,400 German and French Bibles, and 45,900 German and French Testaments. The Rev. Mr. Blumhardt has sent to your Committee the revised translation of the Gospel of St. Matthew in the Armenian Language, in the dialect of Ararat: after speaking in high terms of the Rev. Mr. Dietrich's qualifications for the work which he has accomplished, and of the favourable opportunities which he has enjoyed for performing it, he adds—

The want of such a Version is great and general: all the Journals of our Missionaries (in Georgia) bear testimony to the fact, that the priests and the people anxiously desire to possess the Word of God in their own dialect, and that they loudly call upon our Brethren to satisfy their wants. Much has also been gained by the last Persian War toward the free circulation of the Word of God among this numerous nation, which is daily on the increase.

The *Berne* Society has issued 27,815 Bibles and Testaments, since its establishment in 1805. That at *Glarus* has circulated 2485 copies of the Scriptures.

The Society at *Zurich* goes on steadily in its work, and has lately completed a new edition of the Bible: the total distribution of the Scriptures by this Society has been 74,800 copies. Antistes Hess has finished his earthly career. Antistes Gesner, who has succeeded him as the President of the Bible Society, as well as in his ecclesiastical office, has addressed your President upon the occasion: all who knew the late Antistes will cordially sympathize with the present, when he says—

By his death, what an Antistes—what a pillar has our Church in Zurich lost! Of what an ornament has our country been deprived! and of what a beloved and affectionate parent have I been bereaved!

From *Geneva*, Prof. Gautier writes—

Our Bible Society proceeds, God be thanked! very happily; and the number of our Ladies' Associations has recently been augmented by the formation of some in the country parishes.

#### *Germany and Prussia.*

*Berlin*—To a Committee for the distribution of your Bibles, 2000 copies have been sent. Mr. Elsner has successfully prosecuted the distribution of Bohemian Testaments, and has received for the purpose 2000 copies. Communications are at present making with various places, in reference to printing a new edition of the entire Bible in Bohemian, for which the circulation of

the New Testament has strikingly prepared the way. The Polish New-Testament for Protestants has been completed in this city, under the superintendence of Mr. Elsner; and, from the pressing inquiries made after it, there is reason to believe that the edition will be very soon exhausted. From the Central Prussian Society, the report has not reached this country: but Mr. Elsner has mentioned, that the annual collection has added 3000 dollars to its funds; and that since its formation it has distributed 81,744 Bibles and 43,316 Testaments, while by its Auxiliaries 275,011 copies have been issued.

*Breslau*—No fewer than 20 villages in the neighbourhood, whose inhabitants have suffered by fire in the last year, have derived the benefit of a former grant of New Testaments: 400 of Van Ess's have been given for distribution, by a Roman-Catholic Minister, among the inhabitants of the mountainous districts in this vicinity.

*Buckwald*—The Countess of Reden, who has distributed 300 Bibles on account of the Society, says, in acknowledging a grant of 1000 Testaments—

Our Bible Society, which was begun in great humility, now includes within the sphere of its operations 105 villages.

*Buntzlau*—The Society has circulated, since its commencement, 25,093 copies of the Scriptures; and, in rendering an account of the distribution of a former grant, earnestly requests a further supply, to enable it to meet the demands happily made upon it.

*Carlsruhe*—The Lady frequently mentioned in former Reports has continued her active and successful exertions. The desire for the Word of God not only increases daily, but, from the opportunities of observation which she has had, she adds, that "there is reason to think that the Scriptures begin to be better understood:" 2000 Testaments have been placed at the disposal of this Lady. She has furnished your Committee with an interesting statement of the means she takes for effecting her distributions: in Carlsruhe, there is a considerable resort of Farmers to the market, through whom many copies are carried to their labourers: there is also a large garrison of Soldiers, who are frequently removed, and who have never failed to share the attention of this Lady; and on many occasions, the soldiers have appeared delighted on being able to carry a Testament to their aged parents, when they have obtained a furlough: another inter-

esting class of persons consists of the Peasants who come from the mountains to dispose of their fire-wood, in the winter season: this is particularly the case in the immediate vicinity of the town of Baden, where formerly very few knew any thing of the Holy Scriptures, and from whence many have confessed "that they had only seen the New Testament for the first time in my house." When Dr. Pinkerton and the Rev. Mr. Sibthorp were at Carlsruhe, they proposed a grant of 500 Bibles and 1000 Testaments to the Society of that city: the acceptance of this proposal, from various causes, has not been made known to your Committee till during the present year, and the supply has now been voted. In this part of the Continent, parents are obliged to send their children to school—girls from the sixth to the thirteenth year of their age, and boys from the sixth to the fourteenth—where they learn to read, write, cast accounts, Biblical history, Scripture sentences, and verses of the Psalms; so that the children of the poorest peasants and labourers, both Protestant and Catholic, can read and write; and they afterward go to the Sunday Schools, where they repeat what they have learned: these circumstances will make the grant of Testaments peculiarly acceptable.

*Cleves*—The Ladies' Association has been greatly encouraged by the success which has attended its exertions: and its members express their determination, not to suffer themselves to be deterred by any obstacles; but, in reliance on their gracious and all-powerful Master, to carry on their work. They have requested a supply of Gossner's Testament.

*Cologne*—The total issues of the Society have been 11,845 Bibles and 37,979 Testaments: the active friends of this city have remitted 43% for Scriptures sold; and requested fresh grants of 50 Hebrew Bibles and 1300 German Testaments. The extracts of correspondence which have been forwarded to your Committee, bearing witness to the desire for the Scriptures and the promising appearances of good resulting from their circulation, have been so encouraging, that your Committee can only lament that their limits do not allow of their admission.

*Dantzig*—This Society, during its last year, circulated 982 copies; and its total has now reached 13,962.

*Darmstadt*—The Depository, under the care of Dr. Van Ess, has been fur-

nished with an edition of 20,000 Testaments of his own Version, 3000 of Mr. Gossner's, 600 Hebrew Bibles, and 1000 Lutheran Testaments. His issues between Feb. 13, 1828, and Jan. 15, 1829, have amounted to 20,731 copies. One of his correspondents writes—

People come from far and near, with applications to me for them. I distributed them both among Protestants and Catholics.

Another says—

I have learned with sincere pleasure from some of my Clerical Brethren, that the distribution of your New Testament has produced great benefit among their Congregations.

*Detmold*—Baron Blomberg has transmitted an interesting account of the Society here. At his suggestion, the Prince had granted permission for an Annual Collection to be made throughout the Principality, on Ascension-Day: the result of this measure has been a considerable increase in the circulation of the Scriptures: in the first year of the Collection being made, instead of circulating from 130 to 180, between 200 and 300 have been disposed of; and, in the following year, 516. The Baron closes his Letter with saying—

Perhaps this may be the last Annual Account which I may have the honour to transmit to you; for, at the advanced age of 85, it is hardly likely that I shall be permitted to send any more. Should it please the Lord to fix the hour of my departure in the present year—and I look forward only to that mercy which was extended to the thief upon the cross—let me entreat that the Committee and you will bear me in affectionate remembrance.

*Drausfeld*—An account has been received of the gratuitous distribution of a former grant of Bibles, in which the writer says—

It is out of my power to give you an adequate idea of the joy, which this gratuitous distribution has everywhere occasioned; as also of the gratitude expressed toward our distant benefactors, and the blessings produced thereby.

*Dresden*—The President of the Saxon Society has transmitted the Report of that Institution, from which it appears that the number of its members is now 3000, being three times more than at its formation: it has distributed last year, 4038 Bibles and 1253 Testaments: its total distribution is 61,302 copies: an account is sent, and a remittance made for the 1000 Testaments last granted; and 1000 more have now been given, with 150 Hebrew Bibles. The Bibles placed under the care of Count Einsiedel, and the 200 copies forwarded to the correspondent alluded to in the last Report, have all been distributed; and 250 copies

more have been recently sent to the same friends: several very interesting Letters have been received from this Gentleman; who has, in various parts, opened new channels for the introduction of the Sacred Volume, to supply which 750 Bibles and 600 Testaments have been wanted.

*Elberfeld*—To the friends at this place 300 more Bibles have been voted. They have issued, in the course of the year, 2731 Bibles; of which, 855 have been from your Society. Much success has attended the exertions of the colporteurs employed by these friends.

*Frankfort*—The agency of Mr. Claus, of Frankfort, mentioned in the last Report, as having been engaged for one year, has proved so satisfactory in its results, that it has been renewed for a similar period: the Depository in that city has been furnished with 3645 German Bibles and 9500 German Testaments: the general results of the agency from Feb. 1, 1828, to Feb. 1, 1829, have been the distribution of 2142 Bibles, 4690 Lutheran New-Testaments, and 3176 Catholic New-Testaments. Your Committee will give, from the Letters of Mr. Claus, various proofs both of the great need and acceptableness of the services of such an individual. Speaking of circumstances which he had witnessed in a journey, he observes—

It is generally allowed that things cannot remain in their present state, and that the Bible must be again introduced into use. But how is that possible, in the present excessive indigence of the inhabitants of a country, who are scarcely able to provide for the common necessities of life, and have nothing but the most dismal prospects to look to? To these people I appeared, during my journey, as a Messenger of Peace; and many eyes, beaming with hope, are directed toward England and the Bible Society. The desire to possess the Word of God increases, as I had often opportunities of witnessing on the high roads; and all the Clergy, to whom I made this remark, not only confirmed it; but several of them assured me, that, in their Congregations, no copy of the Bible had been purchased for thirty or forty years, and that they dared not make it publicly known that Bibles and Testaments were to be had at reduced prices, or by the poor gratis, because they feared that they should be stormed, and that it would be impossible to satisfy all at once.

The annexed statement from Mr. Claus cannot but be highly acceptable to the Members of the Society: "The reception of Bibles without the Apocrypha meets with less and less opposition;" and one of the individuals with whom he has opened a communication says—

The want of the Word of God, among our poorer fellow-Christians and in the Schools, was far too great to warrant our declining the assistance offered on account of the Apocrypha. As there are fifteen Protestant Parishes, including nearly 20,000 souls, in this diocese, there would be required, in all, 180 Bibles and 180 Testaments, in order that each of these parishes might have a supply to begin with, of 12 Bibles and 12 Testaments.

Another Correspondent writes—

You will not be a little surprised to learn from me, that all the Bibles and Testaments which you sent to me are already disposed of: for, as I returned hither from the Frankfort Fair, the people, with the children, came to me; inquiring if I had, among other things, brought Bibles with me. Let me request you, therefore, to furnish me with a fresh supply as soon as possible: great, very great, are the applications for them; and the wants are also great.

Mr. Claus, in summing up the results of his journey, writes—

The total of copies of the Sacred Scriptures required is 716 Bibles, 1877 Lutheran Testaments, and 203 Catholic Testaments: these, however, only form a portion of what is absolutely wanted; for my object was not to obtain large orders, but merely to encourage trials to be made, with a view previously to ascertain where the greatest activity and attachment to the work would be manifested.

In a late Letter he writes—

I have had many communications made to me, and have received statements of the disposal of various consignments made to Neuhornbach, Neustadt, Landau, Mannheim, Neuleiningen, and Kirchheim; accompanied by earnest entreaties to send forward new supplies: besides these, applications have been made to me from Berstadt, Hopffgarten, Buedingen, Seckbach, Schlierbach, Ortenberg, Ungstein, Kalbach, and Homburg.

*Fraustadt*—To the Rev. Superintendent Gerlach 200 Bibles and 300 Testaments have been sent for distribution in the Schools of eleven places: he writes—

In all the Congregations, the schools of which are under my inspection, there exists a great want of the true source of light; for the poverty of our province is such, that but little aid can be rendered to it from the Bible Society at Posen.

*Hamburg*—To some friends of this Society 250 Bibles have been entrusted; and the Hamburg Society has cheerfully accepted 300.

*Hanover*—The distributions of the Society have considerably increased. The Secretary of the *Marburg* Society informed Dr. Pinkerton, that in eight years they had circulated only 2095 Bibles and 352 Testaments, among a population of 100,000 souls: the want of the Scriptures is, in consequence, great; and it was with pleasure that 200 German Bibles and 50 Hebrew were

granted to aid this comparatively small Institution. The population connected with the *Glessen* Society is as large as that of Marburg; and the Secretary, fully approving the principles of the British and Foreign Bible Society, has cheerfully undertaken to circulate 200 Bibles and 300 Testaments.

*Herrnhut*—Bp. Fabricius has continued his valuable exertions; and, in the course of the year, besides employing other means, has visited several places, and formed connections on whose prudent assistance he can depend: the fruit of this journey is already beginning to appear, in a decided increase of applications for copies of the New Testament: 1000 copies of Van Ess's Testament have been applied for by him, and have been granted. The total of the distributions made by Bp. Fabricius, last year, is 1413 copies.

*Iserlohn*—The Society has distributed, during the past year, 799 copies.

*Kesselstadt*—A valuable friend, now no more, had written, during the past year, to solicit a further supply of 100 Bibles and 200 Testaments; and his son has transmitted a satisfactory account of their distribution. In one of his Letters he had said—and the observation, connected with his departure, may speak to many—

My indisposition does not prevent me from being active in seeking to promote the kingdom of our adorable Lord and Saviour: on the contrary, the strength and ability which I still possess are wholly centered in this one point.

*Koenigsberg*—The Rev. Mr. Bergfeld, a Missionary connected with the Society for promoting Christianity among the Jews, writes from this place, where he is stationed—

As a Missionary, I shall often be applied to for Bibles by Christians. A great many of the Jews here, especially females, do not understand the Hebrew or the Jewish-German sufficiently, so as to read it: they much rather read the pure German: it is, therefore, absolutely necessary for me to have German Bibles, in order to give to such the means of reading for themselves the words of life. There is a University in this place; but many of the Students are so poor, that they suffer want of the most necessary things of life; and it is almost impossible for them to purchase the requisite books for their study. I have the boldness, therefore, of applying to your liberality: do let me at least have a small stock of German and Hebrew Bibles, for the purposes above specified.

Your Committee will only observe, how much pleasure it affords them to see Missionaries thus willing and able,  
Sept. 1829.

without travelling out of their own proper course, to promote so efficiently the circulation of the Sacred Volume. Another Gentleman, from this same place, writes—

The real state of the case is this: since writing to you, we have been continually issuing Lutheran Testaments; which are more particularly applied for by Protestant Clergymen, for Young Persons preparing for Confirmation; in so much so, that our stock is completely exhausted. The continued demand for Bibles has also drained us very much.

*Kreuznach*—The Society observes, that it receives the most pleasing encouragement to proceed in its work,

— in the thanks of the most indigent, the contributions of their mites on the part of the poor, and also in the more abundant subscriptions of the affluent; and it is consolatory to add, that not five persons have left our Society.

*Liegnitz*—The Society writes—

The excellent and benevolent cause continues to make still greater progress among us. In no former year have we circulated so large a number of Bibles as in the last.

*Memel*—The Gentlemen, who form the Sub-Committee for the distribution of your Bibles, have earnestly petitioned for a further supply of Hebrew Bibles: there is reported to be a great demand.

*Minden*—The Rev. Dr. Hanff, President of the Society, attended one of the Meetings of your Committee during the past year, and gave an interesting account of the operations of the Society in that place during the ten years of its existence. He also expressed his willingness, in conjunction with other friends, to undertake the circulation of Bibles without the Apocrypha: 300 copies were granted.

*Munich*—A new edition, of 5000 copies, of Gossner's Testament is printing, by a zealous Gentleman, well and long known to your Committee, who has pointed out several new channels in which these fresh supplies may be advantageously distributed.

*Neuwied*—The Society has circulated 1113 Bibles and 679 Testaments; and has remitted nearly 211. for Bibles sold on account of your Society.

*Nuremberg*—The Society, in the four years of its existence, has distributed 10,374 Bibles and 2690 Testaments. Of the Bibles confided to them by your Committee, 119 copies have been circulated, and a small remittance has been made. Alluding to the difficulties connected with their circulation, Mr. Nau-mann observes—



I think that the aversion in question will gradually wear away; particularly when, in consequence of the visible increase of our Auxiliaries, since the nomination of the excellent Counsellor of State, Von Roth, to the Presidency of the Supreme Consistory, the want of Bibles, and the insufficiency of the funds of the Bible Society established in our country to meet it, will be made apparent.

*Osnaburgh*—From a Correspondent to whom grants had been made, in the neighbourhood, truly cheering statements have been received of the desire prevailing among many for the Sacred Volume: he says—

Often when I leave home to go to church, I find, on my return, men crowding around my door like bees, who look toward me with anxious desire; and then, in humility, but with confidence, lay before me their wants—not to be supplied with bread—but with the Word of God. On these occasions, they often accost me with such pressing anxiety, that I am greatly affected, and utterly unable to resist their entreaties.

*Posen*—The Society has 77 Associations and Agencies in the Grand Duchy in which it is situated. In speaking of a grant of Bibles, its friends say—

The circumstance of the Apocrypha being wanting in the Bible is not altogether satisfactory to us: nevertheless, we have not hesitated on that ground to issue the Bibles in the name of the Society; and we do not, therefore, deem it necessary that any single individual belonging to our Society should be empowered specially on behalf of the British and Foreign Bible Society, or the Posen Bible Society, to circulate such copies.

*Prague*—A Gentleman, who is superintendant of a Salt Manufactory, writes—

Most sincerely do I wish that you heard with your own ears how frequently fathers of families, who have formerly received the Sacred Volume from me, acknowledge, in the most affecting manner, that it is an inestimable jewel to them; and that, instead of idling away, as formerly, their time on Sundays in revelry and at the tavern, they now edify themselves and their families by reading in the Sacred Scriptures.

*Stralsund*—The Society has succeeded in establishing various Committees in different parts of its sphere of exertion. The Rev. C. Von Buelow has forwarded an application from two Pomeranian Noblemen; who have begun to ascertain the wants of the Scriptures among the farmers and peasantry on their own estates, and find them to be more numerous than their own means will allow them to meet: 500 Bibles have been given.

*Warsaw*—The Rev. Mr. Becker, who at first viewed the subject in a different light, has been much encouraged in the

circulation of Bibles without the Apocrypha: his circulation amounts to 1891 Bibles and 1723 New Testaments.

*Wetzlar*—It has been very agreeable to hear from this place, that while the desire during the last few years had appeared to decay, it had recently so revived, that those who promoted the circulation of the Scriptures in that vicinity have been encouraged to apply to your Committee for a grant of Bibles and Testaments.

*Wittenberg*—Dr. Heubner, in sending an account of the distribution of the Bibles placed at his disposal, says—

I have not heard that any one has taken umbrage at the Apocryphal Books being omitted, and the Bibles are already distributed. From many sides, applications are made to us for Bibles: what a blessing, therefore, would it be for our congregations, if the British and Foreign Bible Society would grant us a new supply!

#### *Denmark.*

At *Copenhagen*, the Danish Society has not yet acceded to the proposals made to it, of circulating Bibles as published by the British and Foreign Bible Society. The Members of the Settlement of the United Brethren in the *Duchy of Sleswig* co-operate with your Society. To the Bible Society of *Fuehn*, 500 Bibles and 1000 Testaments were offered; but no decision as to their acceptance has yet been received. The *Sleswig Holstein* Society was visited, and consented (having already a stock of Bibles without the Apocrypha in their Depository) to receive, when it should want them, further supplies: from the Twelfth Report of this Society it appears, that, by the *Copenhagen* and *Sleswig* Societies, with their Auxiliaries, 142,310 copies have been issued.

#### *Norway.*

At *Christiania*, the Committee were persuaded by Dr. Pinkerton to attempt the circulation of Bibles without the Apocrypha, and agreed to receive 500 copies, together with 1000 Testaments: the distributions of this Society have amounted only to about 15,000 copies. Four individuals cheerfully entered into the views of the Society, who, through their own exertions and those of their correspondents, will circulate the Scriptures on its behalf; and for their use 500 Bibles and 1000 Testaments have been ordered. From the Rev. J. W. Von Cappelen, to whom 500 Testaments had been granted, an account of the dis-

tribution of the greater part by sale has been received: an additional supply of 300 Bibles and 1000 Testaments has been sent.

At the disposal of the Bishop of *Drontheim*, who is most favourably inclined toward the Society, 500 Testaments have been placed: from this Prelate a Letter of thanks has been received, in which he writes—

I trust in the Lord, that many souls languishing for the comfort of His Holy Word (and the number of such I do not believe to be small in this diocese) will as gratefully as eagerly avail themselves of this opportunity for having their hunger and thirst satisfied.

A Bible Association has been formed at *Skovanger*, and has solicited 600 copies of the Danish Testament. A grant of Testaments made to the Rev. C. Von Buelow has been confided to the care of this Association, on that Gentleman's leaving the country; and 1000 copies have been transferred to the Rev. A. Lange, who has for some time past been an active distributor of the Sacred Volume.

In the year 1821, the sum of 200*l.* was voted for aiding a translation of the New Testament into the Quænian, or Norwegian Laponian. This work is now in progress; and your Committee have cheerfully acceded to the suggestion of Dr. Pinkerton, to bear the expense of printing and binding the first edition, instead of making the pecuniary grant, as originally proposed. It will be printed with the Danish Text, in parallel columns.

#### *Sweden.*

The Committee of the Bible Society of *Gothenburg* seemed, at the onset of their deliberations, when Dr. Pinkerton met them, to consider it hopeless, and even dangerous, to renew the attempt to circulate Bibles without the Apocrypha: he had the happiness of prevailing with them to make a further trial; and 250 Bibles, with 800 Testaments, have been granted. The Society at *Gothenburg* has circulated, among a population of 300,000 persons, 51,000 copies of the Scriptures.

At *Upsala*, the ancient capital of Sweden, Dr. Pinkerton had an interview with the Archbishop of *Upsala*, who is also Primate of Sweden; and was rejoiced at finding him decidedly favourable to the rejection of the Apocrypha altogether by your Society: and he had no less pleasure in proposing, than your Committee had in acceding to

the proposal, to grant to an individual, in so high and important a station, who declared that the Apocrypha formed no part of his Bible, 300 Bibles and 500 Testaments.

The President of the Swedish Bible Society, Count Rosenblad, was absent from *Stockholm* at the time of Dr. Pinkerton's visit: but the Committee assembled; and, after fully discussing the subject of circulating your Society's Bibles, agreed to receive 500 copies and 1000 Testaments; 100 Hebrew Bibles, and 100 Greek Testaments, with a few copies in English. Dr. Pinkerton had the pleasure of learning that the work of circulating the Scriptures was going on, with more or less success, in every part of Sweden; and that there had been issued, in the preceding year, more than 21,000 copies. The President, in a Letter to the Committee, says—"For many years, the Bible Cause in our country has not been more successful than during the past." Other Letters have been received from this venerated Nobleman, now in his seventy-first year, breathing a spirit of undiminished attachment to the work of Bible Societies and to your own Institution. Arrangements were made with a printer at *Stockholm* for an edition of 5000 copies of an octavo Finnish Testament, which has since been finished.

At *Wexio*, the Bishop was absent; but the Committee agreed, subject to his approbation, to receive 100 Bibles and 500 Testaments, with 50 Hebrew Bibles and 50 Greek Testaments. The Society in this place circulates about 600 copies annually, among a population of 200,000 souls. With the Bishop your Agent subsequently met; and he not only cordially approved of what had been agreed to, but also requested that the number of Bibles might be doubled, which has been accordingly done. It was to this country that, 800 years ago, Missionaries were sent from Britain to preach to the Heathen there; and it is a pleasing fact, that, after so long a period, England still has the will and the ability to send the Sacred Volume to its now-Christianized Inhabitants.

To the Bible Society of *Carlskrona* a proposal was made, in the absence of the President, the venerable Admiral Lagerhjelle, to confide to them 200 Bibles and 500 Testaments. On the Admiral's return, the proposal was unanimously and thankfully acceded to. (Dr. Pinkerton

had himself the pleasure of attending Divine Service in the Church at Carls-crona, belonging to the servants of the Admiralty; and he observes—

It was a pleasing sight to behold the carpenters and sailors flocking toward it. There were about 3000 present; and the greatest solemnity prevailed: the boys belonging to the congregation, from six years and upward, were seated in rows; and the passages were crowded with sailors' wives, all decently attired, and attentively listening to the Word.

The *Lund* Bible Society labours in one of the largest dioceses in Sweden, containing 220 parishes: it has distributed 32,000 copies of the Scriptures, but much remains yet to be done: 400 Bibles and 300 Testaments in Swedish, together with 100 Hebrew Bibles and 100 Greek Testaments for poor Students, have been granted. Dr. Pinkerton writes—

Thus terminated my labours in Sweden for the present. Channels have been opened in the most influential parts of that country, for the dissemination of the pure Word of God; and it remains for us earnestly to pray for the Divine Blessing to rest on these beginnings.

#### *Russia.*

The 500 Swedish Testaments mentioned in the last Report have been most gratefully received by Archbishop Tengstroem; and the 2000 copies of the Finnish Testament will shortly reach him from Stockholm, where the edition has lately been completed. The *Abo* Society has circulated, since its commencement, 8329 Bibles and 15,450 Testaments, part in Swedish and part in Finnish.

Of the proceedings of the Russian Bible Society, or the Protestant Bible Society, established in *St. Petersburg*, your Committee have heard nothing during the past year.

#### *Roman Catholics.*

Mr. Le Grand, of *Bâle*, in sending an account of the distribution of a grant of Van Ess's Testaments, accompanies it with a Letter from a Catholic Clergyman, from which the following is a painfully interesting extract:—

Although stationed here for several months as the Minister, I had not then discovered that the Gospel of our Lord was in a single family: accordingly, when I exhorted my parishioners to read the Gospel at home, in order that by having perused the lesson appointed for the ensuing Sunday they might be better able to understand my explanation—the surprise at my exhortation was almost universal: many exclaimed, “How are we to read the Gospel beforehand, if we do not possess it?”

To the friends at *Bâle*, 1000 Testa-

ments have been confided, to meet this case; which, it is to be feared, is far from being solitary.

Far more opportunities have offered, during the past year, for introducing the Scriptures into *Spain*, *Italy*, and *Austria*, than formerly; and, among the Portuguese who have sought an asylum on the British Shore, through the exertions of the friends of the Society at Plymouth, Falmouth, Portsmouth, and in the Metropolis, more than a thousand Bibles and Testaments have been distributed.

Two Versions of the Gospel of Saint Matthew in Catalanian, which is extensively used in Spain, have been placed in the hands of your Committee; and inquiries are now making with respect to the peculiar merits of each.

To the Corresponding Committee at *Gibraltar*, your Committee have forwarded 100 Spanish Bibles and 200 Testaments. It is pleasing to learn, from a Gentleman who has addressed the Society from this Station, that there are many persons who prize and constantly read the copies which they have obtained: he has very justly observed—

But we remember that the Bible Society proposes to itself immediately only to supply the demand which may exist, anywhere and everywhere, for copies of the Book of God: while it trusts to the spirit and life of that Book, and to the Divine Influence which watches, guards, and works with that Book, wherever it goes, to realize those more grand and ultimate purposes which, sooner or later, the evangelization of all nations will display.

### RELIGIOUS-TRACT SOCIETIES.

#### THEIR STATE AND PROGRESS.

The following Notices are collected from the Thirtieth Report of the Religious-Tract Society.

#### *France.*

The *Paris* Tract-Society makes steady and encouraging progress: it has now many friends among those who were once hostile, or, at best, jealous observers of its operations; and there are many testimonies to the usefulness of its publications. During the year ending April 1828, the total issues amounted to 172,800 Tracts; but, during the past year, not less than 300,000 Publications have been distributed. The Committee have also commenced the publication of Tracts in German, for distribution in Alsace, and on the frontiers; and also in Paris, where there are many Germans.

In *Alsace* a Society has been formed.

During the year, there have been new

editions of thirteen different Tracts, amounting to 27,582 copies; and, in the same period, 22,279 have been granted to Ministers and other friends in different parts of France. The "History of the Church of Christ," as revised by this Institution, is about to be published, in monthly numbers, at a low price: there is much necessity for such a work, and no doubt is entertained as to its extensive circulation.

#### *Switzerland.*

The Society at *Lausanne* is going actively forward; and the Canton de Vaud is likely to be much benefitted by its operations: eleven new Tracts have been printed, and ten others adopted: 18 dépôts have been established in various parts of the Canton. The Society has printed 58,950 Publications.

#### *Germany.*

The Committee have had frequent conferences on the present state of Germany, and the importance of rendering the most efficient and permanent aid in the diffusion of "pure truth." They have been appealed to by several friends on the subject, who have strongly stated their conviction of the absolute necessity of greater exertions being made in these districts, where the darkest principles of infidelity are making rapid progress. They have opened a correspondence with several Ministers, as to the Publications most likely to be useful, and the general arrangements necessary to be made.

*Stutgard*—A Committee has been formed for publishing Tracts, for the young, the middle, and the higher ranks of society.

*Leipsc*—The establishment of the Leipsic Society was noticed in the last Report. A Depository has been opened, and several thousand Tracts have already been distributed. It appears, from a Letter received from Dr. Volckman, that it is considered highly important to translate and print several Works of considerable size, for the benefit of Students and others, who might be unwilling to receive instruction through a small Tract. In addition to Erakine on Faith, with the Preface of Baron von Boglio, which will shortly leave the press, they propose publishing Scott's Force of Truth, the "History of the Church of Christ," and several other valuable Works. Dr. Volckman says—

The principles of Rationalism have acquired such a deep root in the minds both of the higher and lower orders of people, being

taught by so many University Professors, that we feel a powerful inducement, and are exceedingly anxious, to oppose their influence, by disseminating Evangelical Doctrines. The Enemy of the Gospel forces his way through every unguarded door; and Germany is now enduring a severe conflict with the haughty spirit of Rationalism.

*Herrnhut*—Application has been made by Bp. Fabricius, stating, from information which he had received from several pious persons in Bohemia, that it would be of great use if Gossner's "Ancient Catholic Creed" were printed in Bohemian: a competent Minister had offered to translate it. The Committee authorised Bp. Fabricius to proceed.

*Hamburgh*—The Lower-Saxony Society has circulated, during the year, 142,187 Tracts; making the total distributed 503,753: the Income for 1828, was 212l. 10s. The Loan Plan has been continued with success. Your Committee have felt much pleasure in aiding the useful labours of the Society: from a small beginning in 1820, its funds have been gradually increasing, and the field of its labours and usefulness enlarging: during the past two years alone, in addition to former spheres of usefulness, active and warmly-interested Agents have sprung up in many parts of East-Friesland, Poland, Silesia, Bohemia, Upper-Saxony, Bavaria, Westphalia, Prussia, Dantzic, Koenigsberg, many parts of Pomerania and of Mecklenburgh, Thuringia, Stutgardt, Tyrol, Oldenburgh; and several of its Correspondents in those towns and countries are themselves Depositaries, from whom numerous Ministers and others are supplied with smaller quantities in their respective circles: many of them are surrounded with a Catholic Population. To meet the numerous demands made for Tracts, the Hamburgh Committee have tried every means for raising subscriptions, and for diminishing the price of printing and paper: they have ventured on larger editions, and have stereotyped several numbers: the Treasurer is, notwithstanding, always in advance; and, though the funds increase, the stock of Tracts lessens. They inquire—

Shall a door thus widely opened, in every part presenting an ever-increasing field of useful operations, be opened in vain? Christian Brethren, ye answer, No!—Think what One Tract may do; and think that for Five Pounds, Five Thousand copies of "Search the Scriptures," or a similar Tract,

are printed—for Five Shillings, you shew the way of salvation to Two Hundred and Fifty immortal souls.

The Committee cannot but rejoice in the growing prosperity and usefulness of the Lower-Saxony Society; and, while they regret the low state of its funds, they will do what they can for its support. Its Publications are doing much good in the districts, where the principles of Semler and Hume have done incalculable mischief, and where the Holy Sabbath is a day of worldly employment, amusement, and idleness. The Hamburg Committee have much to encourage them in their labours; but they, and all other persons engaged in the work of the Lord, will do well to remember the sentiments contained in a Letter from one of its Correspondents—

Instances of usefulness may often prove encouraging; yet we are in danger of making them our support, whereas our strength should be in the Lord alone: on this account, I am not anxious to seek for such instances. Many facts come unexpectedly to my notice; and a day is approaching when much more shall be brought to light than we could have anticipated. Let us only pray, and wait patiently.

#### *Denmark.*

Since the commencement of the Copenhagen Society in 1820, there have been printed 198,000 of Forty-two different Tracts; of which, 114,724 copies have been distributed.

#### *Poland.*

The Missionaries report, that nearly 10,000 German and Polish Tracts have been circulated since their former accounts; and that many have been led, by reading them, to feel the necessity of being born again of the Spirit of God.

#### *Norway.*

A Society has lately been formed at Christiania for publishing instructive Religious Works; and your Committee have received an application from its Secretary on the subject of Children's Books. The Society has already issued a large edition of Luther's Homilies, and several Tracts; and bids fair to become a useful Institution. Your Committee have authorised their friends at Christiania to translate Eight New Tracts, and to print editions, of 5000 of each, to form the basis of a Tract Society for Norway. A friend has remarked, that the grants to Norway — will bring pure Evangelical Instructions to the lonely huts of its interesting inhabitants, scattered in its forests, mountains, and creeks; and among whom, of late, in different

parts, a work of grace has already made, great progress.

The Rev. Carlos Von Buelow, who has received several grants from the Society, has extensively circulated your Publications: the Report of the Society with which he is connected states that — he has visited, at the imminent hazard of his life, a considerable part of the Norwegian Coast, running his small vessel into the numerous inlets which characterize its dangerous coast; and has communicated the Gospel, by preaching and by disseminating the Holy Scriptures and Tracts, to many destitute people. He intends to continue the same labours as far as the North Cape; where, from the last accounts received, many of the people are absolutely worshipping idols.

#### *Sweden.*

The Evangelical Society at Stockholm steadily continues its useful labours: the issues, from its establishment in 1809, have been 2,101,488 copies of Seventy different Tracts.

#### *Russia.*

The Rev. Richard Knill has applied to the Society on behalf of the Finns, about One Hundred Thousand of whom reside in the colonies which surround St. Petersburg.

## South Africa.

### NEW LATTAKOO.

#### LONDON MISSIONARY SOCIETY.

From the subsequent extracts of a Letter written by the Missionaries at this remote Station, Mr. Hamilton and Mr. Moffat, it will be seen, with pleasure, that their patient labours, under many discouragements, are beginning to receive their reward: it is dated on the 6th of March.

#### *State of Mind in which the Missionaries have laboured.*

It is with peculiar feelings that we now address you; for, through the tender mercies of our God, we feel called on to write in a strain rather different to that which has hitherto been the burden of our communications. Thanks be to God for that gracious aid, by which He has ever kept His feeble servants from sinking into despair! The gracious promises of our Redeemer—His faithfulness and zeal to perform them—His interferences in seasons of affliction and distress—and the prayers of His Church

—are topics on which we have often dwelt, and which have proved a reviving cordial to our desponding souls. We know that you have always been fellow-sufferers with us; and so deeply were we convinced of this, that sometimes, after reperusing the statement of facts which we had given relative to the Mission, it was with extreme reluctance that we sent them off to tell their tale of woe. We have always felt great diffidence in noticing those changes which to some might appear flattering, lest we should be found to glory in that in which we had really no cause to glory. Whenever a gleam of hope darted on our prospects, we have rejoiced, but it has been with trembling; having but too soon learned, that, according to our joy, so was our sorrow.

*Powerful Influence of Divine Grace upon many Natives.*

From these preliminary remarks, we trust that you will not be induced to expect more than what we are now about to communicate. From former Letters you would learn, that, for nearly the last twelve months, the attendance of the Natives on Divine Service continued imperceptibly to increase; and our hearts were often gladdened to see that rivetted attention to the speaker, which to us seemed a prelude of something real. Our Congregations also began to assume that decorum and solemnity, which we were wont to behold in our Native Land: whether this arose from respect to their Teachers or the force of truth, we were, for a time, at a loss to know.

A few months ago, we saw, for the first time, two or three who appeared to exhibit the marks of an awakened conscience. This feeling became gradually more general, and in individuals too the least expected; till it became demonstrative, that the Divine Blessing was poured out on the Word of Grace. To see the careless and the wicked drowning the voice of the Missionary with their cries, and leaving the place with hearts overwhelmed with the deepest sorrow, was a scene truly novel to the unthinking Heathen. But neither scoffs nor jeers could arrest the work of conviction. Two men (Natives), the most sedate in the Station, who had long listened to the Word with unabated attention, came and declared their conviction of the truth of the Gospel, and professed their deep sense of their ruined and lost con-

dition: one of these was a Chief of the Bashutas, a tribe, which was first driven from their own country by the Caffres, and afterward plundered of all by the Mountaineers.

About eight months ago, Aaron Yosephs, who had removed to this Station for no other purpose but to get his children educated and to acquire for himself the knowledge of writing, was soon afterward roused to a sense of his awful state by nature. Being able to read, and possessing a tolerably-extensive knowledge of Divine Things, it was the more easy for us to direct him to the Lamb of God who taketh away the sin of the world. About three months ago, he became a candidate for baptism: last Sabbath, he and his three children were publicly baptized: the scene was very impressive: our Meeting-House was, as usual, too small for the Congregation: it was with difficulty that order could be maintained, owing to the sobs and cries of many who felt the deepest interest in what they saw and heard. Aaron's wife, who is a respectable and industrious woman, and who had for a long time stifled conviction, could now no longer restrain the pangs of a guilty conscience. An old Hottentot, Younker Swartboy, who was with Mr. Campbell on his first visit, and a Mochuan who had apostatized when at the old station, saw the enormity of their guilt, and were cut to the heart: Younker Swartboy, in particular, for a time seemed inconsolable.

On Monday last we held our Missionary Prayer-Meeting: the attendance was great, and the whole presented a most affecting scene. Many, notwithstanding every remonstrance, were unable to restrain their feelings, and wept aloud; so that the voice of prayer and singing was lost in that of weeping. It became impossible for us to refrain from tears of gratitude to our indulgent Saviour, for having thus far vouchsafed some tokens of His presence and blessing.

These things are not confined within the walls of the Sanctuary. The hills and dales, the houses and lanes, witness the strange scene. Sometimes three or four at a time are waiting at our houses, for counsel and instruction. For some time past, the sounds which predominate in our village are those of singing, prayer, and weeping. Many hold Prayer Meetings from house to house, and occasionally to a very late hour;

and often, before the sun is seen to gild the horizon, they will assemble at some house for prayer, and continue till it is time to go forth to labour. It has often happened lately, that, before the bell was rung, the half of the Congregation was assembled at the doors.

The experience of some of those who are but just emerging from Heathenish Gloom is, of course, very simple; and great discrimination on our part is necessary on receiving Members into the Church, at a season when there is so much to operate on the feelings. Some describe their state to be like that of one who knows that he is walking in darkness and tries in vain to find the road. Others say that their hearts are awakened from an awful death, and broken to pieces with the multitude of their sins. Some can scarcely find words to describe their state: a young man of volatile disposition came and stated that he knew and felt that all was wrong with him; but what was the matter, he could not explain. One man said that he had seen for some time past that he must be the greatest sinner; for every Sermon applied to him, and brought to his mind sins which he thought he had for ever forgotten. While conversing with the Bashuta Chief, he remarked, with great feeling, that when he reflected on his past life and the love of God to sinners, his head flowed waters, and slumber departed from his eyes. While writing these remarks, the Old Hottentot before mentioned sent his son with a Bible, requesting that Mrs. Moffat would point out the chapter (Hosea xiv.) which she had read to him the day before. When we see and hear these things, we cannot but recognise the working of the Spirit of God. Among those under spiritual concern, there are Batlapia, Barolónge, Mantatsee (Bakuene), and Bashutas. Let us hope and pray that the present may be but the beginning of a glorious day of grace.

Reflecting on what has taken place, we cannot but feel a lively sense of the goodness of our God and Saviour. To pour the balm of consolation into wounded souls, has hitherto been to us a strange work; but we look by faith and prayer to Him, who giveth liberally and upbraideth not. We lay our account with disappointments. Satan our adversary, who has hitherto reigned with potent sway, seeing violence done to what he deems his ancient rights, will attack us

on fresh ground: but the Lord Omnipotent reigneth!

Of the Native, Aaron Yosephs, mentioned above, it is said in a Note—

This is the runaway-slave mentioned by Mr. Campbell. Having procured some ivory with a view of purchasing his liberty, Br. Moffat took it with him to the Cape; and, by the kind interference of Mr. G. Thompson, Author of "Travels in Africa," his manumission was obtained for 1500 rixdollars. Previous to his leaving the Colony, while in the service of Mr. Kicherer, he learned to read. He is a clever, industrious man.

*Improving Prospects for Education.*

But we have to record more: for we have the happiness to see some fruits, the result of a real change of disposition. Several weeks ago, Aaron and two others came and proposed to take upon themselves the labour and expense of building a School-house; which, for a time, would also serve for Public Worship, till one for that special purpose was necessary. All, they said, that they required on the part of the Missionaries was to give the plan and dimensions, and make the doors and windows with their frames, &c.; these also they would willingly do, but they lacked ability. We were not a little astonished at this proposal; it being entirely voluntary, without so much as a single hint on our part. We, of course, most cordially agreed to their wishes, entertaining no doubt as to their competency to the task, Aaron being by trade both a builder and thatcher. We had scarcely laid down the plan (51 feet long and 16 feet wide) when Aaron set all in motion: they took their own waggon and oxen, and procured timber for the roof at some distance. Br. Hamilton (who derived, in this work, effective assistance from Mr. Scoon, a Settler from Roxburghshire, who is here on trading purposes) has been busily employed in preparing frames, lintels, &c.; and had there not been two weeks' interruption from heavy rains, the roof-work would have been commenced before this time. However, if no unforeseen hindrance occurs, we expect this will be the case in the course of two weeks more. The new building will be of essential use, both for School and Divine Service; the one which we now occupy being not only small, but inconvenient. If it please the Lord that the work should continue

to prosper, with that influx of Natives to the Kuruman which we do expect, we shall soon find it necessary to have a still larger building for a Meeting-House.

The School, which is superintended by Br. Hamilton, in order that Br. Moffat may have more time to attend to the language, has lately much increased, and many of the scholars can read the Sichuan Catechism, &c. with great fluency; and, in writing, several have made considerable proficiency. We would hope soon to see a reading population, demanding books as fast as they are translated.

From former Letters, you would learn that the Gospel of Luke, with many other portions of Scripture, had been translated by Br. Moffat into the language. Some time, however, would be expected to elapse before he could commit them with confidence to the press: but if the number of readers increase, along with a thirst after the knowledge of Divine Things, we shall feel anxious to see something of the kind put into their hands, even though at some future period a Biblical Critic and an adept in Sichuan may see reasons for revision and new editions.

*Improvement in the Temporal Affairs of the Station.*

Under repeated disappointments, it afforded some consolation to know, that the acquisition of the language was going on; that the knowledge of Divine Things was becoming more extensively diffused; and that, through the force of our influence and example on the people of the Station, many families, originally poor, and others who had been plundered of all, were enabled to derive tolerable support from grounds which never before yielded food for man. We have no hesitation in saying, that we have studiously attended, though it has been with much labour and suffering, to the temporal interests of the Natives. Indeed, this course of conduct was absolutely necessary for maintaining our ground, in a country desolated by war and depopulated by famine. In attending to this secondary object, we have always had an eye, not only to arresting the attention of a people whose minds are exclusively alive to the wants of the present hour, and to whom the past and the future are things of little moment, but likewise to the probable advantages to the Society, from a reduction of that expenditure which the Stations would otherwise require.

Sept. 1829.

In reference to this subject, the Missionaries subsequently add—

As to the temporal affairs of the Station, these have fully answered our expectations in the first point at which we aimed; and the good likely to arise from the system which the Natives on the Station have been induced to adopt, will, we have no doubt, lead the people at large to follow their example. The gardens, &c., have produced abundance of wheat, maize, pumpkins, tobacco, beans, and native grain (millet), water-melons, &c. Lately, Br. Hamilton, assisted by six labourers, carried across the valley a mound of earth, and cut a ditch along the opposite side, in order effectually to dry the ground, and prevent inundations from heavy rains, or the main ditch from giving way: from this, we shall, if spared, have the satisfaction to see, during the ensuing winter, a great extent of ground, not requiring irrigation, brought into a state of cultivation: this mode of obtaining excellent ground may, with comparatively little trouble, be carried to a very great extent by the Natives. We have good reason to hope, that, ere long, those public works which are immediately connected with the Station will be attended to, and kept in repair, without trouble and expense to the Missionaries.

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## Mediterranean.

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### CHURCH MISSIONARY SOCIETY.

From the Instructions delivered by the Committee to the Rev. William Jowett (see p. 381 of our last Number) on his return to his labours, and Mr. Jowett's Reply to these Instructions, we shall collect the chief statements relative to the Society's past Proceedings in this peculiarly interesting sphere of its exertions, and to its Designs and future Measures.

Since your first entrance on labours in the Mediterranean, the course of events has called the attention of many Societies to this quarter of the world. From England, from the Continent of Europe, and from the United States of America, devout and able men have been sent forth, and are now labouring to till and sow that soil from which, with good reason, they hope for an abun-



dant harvest, to the glory of their Common Saviour and Lord; while some of the most devout and able men who have been called, in these latter days, to quit their country and their kindred, in order to pour out in foreign climes the savour of Christ's Name, have left their mortal remains in the lands which they came to win to His dominion.

It was quite natural that the attention of the whole Christian World should be thus forcibly drawn to this most interesting portion of the Globe. The events of Six Thousand Years are associated with this region. The destinies, temporal and eternal, of the whole Human Race are bound up in the awful and glorious events connected with these lands. These countries witnessed the rise and the oppressive sway of the two great Antichrists of the World; and they witness now the rapid progress of that decline which, we have reason to believe, will finally issue in both being laid prostrate at the feet of Him, who goeth forth *conquering and to conquer*. The events of the last Ten Years confirm the expectation, that greater still are at hand, in fulfilment of the Divine Purposes.

The Committee will state the GENERAL COURSE OF FUTURE PROCEEDINGS in the Mission, which appears to them expedient; but will, first, briefly review the MEASURES ALREADY PURSUED, and trace the PRESENT CONDITION OF THE MEDITERRANEAN AS A SPHERE OF MISSIONARY LABOURS.

It may be well to remark, in reference to the

MEASURES ALREADY PURSUED, that it will be expedient to fix the attention on the following

*Classification of Stations,* hitherto occupied, or visited, or kept in view by the Society, in this sphere of its labours—

1. Malta—2. Greece; including the Ionian Islands and the Archipelago—3. Turkey; from Constantinople by Smyrna, and all Asia Minor—4. Syria, and the Holy Land—5. Egypt—6. Abyssinia—7. North Africa; of which only Tunis has been as yet visited.

*Particular Objects pursued or proposed at those Stations.*

The objects hitherto engaged in, or proposed, either by our own or other Societies, as essential, at these Stations, are as follows:—

1. MALTA: Rendezvous—Centre of

Correspondence—Translation of Scriptures into Native Language—Education—Preaching—the Printing Press.

2. GREECE: The Scriptures in Modern Greek have been conducted by others—also the Scriptures in Albanian—also the Scriptures in Hebrew—Spanish—Preaching, as by Mr. Hartley—Schools, as by Dr. Korck—The possibility of New Churches being formed, and the probable course of Reformation to be considered separately—Tracts and Books to be translated—the Introduction of Hebrew Studies, with a view afterward to all the other Stations—the Press, if possible.

3. TURKEY: The Bible actually printed, by the British and Foreign Bible Society—Conversion of the Jews—Preaching to Native Christians—Armenian and Turco-Armenian Scriptures—Discussions with Mahomedans, to be separately considered—Correspondence with the Armenian and Persian Missions.

4. SYRIA AND PALESTINE: Conversion of the Jews—Itinerant Preaching (see *Researches in Syria*, pp. 379, 380)—the Arabic Scriptures are ready—Help in the Translation of Arabic Tracts—probably Mount Lebanon would be found an eligible place for Education, when practicable—Correspondence toward Mesopotamia, with the hope of a Mission there at some future day.

5. EGYPT: Frequent Voyages up and down the Nile, with Conversational Preaching—Depôts of the Scriptures and Tracts—Schools—Translations—Correspondence with Arabia and Abyssinia.

6. ABYSSINIA: Sketched in the Instructions to Mr. Kugler. (See pp. 309—312 of our Number for August.)

7. NORTH AFRICA: Will be noticed hereafter.

In reference, generally, to the Measures already pursued, the Committee would remark, that they have ground of thankfulness to Almighty God, that, under His blessing, they have not been disappointed in the results expected.

These measures have had respect to two great points stated in your First Instructions—the Acquiring of Information, and the Propagation of Christian Knowledge.

*Acquisition of Information, one General Object of the Mission.*

The Acquiring of Information relative, as was proposed, to the State of Religion and Society, and the best Means of

melliorating that state, has been made a main object in your Correspondence with persons in different countries—in your various Conferences with Natives and others—and in your personal Observation of the state of things in such parts as you have visited.

In your Correspondence carried on from Malta while resident there, as the Head-Quarters of the Mission, you were enabled to collect much useful information, by the free communications of intelligent friends; and had there many opportunities of Conference with visitors from various quarters: but, as the work of Conference and Observation required visits to the different people, in order to their being known and understood in their actual habits, the Committee had much satisfaction in witnessing your visits to various countries—in 1816, one, of five months, to the Ionian Islands—in 1818, a second, of two months, to Smyrna and Greece—in 1819, a third, of ten months, to Egypt and Smyrna—in 1820, a fourth, of three months, to Egypt—and, in 1823-4, a fifth, of eight months, to Syria and the Holy Land. The result of these visits has been communicated to the public with much advantage, as the Committee have reason to believe, in the two Volumes of Researches which you have furnished to the Society.

*Propagation of Christian Knowledge, a Second General Object of the Mission.*

In reference to the Second Object—the Propagation of Christian Knowledge—by means of the Press, Journeys, and Education—the Committee cannot but observe, that the Press has already attained a degree of influence beyond expectation. The number of Languages in which it is now made instrumental of good—the variety of Books and Tracts already in circulation—the readiness, varying indeed with times and places, for their reception—and the opening which the progress of public events is continually furnishing for more extended circulation—all these facts demonstrate the value of this branch of our measures.

In your various JOURNEYS, although, from the newness of language, and the ignorant state of the different countries which you were one of the first to visit with such objects as those of the Society in view, much immediate fruit was not to be expected; yet the Committee per-

ceive, with pleasure, that personal acquaintances were formed, which prepared the way for the visits of your associates and fellow-labourers, and which they have been enabled to extend.

It may be remarked, that these two Means of diffusing Christian Knowledge have an important mutual bearing. The Press has furnished the means of rendering Journeys profitable; which very Journeys have been suggested by the accumulation of such means of usefulness as the Press supplies. The Journeys of your Brethren in Greece, Syria, the Holy Land, and Egypt, subsequent to your own, have added largely to the stores of Information, while they have contributed greatly to the circulation of Christian Knowledge.

The third chief Means for the Propagation of Christian Knowledge, the EDUCATION OF NATIVES, has made rapid strides within the last few years; but, as yet, this instrument of good is not in vigorous action beyond the boundaries of the Ionian Islands and Greece. If, however, Education shall continue to advance in those countries, its progress there will have important influence on their neighbours. In Syria, efforts have been made by our American Brethren; and with success, until the obstacles opposed to their work, and even their personal danger, obliged them to relinquish that country for a season. In Egypt, the Society's Missionaries are sowing the seeds, the Committee trust, of a future harvest.

There is one Means of propagating Christian Knowledge, specially appointed of God, and on which, in proportion as it shall be employed with wisdom and in faith, a peculiar blessing may be expected—the PREACHING OF THE CROSS. Preaching, however, under the present circumstances of the whole Mission, must, probably in most cases, be almost confined to what may be denominated "Conversational Preaching," in which the Missionaries, whithersoever they go, speak to all men, as proper opportunities offer, as being Ambassadors of Christ and Ministers of Reconciliation.

Europeans, however, of different nations, resident in various places which you and your Brethren have visited, or where you or they have resided for a season, have gladly received your Ministrations; and, in some instances, the most important results appear, through the Divine Blessing, to have followed

from these labours: and, latterly, your associates, Mr. Hartley in some of the Churches of Greece, and Dr. Korck in his School Addresses, have been enabled publicly to declare, among the Greeks, that Gospel, to the simplicity and purity of which it is our most earnest desire to aid in recovering that interesting people; but the Committee are assured that you will all watch every favourable opportunity for preaching, both among those who profess to receive the Gospel and those who are yet its avowed enemies, the unsearchable riches of Christ.

Though, indeed, in bringing men to the saving knowledge of God as reconciled in Christ little has yet been done, we have reason to be grateful, that, not among European residents only, but among Natives, whether Roman-Catholics, Greeks, Armenians, or Abyssinians, and even Jews and Mahomedans, the Society has had the joy, in concurrence with other Bodies of Labourers, to gather some first-fruits. Among Mahomedans, indeed, almost insuperable obstacles present themselves in countries where the Dominant Power is under the delusion of that Imposture; but, even there, some hopeful cases have occurred.

#### SURVEY OF THE MEDITERRANEAN AS A SPHERE OF MISSIONARY LABOUR.

In considering the present condition of the Mediterranean as a sphere of Missionary Labour, the Committee would observe with respect to MALTA, hitherto the Head-Quarters of their Missions and the Point of Support to all their more-distant efforts, that, in the present unsettled state of the surrounding countries, and under the uncertainties which hang over the future, they cannot but be thankful for the many advantages afforded to their exertions by the secure footing obtained in that island. In these advantages various other Societies participate with our own. It is well known, indeed, that our country possesses that territory under restrictions not favourable to the free efforts of Christian Love and Zeal among the inhabitants of the island itself; yet even in this respect, symptoms of improvement are not wanting. The single fact, of the Roman-Catholic Priesthood having been made amenable to the Civil Power, affords great encouragement to look for a better state of things, from the influence which it will assuredly have on principles and morals. The reformation of other evils

by the Government, and the countenance shewn to Education and the cultivation of the Maltese Tongue, are indications full of promise. The Scriptures have, indeed, been hitherto shut out from the Schools; and the Translation of the Scriptures, now so happily in progress under your own eye and with your own labour, has been discountenanced by the Roman Catholics: but both difficulties will doubtless yield, in due time, to the overruling Hand which governs all things. The Committee cannot but rejoice that the Maltese Language has been fixed by their late Translator, Mr. Vassalli; and that it is now cultivated for religious purposes—prayer being offered daily to the Throne of Grace, and the praises of God daily ascend, in that tongue; while it will serve as an easy introduction to the Arabic spoken throughout the whole extent of North Africa.

In the IONIAN ISLANDS this Society has, as yet, formed no establishment. Your visit to them, in 1816, prepared the way for that of Mr. Hartley, who spent among them, with much encouragement in his exertions, nearly the whole of the year 1825. They have long enjoyed the labours of the Rev. Isaac Lowndes, of the London Missionary Society; and, latterly, other Instructors, both male and female, have been established there, with the more particular view of promoting Education. The Greek Scriptures and Tracts have been abundantly distributed: the New Testament, in Albanian, has also been published. Public Preaching has been allowed; and encouragement is given, under the British Authorities, to prudent efforts for the greatest good of the people.

To GREECE, the eyes of benevolent and pious men are very generally directed; while the Christians of the Western Shores of the Atlantic seem disposed to enter into a holy rivalry with those of Great Britain and the Continent, in promoting its intellectual and religious renovation. In the circulation of the Scriptures and other Books, in the promotion of Education, and even in the Public Preaching of the Gospel, your coadjutors Mr. Hartley and Dr. Korck have been enabled successfully to exert themselves. Mr. Hartley has been listened to with a degree of candour, which, under all circumstances, could scarcely have been expected. Symptoms of partial opposition to our

plans of Education have discovered themselves; but the great body of the people, with the President and other men of influence, receive and cherish them with thankfulness.

Of the **TURKISH EMPIRE** it may be said, that if there were any thing which might be regarded as a shaking of the nations, that is now seen for a thousand miles all round Constantinople—the one great political stay and refuge of the Mahomedan Imposture. If Mahomedan Governments are made to crouch under Christian, they will be compelled to remove the sword from the neck of Converts; and, were there no other reason but this daring and fierce enmity to Christ for expecting, if not the present extinction of Mahomedan Power, yet the withering of its infidel and cruel arm, Christians feel assured that, sooner or later, such a fate awaits that Delusion. In the mean while, of the Four Languages chiefly in use among Mahomedans, three—the Arabic, the Persian, and the Tartar—are and have been widely instrumental in making known the Scriptures; and, recently, the Turkish itself has been turned to the best account in the same manner. The Turk, oppressing and extorting from those around him while he smokes at his ease, may despise the proffer of the Scriptures; but the Turk mortified and in confusion, may open his eyes with interest and amazement on the invitations of the gracious Saviour to the weary and heavy-laden.

The bitter persecution raised against the American Missionaries and their Converts in Mount Lebanon, and which has, as already noticed, driven them for a season from their labours, is so far from discouraging as to the future, that it rather indicates the powerful working of Truth in SYRIA. The Scriptures were read and expounded to many in Arabic, and with the manifest blessing of God; and Schools for both Boys and Girls were in successful progress. It may be reasonably expected, that it will not be very long before these benevolent labours shall be renewed and enlarged.

In the **HOLY LAND**, there is a manifest gathering of Jews from Poland and Germany. Scriptural Pilgrimages are supplanting Idolatrous; nor will Jerusalem cease, in all probability, to attract to it the steady and efficient regard of enlightened Christians, while it shall continue to need, as it now does, their sympathy and their aid.

With the exception of a Missionary from the Wesleyan Society at Alexandria, there are at present no other Labourers in EGYPT but those from this Society. By them, and by other Missionaries in former years, following yourself in your journeyings in that country, many copies of the Arabic Scriptures and Tracts have been distributed: new ground has been opened by your associate, Mr. Lieder, in the Faioum: all our investigations shew that the Copts, the Native Christians of these regions, are both numerous, ignorant, and poor: their low condition is, indeed, a strong appeal to the charity of all who can contribute to their relief. The Dominant Power in Egypt, though Mahomedan, is exercised with more liberality than in other parts of the Turkish Empire. Egypt is important in Missionary Plans, as the key to Arabia and Abyssinia.

Egypt is the key to **ABYSSINIA**, not, as yet, by opening access to it through the regions which lie immediately between the two countries; for they are, at present, too wild and barbarous to afford a safe passage to Europeans; but by way of Jidda or Mocha, on the eastern coast of the Red Sea: the passage from Mocha, in particular, being short and easy across that Sea to Massowah in Abyssinia, while at Mocha a British Agent is stationed; and thus the means both of communication and protection are not distant from Missionaries endeavouring to establish themselves in Abyssinia. The remarkable circumstances which drew attention to that country need not be here repeated. Of its present condition, the Committee have no very certain information; but in the Instructions already alluded to, as recently delivered to their Missionaries, the views of the Society with reference to that country are sufficiently developed. Some obstacles, out of the controul of the Committee, have retarded the attempt to establish this Mission; but as Mr. Kugler arrived at Cairo from this country in the middle of May, and it was the intention of Mr. Gobat and himself to set forward in the present month, it may be hoped that they have already turned their faces toward that interesting region. They will have been preceded, and will be heartily welcomed, if he still live, by the young Abyssinian, Girgis; whose heart is bound to them, there is reason to believe, by the strongest tie which can unite man to man—the reception of spi-

ritual benefit through them: and they will carry with them the best present which one Christian Land can make to another—the *Word of God* in its vernacular tongue.

In this Brief Survey, it remains to notice that dreary region which stretches along the greater part of the southern shore of the Mediterranean Sea. Of the States of NORTH AFRICA, in respect of their intellectual and moral condition, we know but little. To the information relative to Tunis and its more immediate vicinity which was collected by Mr. Greaves, and appears in the Appendix of the last Volume of your Researches, we have since been able to add nothing of importance concerning these countries.

#### DESIGNS AND FUTURE MEASURES.

It is on this account, chiefly, that, in addressing you on the last head proposed, that of Measures to be pursued, the Committee have adopted your own suggestions to them, of wishing particular attention to be paid to North Africa.

The change which it has pleased God, in His wise and holy Providence, to make in your domestic circumstances, together with the degree of regular system to which the Press is now brought and which has been so effectively kept up by Mr. Schlienx, may leave you at liberty to resume, in some measure, as opportunities offer, the labours of RESEARCH. Your visits to those parts which have been least explored, and perhaps not at all with the views which govern the researches of this Society, while they will tend, with the Divine Blessing, to the maturing of fit measures for the highest good of their inhabitants, will so fill your mind with a noble object, and recall the habits and feelings of former years, as greatly to assist you, by the grace of your Heavenly Master, in quieting those emotions which the remembrance of a Beloved Wife and separation from Beloved Children will not fail at times to awaken. The Committee wish you, however, to consider Malta as your home; as they are persuaded that the Direction of the Press and the General Superintendence of the Mission cannot be, at present, so intelligently and efficiently carried on from any other quarter.

Of the four great Continents of the Globe, Africa is the lowest in the scale; and, of the four quarters of this Conti-

nent, the Northern is the lowest in respect of Christian and moral advantages. On the Eastern side, through Egypt and Abyssinia, somewhat seems likely to be accomplished: on the Western, the labours of Christian Missionaries have not been in vain in the Lord: on the South, at the Cape, there has long been a nucleus of growing Civilization and Christianity; but, on the North, there are these ~~raw~~ great Evils, all in operation, almost without any counteracting influence: Mahomedanism—Paganism—Barbarism—Habitual Wars—Slavery—almost impenetrable Deserts—unknown Languages—the want of Ancient and Modern History, or accounts of Travellers, to guide our steps—dangerous Climates—want of a British footing, nay, even of a European footing, a single step beyond the Regencies of Tripoli, Tunis, Algiers, and Morocco.

Each of these Evils may exist, in a great degree, in the other three quarters of Africa: but, from the North, they present the most combined mass of impediments to Missionary Undertakings.

Yet, though there is so little to invite and so much to deter, in the moral aspect of these regions, there has been, without ceasing, a desire, on the part of the Society, for these many years, to effect something for North Africa. Its attention has been drawn toward this object at various times. In the year 1817, at a time when a new ardour was excited among British Travellers on behalf of the Interior of Africa, much interesting information was communicated, through the kindness of Admiral Penrose, which is to be found in the Missionary Register: see Volume for 1817, pp. 394—405. Some degree of interest was more particularly excited by the curious, though certainly vague, intimations of the existence of Christian Tribes in the Interior. It is impossible to ascertain whether such exist, without the Researches of competent persons; nor, were their existence ascertained, would such a discovery lead to any very important results, unless some measures were permanently adopted and pursued.

In the year 1824, Mr. Greaves visited the Regency of Tunis; and effected, both in the way of examination and of Scripture distribution, as much as could ordinarily be done in so short a space of time as he stayed there: but, as he did not go as a permanent Missionary, though in a truly Missionary Spirit, his

Work has carried our views very little beyond the beginning.

It is something, however, to have begun, small as that beginning may be. Our own minds have been affected by what we have heard: our purpose has been pledged by what we have, though so feebly, attempted. To what, then, may we be considered as called in behalf of North Africa?

It is important to mark where Providence opens our path. The information of 1817 was laid before us through the circumstance that Men of Science were desirous of penetrating into the Interior; and the inquiries of Mr. Greaves were prompted by a feeling, that, without personal research, little could be done: but Providence, gradually alluring us to this most difficult region, has opened the way a little further, and that in a manner, as significantly to indicate that it is our duty to execute, without fear or weariness, His purposes of mercy.

Recent Travellers have brought us better acquainted with the country immediately south of Tripoli and bordering on the great Desert, than with the line of country which stretches to the westward as far as the Atlantic, between Tunia, Algiers, Fez, and Morocco to the North, and the Great Desert to the South. The Barbary States, themselves, offer many topics of research; but, of the district to the southward, we have scarcely any knowledge: yet there is reason to believe, that, in that very district will be found the most promising medium of ultimately conferring intellectual and religious benefits on North Africa. The Committee refer to the Kabyles, or Kabayles; a people of whom some account will be found in an extract from Shaw's Travels given at pp. 481, 482 of the Appendix to the Researches in Syria and the Holy Land; and at pp. 292—294 of the Missionary Register for 1826, which last intelligence was procured by Mr. Greaves. The language of this people has attracted attention, and progress is making in the acquisition of this tongue. It will, of course, be one of your first objects in visiting North Africa, should you have it in your power to do so, to acquire the most accurate information on this point; and to make the best provision for furthering a plan of this nature, should the Society be hereafter in a condition, with respect both to Funds and Labourers, to follow up such a plan.

If it shall please God to give a prosperous journey to your Brethren who are proceeding to Abyssinia, much light will be thrown, it may be reasonably expected, on the state of that country, and the measures to be pursued for its benefit: but, with reference to the work of Research, as such, it may be remarked, that we have now attained sufficient knowledge of the different countries round the Mediterranean, the case of North Africa alone excepted, to guide us in all the efforts which the Society has at present in its power to make; and on this point it may be safely added, that its means are far beneath the openings and calls for exertion. The Society's Missionaries are, however, continually bringing us better acquainted with the people among whom they sojourn; and it can scarcely be too often repeated, that however discouraging the circumstances may be in which a Missionary may be placed, he is yet fulfilling one important object of his Mission when, by the lively and just exhibition of the views and feelings of the Natives around him, he is enabling his friends at home to enter with intelligence into the difficulties of his situation. A true estimate of the state of a people can never be formed but by one who, in the Apostle's sense, being *spiritual, discerneth all things*. It is to well-informed and devout Missionaries that we are indebted for the most full and accurate knowledge of the state of man throughout the world, in respect of his real character and most-important interests; and to such men the Church of Christ still looks for that just estimate of all things around them, which may serve to guide its future measures in behalf of the Unchristianized World.

But if the work of Research may now be chiefly left to those who are at the same time actually engaged in Missionary Labours, that of the Press is likely rather to demand increased exertion than any measure of relaxation. The state of the countries bordering on the Mediterranean is such as will probably open, at no great distance of time, wider fields for the circulation of the products of the Press than we have yet seen. In the mean while, it will be important that every practicable means of improving the Translations already executed should be adopted.

The cultivation of the Maltese and Arabic Languages is a point of importance, in reference to the future use of

the Press in those countries which seem to stand most in need of our aid.

The Committee will gladly see the Works already prepared for the Press brought into as speedy circulation as circumstances will allow. Milner's History of the Church of Christ, making Five Octavo Volumes in Italian, and the Commentary on the Epistle to the Romans in Modern Greek which you have compiled from the Homilies and the chief English Commentators, cannot be made known, the Committee are persuaded, without great benefit, under the Divine Blessing, to all who use those respective tongues. The Periodical Work, the Philanthropos, which you issued in Greek, cannot be resumed, perhaps, as a Work to be published at fixed periods, until the Greek Department of the Press shall be more adequately provided for: the Committee would advise, therefore, that each Number should be complete in itself; and that the publication should be occasional, as you may have opportunity.

The Committee need not urge on you and your Brethren the advantages likely to arise from an enlightened EDUCATION of the Natives of the different countries with which the Mission becomes connected. They rejoice in the good promise which Greece affords; and in the beginnings of Education, both male and female, among the Copts in Egypt. They are aware, that, under present circumstances, the expectation of benefit from Schools must be much qualified: the tone of society must be raised before enlarged advantages can be looked for; but Education has a direct tendency to raise this tone. It is to a Seminary of a higher order that the Committee would direct attention. They have ever considered Malta as a spot pointed out, by various advantages, for the site of an Institution which should have in view the preparation of Native Teachers for the various countries to which our Mission is directed; and it is with pleasure, therefore, that they witness a growing disposition in the Local Authorities there to foster wise plans of Instruction, and that they see the germ of such an Institution in some Native Youths lately brought under the protection of the Society.

In conclusion, the Committee would touch on a point, at once of peculiar delicacy and of especial interest.

The eternal salvation of the souls of

men is the grand object of our hopes and our cares. Whatever has not a bearing, preparatory at least, to this end, can be no fit object of a Missionary's attention; and the more direct and immediate that bearing may be, the more entirely will it occupy his mind and elevate his hopes. It has pleased God already to gather some to Himself from these regions, by the labours of our Missionaries; and others are now, by their means, brought to walk by faith with Him in this world. But a difficulty arises here, so far as our course lies among those who are already outwardly Members of Christian Churches. Whenever the Member of a Church which holds the main Truths of the Gospel, though with a great mixture of Error, discerns that error, he is perhaps disposed prematurely to break away from its Communion. It requires much wisdom, candour, and fidelity, to guide the conscience aright in such cases. The Committee cannot, however, avoid making one important distinction on this subject. The Roman-Catholic Church is entangled in a snare from which it cannot be freed, while it holds the Infallibility and Universal Headship of the Bishop of Rome. The Greek, Armenian, Syrian, Coptic, and Abyssinian Churches, though in many points far gone from the simplicity and purity of the Truth, are not so entangled; and also possess within themselves the principle and the means of Reformation, when it shall please God to rouse those Churches into action, in their acknowledgment of the Authority of the Scriptures. If a conscientious Roman Catholic, on light breaking in upon his mind, might still be content to hold Communion with his Church in the hope of contributing to its reformation; yet he will be certainly led to feel, if light increase, that the rejection of the supreme Authority of the Scriptures and the acknowledgment of an Infallible and Universal Head on earth are, virtually, a rejection of the Authority of the Great Head in heaven, because it is the substitution of the authority of fallible and sinful man in the place of that of Christ. A conscientious member of other Churches may perhaps with the happiest effect, from the blessing of God, become the means of imparting, in proportion as he himself receives it, a continually increasing degree of the light of Truth to the members of his own Communion: but it is inconsistent with

a full acknowledgment of the Authority of the One Sovereign Lord in heaven to hold communion with a Church which virtually denies that authority; and precludes itself, by the very nature of its dogmas, from attempting any effectual reformation.

On this and all other points, as they may arise, we commit you and your Brethren to the gracious guidance of Him whom we gratefully acknowledge and rejoice in as our Supreme Lord and Master. In seeking for and exercising that Wisdom which is profitable to direct, we may be assured of His blessing; and of the continued guidance of that Unseen Hand which has hitherto opened and directed our way. May He grant to us and to you a right judgment in all things, and evermore to rejoice in His holy comfort; and finally bring us all, after our wanderings on earth, to the House of our Father, and give us all to meet there in the presence of His glory with exceeding joy!

To these Instructions, delivered to Mr. Jowett, we subjoin his Reply; as it contains additional information relative to the Mediterranean, and such views and feelings as we cannot but earnestly pray may be ever cherished by his Fellow-labourers throughout the world.

MR. JOWETT'S REMARKS ON THE MEDITERRANEAN AS A SPHERE OF LABOUR.

Although the Instructions now delivered to me, for which I beg to express my hearty thanks, have fully enlarged on all the principal objects of the Mission; yet the Committee will allow me, or rather perhaps will expect it of me, very briefly to advert to the impressions resting on my own mind in reference to that important sphere, which it is now my purpose, should God permit, for the third time to visit.

MALTA.—With regard to Malta, it is a matter of unfeigned joy to reflect that I shall return bearing with me copies of the ever-blessed Gospel, translated into the dialect of that Island. Many wearisome days and nights have been devoted to this Sacred Work; and, for its future improvement, much pains will have hereafter to be expended: but all these toils are immeasurably overpaid, by the delightful hope, that thousands, who would otherwise have continued

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sitting in darkness and in the shadow of death, will now rejoice at seeing a Great Light springing up among them. What tongue can utter, or what heart conceive, the value of a Single Book of Holy Scripture? How great, then, is this treasure—the entire Four Gospels, and the Acts of the Apostles! When I think of it, I am often ready to break out, in the words of the Psalmist—*I rejoice at thy Word, as one that findeth great spoil!* May this gladness of heart be experienced by many of the inhabitants of Malta—yes, by them all!

But if the gift be great, great, no doubt, will be the enmity of Satan to its introduction. We are not wholly ignorant of his past devices, and of his cruelty. In order to shut out the common people from the free use of the Word of God, there is nothing, however subtle or violent, to which he would not, if permitted, instigate the hearts of wicked men: but we look upward to One, who is Mightier than the strong man armed, and whose judgments are deeper than all the cunning devices of the Wicked One: we dare not fear the strong-holds of Satan, lest our Master should be displeased at the weakness of our faith and the coldness of our love: He bids us fear Him, and Him only. We humbly believe that the God of Peace will accomplish His promise, and *bruise Satan under our feet shortly*. Let us then rest on His Almighty Arm; and let us be found, in this part of our Malta Mission especially, *praying always with all prayer and supplication in the Spirit*, that Missionaries may be enabled to open their mouth boldly, and to speak as they ought to speak—that every high thing, which exalteth itself against the knowledge of God, may be cast down—that those, who now are enemies of Christ, may be converted into Preachers of the Gospel—that the Word of the Lord may have free course and be glorified—and that we may be delivered from unreasonable and wicked men.

Concerning the operations of the Press, I rejoice to find that the Society estimates highly the importance of that establishment, and desires that it should be placed upon a still more extensive and effective footing.

In reference also to Education, I fully share the interest felt by the Society, on behalf of the rising generation of the Countries around the Mediterranean; especially with regard to those who may,



probably within the next ten, or even five years, be raised up, by God's good Spirit, to become the Teachers, Catechists, Schoolmasters, Translators, Preachers, Evangelists, and Pastors of many myriads in those benighted regions: for these, the future guides of an immense multitude of people, adequate means must be provided for their obtaining sound, enlarged, and solid Scriptural Knowledge; so that, entering upon the work of instructing others, they may advance with the freedom, cheerfulness, and efficiency of men, formed, in this branch of their labours, upon the Apostolic Model—men so well prepared by reading and study, as that their profiting shall appear to all.

GREECE—Turning our view further eastward, to Greece, it is almost overwhelming to contemplate the events of the last eight years, and the position into which the struggles of that people have thrown all the affairs of the Levant. When God arises to judgment, how easily, yet how terribly, does He shake empires to their foundation! His judgments certainly are abroad in that part of the earth: but, for Greece, so far as our feeble sight can discern, great blessings seem to have been preparing, in the midst of her many adversities. The history of Missions during the latter half of these eight years of Civil and Religious War in those regions, opens to our view two most encouraging prospects—the one, that there are far greater opportunity and inclination than formerly existed, for free Christian Discussion and Preaching—the other, that Education seems likely to be placed upon a far more extended footing than had been arranged in former times, during which, ten years ago, Greece lay cramped by the Turkish Yoke, and put forth feebler and more cautious plans. These eight years of devastation—which went very near to despoil that Nation of her best advantages, and might have thrown her more than a century backward—have been rendered, through the Providence of God, the commencement of an era of far better promise. May, then, a kind, sympathizing, and generous spirit characterize all our intercourse with that people! It has pleased God to give us access to their shores, to their houses, to their churches, and their convents, to their citadels and mountain-fastnesses—above all, to their hearts: let us improve the moment; and freely

give to them, what we once, through them, freely received!

MAHOMEDANS—Concerning the Mahomedans, who have hitherto for so many centuries rested secure in the strong-holds of the Turkish Empire, it is indeed a mournful fact, that very few conversions to the Faith of the Gospel appear ever to have taken place. But this is very much to be accounted for, by the consideration of their tyrannic doctrine; which makes death the certain penalty of changing their religion. By this adamant wall of intolerance, their false and foul religion has been fortified on every side and at every point. When this shall have been battered down, it may be believed that many Mahomedans will escape from their delusions, and be brought into Christ's fold. We, indeed, as Missionaries, can only use spiritual weapons; but the Judge of all the Earth can, at His pleasure, send earthquake, fire, sword, and pestilence, to accomplish His purposes: and these He has already sent, as swift messengers, harassing the borders, and sometimes penetrating even to the centre, of the Turkish Empire. He seems, at the present moment, to be making bare His arm of vengeance. Us, meanwhile, He loudly calls to be READY to enter that wide door, which He will Himself open. He is preparing the way, that we may travel in all those regions; making known the Word of Truth, of Meekness, and of Righteousness.

JEWS—It is a very striking feature of the present religious movements in the Levant, that the Jews appear to be coming forward, as free inquirers after truth; and, a few of them, as willing Preachers of the Gospel. *There is none to guide her, among all the sons that she hath brought forth*—was a description of Zion, in her most forlorn condition. But as soon as professedly-converted Jews, such as seem to be rising up in the Levant, shall honestly undertake to preach to their countrymen, and even to their oppressors, not shrinking from the sufferings of primitive Evangelists, there will indeed be hope: it will be as the beginning of life from the dead.

EGYPT AND ABYSSINIA—For Egypt and for Abyssinia, the work of Bible-distribution, the Translation of Tracts, and the establishment of Schools, although marked by various degrees of success, are nevertheless so far prospering, as to encourage our hopes for the

future, and furnish abundant, and more than abundant, labour for our present band of Missionaries in those parts.

NORTH-AFRICA.—Thus far, wherever we have cast our eyes on the regions encircling the Mediterranean, we see manifest proofs of a hopeful commencement, and even of some degree of successful progress, in the Work of Missions. But, for the remaining third of that circle, the dreary Northern Coast of Africa, what is there to say? what to hope? what to undertake? We have almost nothing to report: we must, if we would hope, exercise that faith which against hope believeth in hope; and perhaps it is not too much to say, that if we would undertake any thing for North Africa, we must seek for grace to set out with the ardour of fresh enterprise—such an ardour as young Christians feel, when they make the unexpected discovery that they have never before done anything, and consequently press forward to give some proof of the sincerity of their first love.

Such a fervent and burning zeal, tempered and directed by sound wisdom and discretion, God is, indeed, able to bestow on those whom He designs for this work: He can instil a more than youthful ardour into the bosom of the most calm and experienced among us: and He can give mature and solid sense to the most youthful and untried: He can, when He pleases, easily bestow, at once, both the liveliest zeal and the most exact wisdom, on those who formerly seemed to possess very little of either of those qualifications. What, then, if we do not as yet see the men for North Africa? So much the more let us pray, that such may be raised up: we know whence they are to be obtained; therefore, we still pray: we would pray without ceasing: we would pray always, and not faint: God will, in His own good time, raise up the right men: and, when He has blessed them, as He certainly will bless them, in North Africa, He will cause all the praise to be given to Himself; and ours will be a joy passing all human language. Then, even *deserts shall rejoice, and blossom as the rose: they shall break forth into singing: they shall blossom abundantly.*

Pardon me, if I should seem to be occupying your time longer than is fitting in a Reply to your Instructions. But I would beg to add one consideration, which is very cheering to me in my present prospect of returning solitary. So-

litary, indeed, I depart; but I expect on my arrival in Malta to find several Missionary Brethren and Fellow-labourers, with whom formerly I have walked in peace and holy fellowship; and with whom I hope again very often to take sweet counsel, and often to unite in prayers, and labours, and praises. The Chapter which we all read together the last time that we united at Malta in social worship, on the very Evening before our departure thence, opens with those remarkable words—*Let brotherly love continue!* I trust that the Apostolic injunction was not lost upon us; and I humbly hope, that we shall long continue to walk in brotherly love, and so have joy and peace, and never-failing consolations, imparted to us by the God of Love!

Nor can I omit, at parting, to express anew my cordial esteem and gratitude towards the honoured and beloved Conductors of our Society. It has been my happiness, now for more than fourteen years, to enjoy the benefit of their counsel and the comfort of their sympathy. They have rejoiced with me, when I rejoiced; and wept with me, when I wept. *Thanks be unto God, who has put into your hearts such an earnest care, at the present time, for me and my children!* But, upon this, I cannot dwell. Let us turn to our Heavenly Father, and remember His Covenant which He has made with us for a thousand generations. Let us not fear to trust Him with ourselves, and all that is most dear to us. The work of this Society is the safest, happiest, best, and most glorious in all the world; for it is a work always near the heart of the Creator, Governor, and Redeemer of the World! May God, then, bless every one of us in this holy employment—in its beginning, its continuance, and its end! May Jesus Christ, who is the same yesterday, and to-day, and for ever, effectually plead the cause, which we present to the Father, through Him, in our feeble and most unworthy prayers! May the Spirit of Wisdom and of Comfort pour out among us, and in all the world, more than Pentecostal gifts and graces! *Oh satisfy us early with thy mercy! Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it!*

## India within the Ganges.

Tinnevely.

CHURCH MISSIONARY SOCIETY.

THE Eighth Report of the Madras Auxiliary gives a circumstantial account of the state and progress of this encouraging Mission: from this Report we shall extract the chief intelligence under its proper heads. The Committee give the following

### *General View of the Mission.*

It is with heartfelt pleasure, that the Committee now proceed to give an account of the State and Progress of their Missionary Operations in Tinnevely. They cannot but hope that the Lord has, in an especial manner, manifested His presence and blessing in this place and its neighbourhood, since their last Report was laid before the public. The standard of the Cross has been planted in many a hamlet and village in this district, where the Name of Jesus had never before been heard, or was not known; and not a few instances are there, in which the Heathen Idols may literally be said to have been *cast to the moles and the bats*.

Some idle and illiberal attacks have, indeed, lately been made upon the reports which have gone forth into the world, regarding the decay of Idolatry and the rapid diffusion of Christianity, in these parts; as well as upon the pious men labouring here, in regard to the judgment and zeal which they have shewn in their Missionary Labours. It is a general, but a very erroneous opinion, that because persons live in a country or in a particular place, they therefore know what is doing by the Missionaries in those parts: but, to constitute individuals competent authorities on these points, it is necessary that they should have had the means of informing themselves—that they should have made their inquiries from those who were capable of giving them correct information—and that they, themselves, should have been diligent and unprejudiced in their researches after truth: few, if any, of these qualities could have been possessed by the persons above alluded to; and yet, upon the rumours of prejudice and unbelief, an attack has been founded on the veracity of men, whose characteristic has hitherto been, zeal and devoted-

ness in the service of their Divine Master.

That vast numbers of the inhabitants of Tinnevely have, of late, under the Ministry of the Society's Labourers, discarded their Idol Shrines, and professed to become Disciples of Christ, is a fact which ignorance alone can deny; and it is one, in which the Committee, for their parts, cannot but recognise, with devout thanksgiving, the special work of Him, *who doeth according to His will, in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest thou?*

Speaking on this subject, the Missionaries have said—

We have often witnessed the destruction of Idols and Idol Temples; or, wherever it was possible, the conversion of these Idol Temples into places of Christian Worship. Where the temples were destroyed, or where they had no temples at all, the people have built themselves Places of Worship, with a small assistance on our part from the local fund.

The Auxiliary Committee extract the following details from the statements of the Missionaries.

### *Increase of Public Worship.*

In this Mission there are Fifty-two Places of Divine Worship. Of these, the largest and most substantial is that near Palamcottah, in the Mission Compound; which was built and opened in 1826: another, nearly as large, is situated at Satangkoolam, but it is covered with a thatched roof. The new Chapel in the Town of Tinnevely is not so large, but it is quite as substantial as that at Palamcottah; and it has the advantage of a tiled roof and a verandah: the building of it was finished, and it was opened for Divine Service, in the month of June, of the present year. The rest are but common buildings, according to the fashion of the Natives.

In these Places of Worship, Divine Service is performed almost daily: that is, in the Week-days the people assemble in the morning and evening, for learning the Catechisms, or hearing portions of the Scriptures read and explained. The Catechists itinerate among the villages under their charge. On the Sabbath-day, all the people assemble for Divine Worship, at the head-quarters of the Catechist.

The Daily Services are attended by all, excepting those who are kept from them by the nature of their employments. The number of Heathen attend-

ing Divine Service cannot be exactly stated. Many attend, particularly at such Chapels as are conspicuously situated and near the road, as those at Palamcottah, Tinnevely, Satangkoolam, &c.; and, by this means, the Word of God, or portions of its truths, are scattered far and wide. Indeed, several late conversions have resulted from such casual (if we may so call it) attendance at these Places of Worship.

#### *Native Labourers.*

The number of Catechists labouring among the several Congregations, at the end of June, was 43. On them we think it necessary to bestow particular attention, in order to promote their mental and spiritual improvement, and their fitness for the great work in which they are engaged: we assemble them, therefore, every month, in Palamcottah, for six or eight days; when they give in their reports of the state of the people—are advised upon doubtful cases—receive further instruction in Theology—and enjoy the Lord's Supper with us. Latterly, we have also begun to make them discourse, at our Evening Meetings, upon a certain passage of Scripture, of their own choosing; which, the next morning, is thoroughly criticized, accompanied by such instructions as they may require: this exercise they have found to be particularly useful. They have not all, as might have been anticipated, the same talents: but we can say of all, that they are willing to be faithful and profitable servants; and to be corrected in their errors, when wrong. Those who have been in the Seminary have evidently the advantage over the rest.

This great demand for Christian Teachers, which has existed all along, has compelled us to adopt another plan, for the supplying of the most urgent wants. We have from time to time selected promising and able men from among the Congregations themselves—have taken them to Palamcottah—and have instructed them daily in the ways of God and in His Holy Word: after five or six months' preparation, they are sent to instruct the people in the country: we call these persons "Preparandi." Of the Catechists, about 30 are of this class; and are called Assistant Catechists. At present, we have Ten Young Men as Preparandi: we wish that they were now ready for actual service; but we keep them under instruction as long as we

possibly can, under the conviction that it cannot fail to make them more efficient instruments hereafter. It does not follow, that all, who are thus received as Preparandi, will be employed as Assistant Catechists: if, in the course of trial, they should appear to be ineligible for the work, we dismiss them to their former occupations. Their allowance is but 3½ rupees per mensem each; and, occasionally, a cloth.

#### *Progress and Power of the Gospel.*

The number of people professing Christianity within this Mission was, at the end of June, 4305. The list shews an increase of about 800 souls more than there were at the end of the year 1827: this would have been greater; but many of those who came forward apparently from worldly motives, on finding themselves disappointed, and on being persecuted by their Heathen Neighbours or Headmen, returned to their former ways. Circumstances are such, that persons of this description cannot remain long hid: they must soon declare themselves, either to be altogether on the Lord's side, or else recede. On the whole, however, we have reason to say that a true knowledge of the Gospel and true conversions are on the increase. Among those who have stood fast from the beginning of their renouncing Heathenism, amidst many discouragements and persecutions, the Word of God takes deeper root: they begin to adhere to it because it is good; and recede from idolatry, and idolatrous practices, further than ever. Among them we have had the satisfaction, from time to time, to baptize such persons as have appeared to us to be fit for that sacred rite: 76 were baptized during the year 1827; and from January to October, in the present year (1828), 43 others have been admitted to that ordinance.

The number of baptized members in this Mission, including children, but exclusive of those who have been baptized since the beginning of July 1828, is 699 Natives: of these, 358 have been baptized by us, from the commencement of this Mission, to the end of June 1828: the rest, viz. 341, are either Roman Catholics, or Members of the Tanjore Mission, who have joined us.

All absence of worldly inducement, the persecution which usually follows a profession of Christianity, added to the arrangements which we make respecting

New Converts, are such trials, that new people will not come so easily forward to join the Congregations, if they have not some real persuasion of the excellency of Christianity, and some desire to be saved. We studiously avoid giving them our assistance in their secular concerns, excepting in very particular cases; and even then it is done, as much as possible, without their knowledge. Still they come forward—renounce Heathenism—and put themselves under Christian Instruction: so that, notwithstanding the declension in some Villages, the increase in six months is 800 souls; and, ever since June last, several more Villages have come forward, and have applied for Christian Teachers.

We would particularly notice, with joy and gratitude, that, in the course of this year, in the town of Tinnevely, where we seemed for seven years to preach the Word almost in vain, about 60 Soodra Families, of the Weaver Caste, have renounced Idolatry, and have been formed into a Christian Congregation, at the very time when the inhabitants began to boast that we had been so long preaching there without obtaining a single convert. They had, for the space of five months, to endure severe vexations and afflictions from their Heathen Neighbours; but the Lord enabled them to stand fast, and to bear all things patiently: the Word of Jehovah proved, from time to time, a great cordial to them; and they have experienced, that those who *wait on the Lord, shall not be confounded*. The confusion returned on the heads of their persecutors: one of whom came afterward, confessing his guilt, and requested permission to join the Congregation. Thirteen of them have since been baptized, having given satisfactory evidence that they really believed in the Lord Jesus Christ.

That Tinnevely had also received the Gospel, spread, of course, throughout the district, and encouraged others to follow their good example. In consequence, we have now several Congregations in the north of Palamcottah, among Soodras and Low Castes: a pretty large Congregation of the latter is about 60 miles to the northward, near the mountains. We are particularly pleased with these openings for the Gospel, because they are in quarters where it had not been previously admitted. Even among the Brahmins a spirit of inquiry is kindled; and two of them have attached

themselves to our people, and appear to learn the Word of Truth with benefit to their souls, though they have not yet formally renounced Heathenism.

#### *General Good Conduct of the Congregations.*

With respect to the conduct of our Congregations in general, we are warranted in saying, that those who have continued to attend upon our instructions have become better men, in every respect. In fact, it is known among the Heathen, that to become a Christian, is to become a moral character; and there have been instances, in which Heathens still refuse to join the Church, because, as they said, they cannot yet leave off lying and other wicked courses of the world; yea, one person at least, of those who had already joined the Congregation, left it again for that very reason. We have also had, on several occasions, the testimony of their Heathen Neighbours to the fact, that the Christians walk not as they formerly did, when they were Heathen. Many of them, as far as appears to us, love the Lord Jesus in sincerity and in truth.

One more observation on this subject seems necessary. The conversion of the Heathen to Christianity certainly implies a change of heart and conduct: yet it must not be forgotten, that it is, in the first place, chiefly in PRINCIPLE, and in the general behaviour: much of the innate depravity, and of personal and national habits, remains still to be combated, and overcome, by means of that new principle. Remembering from what a depth of ignorance, superstition, and wickedness these Natives have to emerge; and reflecting on the fact, that, even in European Christians, who have long enjoyed the light of the Gospel, many things remain that ought not to be; we cannot wonder, if, in these New Converts, those evil habits should break out, now and then, and seem to get the mastery over their better principle. In several instances, we have found it to be so; yet, in the most of them, it has tended to make them more careful and circumspect for the future. The experience which they thus obtain of their depravity puts them upon reflecting, more seriously than they ever did before, on their condition; and these both lead to a greater accordance between their Christian Profession and their Conduct in life. The desideratum, under these circumstances, is to be always at hand;

and, in a loving earnestness, to direct and to advise them : if this be wanting, there is danger of their falling back altogether into Heathenism. This assistance is more particularly necessary in persons who have, in the first place, considered Idolatry to be their only sin, and the Worship of the Only True God to be the only good : but who have, as yet, remained practically unacquainted with the various evil passions of their hearts ; into which they can only get a proper insight, by experience and seasonable exhortations. Here then are wisdom, patience, love, and earnestness required in those to whose care they are committed : and *who is sufficient for these things ?*

*The Heathens a Check on Insincerity in professed Converts.*

One evening a person asked very slyly, whether it was right to worship God, and Siva and Vishnoo. I did not know, at first, what he meant by this question, but his anger soon betrayed him : he charged our people with coming one day to our Church, to worship God ; and another, with worshipping Siva, by besmearing their foreheads with ashes. I told him to point out such a person : he shewed me a Young Man who stood near me, besmeared with ashes ; but he was not of our people : his falsehood was, therefore, evident. However, I know that there are some among them, who, from human prudence, will still accommodate themselves to some of the manners of the Heathen. Now it is very good that the Heathen are jealous of this, because it will lead our people to break with every thing that is heathenish : indeed, it has already had that effect ; and so the Heathen must help to purify the Church. None of the Christians dare shew himself in the street, with the least show of Heathenism, but he is immediately assailed with abuse.

*Happy Deaths of Native Converts.*

On the death-bed, it has appeared in several instances, even in those who have not yet been baptized, that the knowledge of our Lord Jesus Christ was precious to them. Though their Heathenish Relations and Neighbours did every thing they could, in that awful hour, to persuade them to renounce Christ, and to offer to Idols, giving them hopes of recovery by their means ; they, standing on the threshold of eternity, have manfully refused all such advice, and have

said, "We believe on the Lord ! He will help us ! His will be done !"—and so died in peace.

On a recent occasion, we could wish our friends to have witnessed the baptism of an old grey-headed man : he spoke with much animation of the state in which he was before his conversion, and of the great deliverance which he had received from darkness and sin, through our Lord Jesus Christ ; desiring now, like Simeon of old, to depart hence in peace : the whole Congregation was edified ; and a stranger came afterward to Mr. Rhenius, and, of his own accord, expressed his astonishment at what he had seen and heard that morning. Another old man, in Shenkoollam, who had been for many years a Sannyasi in the mountains, and who upon his return to his village, a few years ago, heard the Gospel, from that time joined the Church there, and has recently been baptized : the glowing terms in which he spoke of Jesus Christ, as his Redeemer from sin, and of the knowledge of the True God in Him, and the fervour with which he ever sang His praises, set all the Congregation in motion : he also says with old Simeon, *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation !*

These instances, of which we have, thanks to God ! many more, both among men and women, shew, among other things, that the hope of converting the Natives is not to be limited to children ; and that the grace of God is as effective in the hearts of the old, as in the young. We allude particularly to the notion, more common than it ought to be, that we can hope to see true Christians arise from the Schools only ; and that all our labour among the grown people will be in vain. No, we can testify that it is not in vain ; and we would encourage every one who labours in this Sacred Cause, while he instructs the rising generation, by no means to neglect the grown people ; but to sow the good seed, both morning and evening, and to water it with persevering and believing prayers.

*State of the Roman Catholics.*

The state of the Roman Catholics requires a few observations. Most of those who have applied for Christian Instruction have, in the first instance, been excited to it, by quarrels with their Priests about money matters. After they have joined our Congregations, the

Priests endeavour to bring them back again to their Church; partly by most cruel persecutions, and partly by concessions and persuasions. With many, they have succeeded. Among these, are the Catholics of the village Oavari: the Romish Church, however, will not obtain any accession of strength by their return; for, as these persons have generally become pretty well acquainted with the Scriptures, and with the falsehood of that Church (of which they have often expressed themselves in stronger terms than we now use), they cannot be very tractable members; and they will not be able to stifle the truth in their breasts altogether. Sooner or later, therefore, a more sure and extensive conversion from this Corrupt Church will, by the blessing of God, be effected. We are happy to say, that one pretty numerous Congregation, from among the Roman Catholics, stands fast in the profession of the Gospel.

*State and Progress of the Schools.*

There are Thirty Schools in connection with the Mission, which contain 619 Boys and 37 Girls. At the end of the year 1827, there were but 16 Schools: the remainder were established in the course of 1828; and most of them within a very recent period.

One School, at Chettikoolam, was established at the request of the head Brahmin of that place, in conjunction with other Brahmins, and a number of other villagers of different castes. The Brahmins seemed particularly desirous of having a Christian School there: and in a place beyond Tinnevely, a Brahmin of some learning is about to be employed as Schoolmaster, to instruct Soodras as well as Brahmins. When it is remembered, that, about six years ago, a Young Brahmin, who was constrained by poverty to become a Schoolmaster, was so harassed by the derision of his caste-people, because of his having degraded himself so far as to become a teacher of Soodras, that he ran away in a kind of temporary derangement, the instances just mentioned will be sufficient to shew, that a favourable change of sentiment has taken place, even among the Brahmins, with respect to our Schools.

The progress of the Children in Divine Knowledge, and in fluency in reading, is evident and encouraging, in most of the longer-established Schools. The Master of the School at Tatchanalloor

died last year: when the Children of his School heard of his sickness, they went to the village where he was; and he exhorted them to continue to read our books, to keep God's Commandments, and to believe in Christ: when he was near death, his wife asked him what she should do with her children: he replied, "Leave them to the Lord: He will care for them." A Boy of the same School died some time ago, calling on the name of Jesus. The hopeful death of another Boy is mentioned in Mr. Schmid's Journal, who, while labouring under the Cholera, and just before he closed his eyes on all sublunary things, endeavoured to comfort his father under the bereavement which he was about to experience; and enjoined him carefully to preserve the Tracts which he had received from the Missionaries, in order that his younger brother might read them as soon as he was able.

*State of the Male Seminary.*

Our Male Seminary consists, at present, of Thirty Boys and Young Men. We are warranted in giving them the best testimony, in every respect. They are diligent and desirous of learning: their conduct is very pleasing: hardly any bad behaviour, worth mentioning, has occurred among them, during the last twenty months; excepting in the case of one lad, whom we have been under the necessity lately of removing from the Seminary. Occasional negligence is the principal fault among them. At the last Half-yearly Examination, which took place in July, they acquitted themselves much to our satisfaction.

The First Class consists of Seven Youths, who are studying English, Latin, Hebrew, English Arithmetic, Geography combined with History, and the Evidences of Christianity: the Second Class, consisting of Fourteen Boys, do the same, with the exception of the Hebrew: the Third Class contains the remaining Nine Boys; who are still mostly in the Central School, occupied with Tamul Learning. All are particularly instructed in the Word of God: six of the Seminarists are yet unbaptized, but are candidates for Baptism: ten of the Boys are partakers of the Lord's Supper.

From the Male Seminary we hope to derive, in a few years, by the Divine Blessing, more able Servants of the Congregations. We endeavour, by all means, to avoid taking any of them, at

present, for the service, in order not to interrupt their progress in learning; neither do they themselves wish for it, for the same reason.

*State of the Female Seminary.*

The Female Seminary consists, at present, of Twenty-one Girls, being five less than at the close of 1827; occasioned, partly by marriages, and partly by some of the eldest girls having been sent to their homes. The number 26 continued till July last: it was then thought advisable to send the eldest girls home, in order that they might learn house-business, and be otherwise inured to their respective village labours. During the last two years, six of the tallest girls have been married; most of them to Catechists. The total number of girls would be still less this year, but new girls, of a younger age, have been received.

Only 8 among the present number of girls have been baptized: the other 13 are from among our Congregations, not yet admitted to baptism: many of them are greatly improved in their character: some of them still require strict discipline. Their progress in learning to read, cipher, and write Tamul, and in committing to memory the Catechisms and portions of Scripture, is pleasing: they have also received some knowledge of Geography. In Female Work, many are clever in spinning and knitting. Sewing is, at present, not much practised; because there is so little occasion for it.

The following extract from the Eighth Report of the Madras Auxiliary Bible Society will shew the

*Care taken in preparing the New Tamul Translation of the Scriptures.*

In order that the friends of the Society may be enabled to form a correct estimate of the labour bestowed on this revision of the Scriptures, and then in some degree to appreciate its value, the Committee would briefly notice the system that is pursued, with reference thereto, by the Tamul Sub-Committee, in connection with the Rev. Mr. Rhenius. After the Translation has been completed by this able and indefatigable Translator, it is most accurately examined, in its construction and rendering, by the Sub-Committee. That these Gentlemen have spared no pains in faithfully discharging their duties may be conceived, when it is known, that, on many occasions, several hours have been occupied in only considering a few verses.

Sept 1829.

After the Sub-Committee have finished their criticisms, they are forwarded to the Rev. Mr. Rhenius, for his counter remarks: on these being received, the whole is gone through once more; and the different points in dispute are most carefully considered, always with the assistance of the best Native Scholars that can be found. It may, therefore, be fearlessly stated, that no means, within the command of the Committee, have been neglected, and no pains have been spared to render their Translation strictly correct and idiomatic.

From Mr. Rhenius's Journal we collect some further information.

*Openings and Enlargements of the Mission.*

Feb. 5, 1828—David, who set out, some weeks since, on a journey westward and northward, writes that he had passed through Seventeen Villages, speaking the Word of Life and distributing Tracts. All sorts of people, with few exceptions, had received him gladly. Our new people from among the Roman Catholics in Kaliyanipooram delivered to him their last image of the Virgin Mary and a rosary: they were diligently hearing the Word of God. He has been as far as Shevelipootoor; about 60 miles hence north: the Heathen on the road had heard of the Gospel and of the wonderful work of Christ Jesus, with much interest; and many of them, particularly the women, had shewn much anxiety to retain the Name of Christ in memory.

March 2: Sunday — A large Congregation within, and many Heathens without. In the afternoon, I spoke with several of our people from the villages; among others, with three men from Rajahpaleyam. I was agreeably surprised to hear that the field in that quarter is larger than I knew of: 13 families are in hamlets near Taleivenkotu, the residence of a Zemindar, about 45 miles north-west, near the mountains; and, about 15 miles further north, is Rajahpaleyam, where there are now between 60 and 70 families, who have signified their wish to learn the way to heaven. Praised be the Lord! We are in no small straits about Teachers for these various quarters: we do not know whom to send.

March 3 — We have resolved on sending Stephen, brother of Titus of Tiroopoolankoody, to Rajahpaleyam: he is somewhat like Stephen of old, and we have chosen him with much pleasure for the work. Christian, formerly of Kaloongooviley, goes along with him.

April 22—I was in Tinnevely, where I had the pleasure to find four men of the Retty Caste from Eilandapooram, about 20 miles north from this place, who, with six



other families, desire to become Christians : they say that they had cherished this idea these two years, having heard that ours is the way to heavenly bliss. I had a pleasant meeting with them and a number of our Tinnevely people, attended by several Heathen. The concluding prayer was a blessing to our souls. On my way home, I could heartily sing — "Glory, honour, praise, and power, &c."

*April 25, 1828*—Ten men came from Mookkoodel, a village of low-caste people in the West, asking for a Christian Teacher: seven of them are Roman Catholics, and three Heathens. They are Weavers by employment, and appear to be not ignorant. I was on the whole pleased with them, though time will shew what their proper object is. But how shall we get Teachers for all these new places?

*April 27: Sunday* — The four men from Eilandapooram have been here till now, to attend our Divine Services. It appears that troubles from other people have been the means of bringing them to their resolution. They seem to be intelligent men. They are of a peculiar caste; consisting of 40 houses, in a kind of mud fort, into which no other person dare enter: their wives never leave that fort. In how many ways has Satan enslaved this nation, to keep them off, or at least greatly to hinder them, from embracing Christianity!

*April 29* — Stephen and Christian have returned from Rajahpaleyam, where they instructed the people during the month: they bring good news. The people thereabout seem to be much more simple and teachable than those in the South: there is not so much deceit among them. The Gospel is looked upon by them with astonishment and pleasure. One bad vice, however, is among the low-caste people: drunkenness is more or less habitual to all, and productive of other mischief. Those who have embraced Christianity have, therefore, a strong enemy to contend with. May the Holy Spirit work powerfully among them by His Word, to deliver them from this chain of Satan! Many more people have declared themselves desirous of becoming Christians.

*May 16* — A Roman Catholic from Keztur, near Eilandapooram, met me there, and said that the Roman Catholics there are on the point of forsaking Popery and embracing the pure doctrines of the Gospel. He himself is an intelligent man, and expressed himself convinced of the folly of Popery. He said that the Roman Priests' livelihood is perishing. I asked, "Why?" He replied, "Because all the Congregations will leave them." I told him, that it was not necessary to leave them if they would cleanse their Churches from the abominations which they

at present practise, and teach the people the Word of God. But he meant that they would not do that, and so must go back to the place from whence they came. Amen!

*May 31* — This evening was the Missionary Prayer-Meeting. Thomas related the following conversation between a number of Heathen Soodras and their Shastri, a person whom they employ to foretell them the state of the weather, &c. Soodras: "To-day we shall ask you a particular question, which you must answer strictly according to your Shaster." Shastri: "Say on. What is it?" Soodras: "The Christian Vedam is now spreading very fast: Temples and Idols are more and more being forsaken, and the Idol Carts are drawn with much difficulty: now tell us, what your Shaster says on this subject. Will the Christian Vedam stand fast, or last only a short time?" The Shastri, looking round to see whether any Christian was there, and seeing none, said, "This Christian Vedam is from God, and will not decline; but advance more and more." A Christian Boy, whom they did not recognise as such, was standing near, and overheard this conversation; and afterward related it to Thomas. It is very observable, that the Natives generally believe that a change will take place with their religion; and they comfort themselves with the persuasion, that their Books foretell it.

*June 5* — We celebrated the Lord's Supper, with between 40 and 50 Natives; after which the Catechists were exhorted, and dismissed to their Stations. As usual, we are in straits about supplying all the Stations, which is increased by the sickness of several of the Catechists. All these things, besides the troubles which the Maravars make in several places, are distressing; and we lift up our hearts to the Lord to change this state of things.

*June 15* — The Roman Priest of Pettah, having heard that the Roman Catholics of Eilandapooram and Pannekoollam are on the point of embracing the Gospel, has determined to visit them again after a lapse of many years: one of our people has set out to prepare them for the visit. It is a fact, that, during the last eight or ten years, no Heathen has been baptized in the Roman Church hereabout; and that even many of the Children of their Congregations remain unbaptized.

#### *Death of Vengoo Moodelliar, a rich Heathen.*

*May 5* — At noon, Vengoo Moodelliar, the rich man of this District, often mentioned in our Journals, died; after many days' painful illness, which no sacrifice to the Idols, nor any gifts of charity to the Temple, could remove. This morning he sent a peon to ask me to send a person to receive charity money, which he had proposed to give to our

Institutions, meaning particularly rice to the Seminarists. While a servant was preparing to go along with him, another messenger from Vengoe brought 175 rupees. He made this present because he thought his charity would be incomplete if he did not include our Institutions, the Church Schools: to the Heathen Temples, also, he has, of course, sent much more.

A few days ago, I attempted to pay him a visit; but he declined it until he was a little better. To-day I again sent the servant to inquire whether I might see him, as I wished to speak about death and heaven; but he again declined in the same manner, and at noon he was a corpse.

Though he was very liberal and charitable, particularly to the Brahmins; yet he was an enemy to Christianity, and the principal support of Idolatry in this part of India: his death, therefore, is, particularly at this time, an important event in connection with the cause of the Gospel. May the Great Head of the Church overrule it to the rescuing of many souls from the iron chain of Idolatry!

## West Indies.

### Jamaica.

#### BAPTIST MISSIONARY SOCIETY.

THE Committee give the following interesting narrative of the

#### *Happy Death of a Christian Negro.*

Mr. Burchell has forwarded the following account of a conversation held with one of his members, in the near prospect of death. It will rejoice the hearts of many, to see, that, in all countries and under all the varieties of external condition, the influence of true religion is uniformly the same:—

Calling on this poor man one day when he was very ill, I said, Well, my friend, do you think God unkind for afflicting you so severely?

A. No, Massa.

Q. Don't you feel sometimes disposed to complain?

A. No, pray to God not to let me.

Q. What makes you feel resigned?

A. Me know God do no wrong. Him know what is best. Him do best.

Q. Have you ever felt sorry for coming to Christ?

A. Oh no! Me feel sorrow me no come before: me too glad me hear of Jesus Christ.

Q. How do you feel in the prospect of death?

A. Me feel happy.

Q. What makes you happy?

A. De love of Christ.

Q. Do you think your prayers will take you to heaven?

A. No, no.

Q. But do not you expect to go there, because you are not so wicked as before, but are become a member of the Church?

A. No, me no have one good ting to tink of; nothing but Christ—Him precious blood.

Q. Why do you think Christ will receive you?

A. Me love Him: me love Him to me heart.

Q. But will He be willing?

A. Ah, Massa! Him no pill Him precious blood! Him no say, Come unto me! Me know Him true.

Q. Would you like to meet your Christian Friends again on earth?

A. Me would like to tell all me broders and sisters to love Christ more—to keep nearer to God. Me feel de more prayer, de nearer we keep to God, de happier we be.

Again, a few days before his death:—

Q. Well, friend, you appear very low.

A. Yes, Massa, but de Lord is very good.

Q. Do you feel much fear of death?

A. No, Massa: Jesus promise to be wid me.

Q. Where do you think you will go when you die?

A. I tink I shall go home.

Q. But where is the home you mean?

A. Where Jesus is.

Q. What do you think of religion now? (At this he brightened up.)

A. Ah, Massa, what become of poor Neger, if him no hear religion? What me tink? Me FEEL—me no able to tell what me FEEL. It good: it make Neger happy to die.

Q. Would you wish to recover again?

A. Me too weak.

Q. Well, but if God were to give you your own will, how would you act?

A. Why—(he hesitated and replied)—No, no, my will no do: me no want my will—God's will is best.

He lived consistently, and died happily

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Baptist Miss. Soc.*—Three Missionaries—Mr. W. Cantlow, Mr. S. Nichols, and Mr. John Clarke—are about to proceed to join the Mission in Jamaica.

*Church Miss. Soc.*—The Rev. William Jowett left London, on his return (see pp. 381, 382) to Malta, on Saturday the 19th of September.

### CONTINENT.

*Paris Geographical Soc.*—The prizes offered for the present year (see p. 299 of our last

Volume) amount to 21,400 francs. They are proposed as rewards for the best accounts of the Soudan, in Central Africa—Marawi—Ancient Babylonia and Chaldea—Australasia—the Southern Part of Caramania—the countries to the south of the chain of Mount Taurus—and the Interior of French Guiana. A medal of the value of 2400 francs is offered for the best account of American Antiquities.

*Italy*—We extract from an American Publication an article headed, "A Sign of the Times in Italy;" taken from a Prospectus of

a New Edition of Martin's Italian Bible: which Prospectus has been issued at Naples; and has been circulated extensively, it is said, throughout the Italian States:—

The present are times of great difficulty. Man, more than ever enemy to the truth, renews his attacks every day with increased energy and artifice, with the hope to expel for ever from the hearts of the faithful the sentiments of religion. But the Holy Scriptures are a shield of defence against all attacks; a sword of keenest temper, powerful to resist the assaults of the enemy. Whoever will furnish himself with these sufficient weapons, shall be sure of victory. The promise can never fail. Meditate, then, on the Holy Scriptures: endeavour to understand their fullest meaning: feed daily on the Divine Word—you shall thus fortify your faith, and advance step by step in piety and holiness.

These are our motives for the present publication. The necessity of the case demands it. Other places are exerting all their power in promoting the good work: it would be a disgrace to Naples to be backward. The book will be printed in the cheapest possible form consistent with correctness, that it may come within the reach of all.

#### WESTERN AFRICA.

*Church Miss. Soc.*—Mr. Betts writes on the 21st of July, in reference to the epidemic, mentioned at p. 382—

I wrote, very briefly, by the "Alchemist," in order to prevent any uneasiness which might arise in the minds of our friends respecting our safety in this fearful season of sickness and death. I then expressed a hope that the epidemic had subsided; but I regret to say, that our hopes have been grievously disappointed: it re-appeared a few days after I closed that Letter, and has raged fearfully. The esteemed and constant friend of our Mission, the Hon. Joseph Refell, has since fallen. It has pleased our Heavenly Father to spare all the Members of the Mission hitherto; but we do deeply feel, that, "in the midst of life, we are in death." Continue your prayers for us. I cannot conclude without saying that I think a ray of light is now dawning upon our work, which has for so long a time been carried on in darkness.

*Wesleyan Miss. Soc.*—The Missionaries Monro and Peck, who arrived (see p. 239) in the middle of December, wrote, on the 13th of January, that they were then as strong to labour as when in England, and felt abundant encouragement in their work. In the beginning of March, they were still in good health; and were favoured with such a sense of the presence and blessing of God, both in public and private duties, as enabled them to go on their way rejoicing. From Mr. Betts's Letter, however, of the 21st of July, just quoted, it appears that both had soon followed their immediate predecessors (see pp. 239, 286). Mr. May and Mr. Courties, to the rest which remaineth to the people of God. Mr. Betts writes—

I have had the painful duty of attending both the Wesleyan Missionaries in their sickness, which has proved fatal to both. Mr. Peck died at their house on the 3d instant, and Mr. Monro at my house on the 6th.

#### UNITED STATES.

*African School*—This School, formed at Hartford in Connecticut, has considerable difficulties to struggle with, from the apprehensions of the People of Colour. A Clergyman writes—

Our greatest discouragement arises, at present, from the scarcity of suitable candidates: few applications have been made, notwithstanding the publicity which has been given to the design. We daily see increasing evidence, that a strong prejudice exists, among the people of African descent in this country, against the Colony of Liberia. The suspicions which have gone abroad among them, that it is only a project to get them out of the country, can be effaced only slowly and by degrees.

*Bible Society*—At p. 239 we stated the extended scale of the Society's operations: it is intended to add 8 Power Presses to those already in action, as a large increase in the demand for the Scriptures is expected in consequence of a Resolution, adopted at the Annual Meeting on the 14th of May, to endeavour to supply, within two years, provided the means are furnished, all the destitute Families of the United States. The last Return of the number of persons, which different local Societies had undertaken to supply with the Scriptures in a given time, amounted to 6,182,688. It is stated, that the whole number of families in the United States destitute of the Bible, amounts to 800,000; and that the sum requisite to furnish this number is, at the lowest calculation, 500,000 dollars. Some friends of the Society doubt whether this sum can be raised for the object, in the course of two years. The disposable Income of the Bible Society, for the last year, arising from Contributions and the Sale of the Scriptures, was not 100,000 dollars. In order to increase this sum for each of the next two years to the 250,000 dollars required for the object in view, it is stated, by those who are conversant with the circumstances, that, for the raising of this sum, at least One Thousand Dollars should be contributed, for each of the next two years, throughout the Old States generally, for every Thousand Persons; and fears are expressed, that, in some places where Resolutions have been passed to raise certain specified sums for this object, the standard has been fixed too low.

*Ecclesiastical Statistics*—The following Table is compiled chiefly from the Quarterly Journal of the American Education Society—

	Ministers.	Churches.	Commun'.
Congregationalists.....	800	1059	115,003
Presbyterians.....	1289	1916	146,297
Reformed Dutch Church..	117	171	13,806
Protestant Episc. Church..	507	598	26,000
Calvinistic Baptists.....	2749	4027	282,194
Moravians.....	23	23	2,000
Methodists.....	1600	unknown	421,105
Evangelical Lutherans.....	183	683	67,000
Cumberland Presbyterians	60	60	unknown
New Jerusalem Church....	14	22	unknown
Free-Will Baptists.....	212	335	12,000
Christian Society.....	1000	1000	unknown
Unitarians.....	150	150	unknown
Universalists.....	160	280	unknown
Roman Catholics.....	100	200	unknown

*Emancipation of Slaves*—General Charles Ridgely, of Maryland, recently deceased, emancipated, by his last Will, all his Slaves; amounting to at least 250: some persons say to many more. Those who are upward of 28 years of age are to be free immediately: of those under that age, the males are to be free at 28 years, and the females at 25. Provision is made for the future support of all who exceed 45 years of age.

*Ignorance and Vice*—In a Letter to the Editors of the New-York Observer, the Chaplain of the State Prison attests the following important fact:—

I have lately made pretty thorough inquiry among the convicts here, for the purpose of learning who, and how many, have ever enjoyed the advantages of a Sabbath School. The result is, that out of more than five hundred convicts, not one has been found who has ever been

for any considerable time, a regular member of a Sabbath School; and not more than two or three, who have ever attended such a school at all.

**Kenyon College, Gambier.**—In addition to the intelligence given at pp. 330—333 of our Number for July, we learn, from the Ohio Diocesan Journal for 1828, that a Library of about 1750 Volumes—being 2000 folios and quartos, 800 octavos, and 750 duodecimos and smaller volumes—has been presented to the College by friends in England and America, the benefactors in the two countries having contributed about equal portions. It will have been observed at p. 333, that Bishop Chase seems when he wrote to have relinquished the hope of the Irish Colony, mentioned at p. 399 of our Volume for 1827 as likely to proceed from this country with the Rev. Mr. West: some difficulties appear to have arisen in the case, from the Bishop's Letters to Mr. West and his Irish friends having been entrusted to private hands and lost. Mr. West has been successfully exerting himself in the collection of funds for the erection of the Church at Gambier.

**Mississippi Diocese.**—It appears from the United States' Almanack for 1829, that a New Diocese is in progress of formation, to be added to those of the Protestant Episcopal Church in the United States. It is to be called the Mississippi Diocese; and will comprehend the vast valley in which that great river flows, and will extend westward to the Rocky Mountains and even to the shores of the Pacific. The formation of this Diocese is one of the fruits of the establishment at Gambier; Kenyon College affording prospect of such a supply of Ministers, as to encourage these dwellers in the wilderness to associate together for the adoption of the requisite preparatory measures.

**Munificent Bequests.**—Frederick Kohne, Esq., formerly of Charleston, South Carolina, but lately of Philadelphia, died recently, at the age of 73; and bequeathed large sums of money, payable after the death of his Widow, to various Religious and Charitable Societies. The amount specifically appropriated is 378,000 dollars; a larger sum, it is stated, than has before been given by any individual in the United States to charitable objects: of the whole amount, 160,000 dollars are appropriated to Religious Institutions; and the remaining 218,000 to such as are usually classed among Secular Charities, but are designed to exert a decidedly-religious influence on the objects brought under their care. Mr. Kohne's Executors are directed to dispose of the residue of his estate to such other charitable purposes as they shall think will best comport with the scope and design of his Will. His property is vested in Public Securities, and it is supposed that the residue will be large. It is remarked, by the Editor of the American Missionary Herald, in reference to Mr. Kohne's example—

At a period of the world, when it is so plain, that property may be given to public objects, in such a manner as greatly to promote human happiness, it is much to be regretted that any very rich man should leave his whole estate, or even the greater part of it, to his children, or other heirs; especially as, by the common consent of all judicious observers, large estates left to heirs are, in a majority of cases, dissipated by extra-

vagance and profligacy, and are the means of misery and ruin rather than of any real and permanent good.

**Public Debate on Christianity.**—An American Paper, the Cincinnati Pandect, gives the following outline of a Public Debate, held at that place, on Monday the 13th of April and the following days of that week, between Mr. Campbell and the well-known Mr. Owen, in consequence of a challenge given by Mr. Owen:—

The audience, attracted by the novelty of the scene and the notoriety of the disputants, was large and respectable. The Hon. Judge Burnet, together with a bench of umpires, presided. The debate was conducted with great order and decorum throughout; with no other collision than that of abstract opinions, and the reasonings by which they were supported. The exact points to be argued had not been definitively settled between the parties at the outset: the consequence was, that there was scarcely any thing like fairly joining issue through the whole discussion: it was little more than alternate leaving-off and taking-up again the chain of their respective arguments—Mr. Owen being intent on displaying the superlative glories of the New Social System, and the omnipotence of "Circumstances;" and Mr. Campbell labouring, with equal zeal, to establish Christianity, which once proved true, his opponent's theory, and every other, is turned into a mere doting chimaera. From the partial attendance which we were able to give the sittings, making due allowance for partiality to the right side, we readily accord with the general opinion expressed, that Mr. Campbell had decidedly the advantage over his opponent; and managed the defence of the Christian Cause in an able and interesting manner—showing himself a skilful master of all the tactics of disputation. On the whole, we are not without hopes that the controversy may be followed with good effects. The Cause of Revelation has been clearly shewn to be supported by a vast body of conclusive evidence, internal and external; and we are happy to be informed, that more than one individual, previously inclined to scepticism or confirmed in it, have, during the discussion, had their doubts and difficulties entirely solved, and now express a full conviction of the truth of Christianity.

The New-York Observer quotes the following statement, in reference to this Debate, from the "Crisis," another American Paper—

At the close of the debate, Mr. Campbell stated, that, whereas there had been, during the discussion, such in suling and indignant reflections cast upon the Christian Religion, and those who are Public Teachers of it, without exciting any expressions of disapprobation from the audience, he felt anxious, as the report of this meeting would be spread, probably over all the civilized part of the globe, that it should be stated, from what motives those feelings were suppressed—whether from the charity and forbearance, which the Christian Doctrine inculcates on mankind; or whether the audience entirely consisted of infidels, or persons opposed to the dissemination of Christianity. To prove this, he desired that all who had been actuated in their conduct by charity and forbearance would signify it by standing up; when almost the whole audience, consisting of probably 2000 persons, arose. He then requested them to be seated, and that all those who had been influenced by their dislike of Christianity would stand up; when we could not count more than four.

**"The Difference"**—Under this title, an American Publication draws the following contrast—

Not only is the British Army supplied with Chaplains, but each Soldier is furnished with a Bible and Prayer Book. The books are first given to the Soldier; but if he loses or sells them, others are provided at his expense. Examination is made, and deficiencies supplied, every six months.

In the Army of the United States about half a barrel of whiskey, per annum, is given to each Soldier; but for Chaplains, or Bibles, or any other means of religious improvement furnished by Government, inquiry will be made in vain!

**Miscellaneous.****CHURCH-MISSION SETTLEMENT AT BATHURST, IN SIERRA LEONE.**

(WITH AN ENGRAVING.)

In the accompanying Engraving, the large building in the centre consists of the Church and the Mission House: the upper story is reached by a flight of stone steps, seen on the right side. The two ranges of low buildings to the left are the kitchen and other offices. The building on the right is the School House. A part of the Native Town appears. The ground behind rises very considerably, and with much variety: the black rock shewn in the Engraving is a conspicuous object in the landscape. Bathurst now includes both the places formerly called Leopold and Bathurst, the two Villages closely adjoining each other. The labours of the Society at this Station began in 1818, under the late Rev. Melchior Renner at Leopold: the Rev. W. H. Schemel was stationed at Bathurst, in January 1823. On the death of Mr. Schemel, in the April following, he was succeeded, at Bathurst, by the Rev. John Gerber; and, on the removal of Mr. Gerber to the Bananas in 1825, Bathurst fell under the superintendence of Mr. Davey, and is now included in the Mountain District, of which Mr. Davey has the pastoral charge. The inhabitants are chiefly Jaloofs, who are considered to be more prejudiced in favour of their native customs than the other tribes.

**CONTRIBUTIONS TO CHURCH MISS. SOC. BY ASSOCIATIONS & COLLECTORS,***From July 21, to August 21, 1829.*

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Bedfordshire .....	2	0	0	2016	13	1
Berkshire .....	1	3	0	6619	0	5
Bucks, South .....	122	13	6	4574	0	6
Buxey .....	31	4	1	163	7	6
Camberwell, Peckham, Dulwich, and Brixton .....	45	0	0	537	0	3
Charmouth and Lyme .....	66	10	8	208	4	2
Chichester and West-Sussex .....	50	0	0	2601	4	6
Clerkenwell .....	24	14	3	2803	9	1
Colchester and East-Essex .....	100	0	0	6395	6	2
Cornwall .....	78	10	2	4867	7	6
Derbyshire .....	40	0	0	12960	13	7
Devon and Exeter .....	100	0	0	9481	2	11
Devonport .....	40	0	0	1785	9	1
East-Lothian Society .....	5	5	0	32	0	0
Glasbury .....	64	10	0	1711	13	9
Glenworth .....	7	17	4	181	4	8
Goring, Oxfordshire .....	4	10	6	18	10	6
Guernsey .....	105	0	0	4734	5	3
Hampshire, South .....	108	0	0	3577	16	10
Hastings and Ose .....	24	0	0	1146	7	6
Huddersfield .....	176	16	2	4803	10	8
Kent .....	75	0	0	9201	3	10
Knaresborough .....	24	16	0	1860	9	7
Leicestershire .....	100	0	0	11458	10	11
Manchester & East Lancashire .....	102	0	0	9239	6	2
Morden, Surrey .....	5	8	5	318	1	11
Newark .....	20	0	0	340	10	8
Norfolk and Norwich .....	202	3	0	14419	5	1
Northamptonshire .....	370	17	0	7187	12	0
Nottingham .....	137	10	0	4271	5	6
Otley, Yorkshire .....	5	0	0	5	0	0
Oxfordshire, North .....	8	15	3	539	11	5
Percy Chapel .....	40	19	6	443	15	11
Plymouth and Stonehouse .....	100	0	0	598	4	0
Pontypool and Vicinity .....	41	4	10	593	0	3
Poplar .....	17	12	4	220	10	1
Sailebury and South-Wilts .....	28	12	0	320	7	4
Seaton and Vicinity .....	69	2	4	415	8	4
Shropshire .....	230	0	0	9639	9	10
St. Arvan's and Vicinity .....	63	0	6	1107	2	0
Staffordshire, North .....	300	0	0	5657	1	11
Stockton-on-Tees .....	5	0	0	108	5	4
Suffolk .....	30	0	0	8773	3	11
Taunton and West-Somerset .....	60	0	0	960	0	0
Tamby .....	20	7	4	209	10	0
Wareham .....	26	19	10	141	16	10
Wheeler Chapel .....	10	0	0	1941	17	7
Willoughby, Warwickshire .....	11	16	7	102	4	0
Yardley .....	21	8	0	73	3	11

**COLLECTIONS.**

White, Mrs. Raweth .....	2	12	0	2	12	0
Winnill, Miss, Cannon Street .....	0	11	6	6	13	8

*From August 21, to September 21, 1829.*

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Aberystwith, Cardiganshire .....	20	5	10	37	7	10
Aylesbury .....	22	19	10	76	11	5
Barnard Castle .....	22	19	6	212	15	8
Birmingham .....	133	10	0	9368	9	8
Birstall and Batley .....	48	0	0	614	19	7
Brighton and East-Sussex .....	4	16	3	1360	0	0
Bucks, South .....	44	0	6	4618	1	0
Cornwall .....	15	8	8	4902	14	2
Derbyshire .....	20	4	6	12,999	18	1
Devon and Exeter .....	20	0	0	9501	2	11
Devonport .....	20	0	0	1835	9	1
Dorchester .....	59	15	3	1637	8	0
Edinburgh Auxiliary .....	48	0	0	2622	10	9
Faringdon .....	30	0	0	718	2	1
Gainsborough .....	85	0	0	1554	12	11
Gloucestershire .....	120	0	0	11,492	14	2
Hadley, Barnet, and South Mims .....	8	14	3	14	13	3
Hampshire, South .....	50	0	0	3627	16	10
Hampstead .....	41	3	6	1080	4	2
Knaresborough .....	10	0	0	1819	9	7
Long Preston, Yorkshire .....	14	8	0	117	18	0
Malmesbury and Vicinity .....	6	10	0	378	1	7
Norfolk and Norwich .....	211	5	8	14,660	10	9
Queen-Square Chapel .....	7	5	6	1177	14	0
Richmond, Surrey .....	100	0	0	1667	4	5
Saffron Walden & N. W. Essex .....	100	0	0	1270	0	0
Serby and Vicinity, North .....	30	0	0	738	16	4
Stafford .....	214	0	0	1002	7	7
Staines and Vicinity .....	16	16	0	1233	14	0
Suffolk .....	307	15	8	8880	19	7
Tyad St. Mary, Lincolnshire .....	10	0	0	122	15	8
Worcester .....	108	8	0	2958	12	6
Yeovil .....	180	0	0	2266	6	8

**COLLECTIONS.**

Head, Miss, Stratford .....	0	13	0	3	6	0
Ladies at Bow .....	0	17	0	6	17	6

\* Vol. 1828: at p. 379, for 729 as the number of the page, read 379—p. 184, col. 2, at the Religious-Tract Society, for Twenty-fifth Report, read Twenty-ninth Report.

Vol. 1829: at p. 198, col. 2, l. 5 from the bottom, for Rev. Henry Good, read Rev. Francis Good—p. 218, col. 2, l. 5, for Rev. Robert Higginson, read Rev. Henry Higginson—p. 240, col. 2, l. 24, for the next morning, read the same morning.



CHURCH-MISSION SETTLEMENT AT BATHURST, IN SIERRA LEONE.



# Missionary Register.

OCTOBER, 1829.

## Biography.

### MEMOIR AND OBITUARY OF NJANAMUTTOO,

WIFE OF JOHN DEVASAGAYAM PILLEY, OF MAYAVERAM; WHO DIED JUNE 20, 1828,  
IN HER 30TH YEAR.

THE following Memoir and Obituary are abridged from an account given in the Appendix to the Eighth Report of the Madras Auxiliary of the Church Missionary Society.

This Memoir was drawn up by the Rev. G. T. Bärenbrück, the Society's Missionary at Mayaveram, in South India, in connection with whom John Devasagayam labours.

Njanamuttoo was born, in the year 1799, at Tranquebar; where her father and mother are still living: her father is Interpreter to the Danish Government. She appeared not to have entirely mis-spent her early years, which is quite common among females in India. She was married to John Devasagayam in the year 1813; and became, during the space of fifteen years, the mother of four children, of whom only two are at present alive, and prove to be a comfort to their bereaved father.

When we were at Combaconum and Tranquebar, I knew but little about her; except in the Church, where I always observed her one of my most attentive hearers. When we removed, in the year 1826, from Tranquebar to Mayaveram, she came along with us, accompanied by her husband and two children; and, since that period, I became more acquainted with her, and especially as it regards her mind.

On the 3d of June 1826, when she expressed to me her desire to receive the Lord's Supper with the other Christians at Mayaveram, of which notice had been given the preceding Sunday, I had the first conversation with her respecting the salvation of her soul. Through the grace of God, she began to see, that to become a Christian is to be born again

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by the Spirit of God. From this time, it was very seldom that she was absent from Divine Service: she was, indeed, an example to all other Christian Women of our small Congregation: she attended morning and evening prayer very regularly. I never perceived her attention tired, or attracted by other objects, while at Church. The last time that I had conversation with her, she assured me, that she knew not any thing which she desired more than that the Lord would forgive her sins, and give her an assurance of salvation: she had then been for some months labouring under the disease of which she died.

She used frequently to visit Mrs. Bärenbrück, in company with the other Christian Women: on being told that a Weekly Prayer-Meeting among Women would be worthy of her consideration, she collected several females; who assembled, from that day, every week by turns in each of their houses: indeed, among the Female Christians, and to some Heathen, she proved to be an excellent Catechist. She was of a weak constitution, and suffered now and then in her health; yet a little medicine always restored her, under the blessing of God: but, in the latter stage of her earthly career, becoming much worse, her husband took her to her native country, Tranquebar.

I saw her a day previous to her leaving this settlement. There was a quietude and peace in her countenance, which I liked to see, though I was speaking of the probability of her days drawing to

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a close. I saw she was weak, and therefore I only spoke a few words to her; she appeared very thankful, and it seemed hard for her at this time to leave the Mission. She departed this life at Tranquebar, among her friends and relations.

The following account of the last hours of this pious Woman was written by her Husband.

She bore her sufferings with patience and resignation, and meditated frequently on the passion of our Saviour. When I asked her of the state of her mind, she answered, that she continually looked to the Lord; and prayed that he would pardon all her sins, and receive her soul to his feet. She frequently spoke of her death; and directed her much-distressed mother and sisters to Jesus, and comforted them greatly. She was not suffered to be troubled greatly in her mind, by the cares of this world.

A few days before her death, when she was attacked by hard breathing, she called me; and desired that I would bring up her two boys, one about nine years old and the other of four, to the service of the Lord. Another time, she appeared to be greatly concerned for them: when I told her that she should commend them to our Blessed Lord Jesus, who gave them to her and who is able to bring them back to her arms, she became immediately silent, and appeared comforted and satisfied.

Her last year was mostly spent in reading the Word of God to herself, her relations, and a number of Christian and Heathen Females, to whom she found access since we came to Mayaveram: she was also the principal leader of the Females' Friday-Meeting in our New Mission. What she read frequently was, the Old and New Testament, Bunyan's Pilgrim's Progress, Indian Pilgrim, and two other very edifying books translated by my late father from German into Tamul: the Hymn Book also she read, and most of the present Tracts, to herself and others; and, whenever she went to Tranquebar, although the visit was for a short time, she took those valuable books with her.

When she left Mayaveram, she appeared to be sensible of her death; and desired me to write to her sister's husband

at Combaconum, and request him to send her sister to Tranquebar for some time. When I asked her why she made so pressing a request, she told me that she wanted her sister to be near her, and to read to her the Word of God. She had the attendance of her mother, grandmother, aunt, and two younger sisters; but they could not read. For several months past, she took particular delight in reading an excellent book, which was also the favourite book of my late mother. I saw my wife frequently reading it to herself, and to those Christian and Heathen Women who visited her; and she spoke also to me on the same in an evening, when I was at leisure.

I grew sometimes very anxious lest she had not given her heart fully or entirely to the Lord. This I frequently spoke to her about, and she acknowledged and lamented it; and often prayed to the Lord for the grace and strength of His Spirit to convert her soul entirely to Himself.

Reading some of her Letters, I find in one, dated June 1827, when she was at Tranquebar unwell—

I feel myself so weak, that I was not able to go to Church the last Sunday, and only my sister attended the Church. I am not now at my parent's house, but live in our house with my sister. Christian helps us in reading at our morning and evening prayer: Jesudasen attends to his learning. In my present state, I resign my soul and body into the hands of my Gracious Father; and continue to pray, that he may truly convert my soul, and receive it to Himself, whatever may be His pleasure, either to keep me here or to call me to Himself.

In another Letter which she wrote to me from Mayaveram in April 1827, when the Rev. Mr. Bärenbrück and myself were at Tranquebar, I informed her of the Sermon which he preached in Bethlehem Church. She writes, that it was truly an edifying Sermon; and that she prayed, with tears, that those who heard the same, and her house people (meaning her parents, brothers, and sisters), who have not attended the Service, may be truly converted to the Lord.

May the Lord grant grace to us, who feel her loss severely, that we may meet her in heaven; and that her prayers in behalf of her children may be answered!

## OBITUARY OF STEPHEN,

NATIVE ASSISTANT IN THE CHURCH MISSION IN TINNEVELLY, WHO DIED AUG. 24, 1828.

THIS account of another Native Christian is extracted from the Journal of the Rev. J. C. T. Winckler.

Although Stephen was so weak and exhausted, on my arrival at his Station on the 29th of July, that he could scarcely rise from his couch, yet, as soon as he heard that I had come, he mustered all his remaining strength, and came with faltering steps to the Church. I was sorry that he had come so far, in such a weak state; and caused him to lie down quietly upon the couch, which had been brought for him: he said that he could not help coming, and praising the Lord, in the Congregation, for His mercy; and that his chief delight was now in the Word of God. Toward noon, I visited him in his house, and spoke more fully with him about the state of his soul: he said that he was unable to express all the mercy which the Lord had shewn to him: upon my asking him, whether his knowing himself to be a sinner did not disturb his inward peace and joy in God, he answered—

No, not now; for I fully believe, and know, that Jesus Christ died for me, and has forgiven me all my sins. The Holy God is now no more against me, but for me. I feel an unspeakable love to Him.

In short, all that he said respecting his state amounted to no less than what is expressed by St. Paul, Rom. v. 1—5. The several Scripture passages which I related during the conversation delighted him much; and he failed not to make a short comment upon them, from his own experience: thus it was also verified in him, *All thy children shall be taught of the Lord.*

The next evening, after I had returned from an excursion to some other villages, I heard that he was not expected to survive the night. I hastened therefore to him: he could not rise; but his countenance indicated that he was peaceful and joyful. He spoke little; except when his wife, on seeing him, as it were, at the gates of death, burst into tears, he recalled all his strength to comfort her, and said—

Do not mourn for me, as those who have no hope! I am going to be with the Lord. I shall not die, really. I have a place prepared for me in heaven, where my Lord Jesus Christ is; and do not think that the Lord will leave you, and my three little children, after my departure. He will do more for you than I could do.

Not only several of our people, but also a pretty large number of Heathen, were present. I shewed them how comfortless and despairing they become in the prospect of death; and said it could not be otherwise, because they served and worshipped the Devil and despised the Word of God: they could see now, with their own eyes, what a difference there was between the death of a true Christian and an ungodly man—one who worshipped Idols and Devils. In such a strain I went on for some time; and was gratified to see, how those, who formerly reviled me when I exhorted them, now received my exhortation, which was no less urgent than ever, with a seeming meekness and gratification which I had not anticipated. True it is, that the embracing of proper opportunities to exhort the people conveys a great power of the Spirit along with it; though, on the other hand, we are likewise exhorted to be *instant in season and out of season.* I doubt not but the sight of this redeemed and silently-departing Brother spoke more powerfully to them, or rather the Lord through this means, than my words. May that grace which was made manifest here, not be received in vain by them!

I went again to see him. He was now a little recovered in strength, so as to be able to speak out his heart freely again. He longed to be with the Lord, but would submit in all things to the Lord's will. He said—

Should the Lord find it good to restore me to health again, then I would gladly go again to the Station, where I got sick; for I do not repine at all at my having been placed at that unwholesome spot. I would rejoice to make known to the people the loving-kindness of the Lord; but I would wish rather to lay aside the body of sin, and serve the Lord above.

One concern was still upon his heart. He feared that he had displeased Mr. Rhenius, when sick in Pallamcottah, by not applying a blister, after Mr. Rhenius had shewn much concern for his health. He had a natural antipathy against such European means, (this is common among Natives, especially against surgical operations,) and was unable to overcome it: he begged me, therefore, very earnestly,

to speak with Mr. Rhenfus, and to request his indulgence in this instance: I assured him of it, and then we had a parting prayer, after I had read a portion of Scripture to him. Thus I parted with him for ever in this world, under very delightful feelings, in the good hope, through grace, to meet with him again in brighter realms above.

Titus, the Brother of Stephen, thus writes, on the 24th of August, of the departure of Stephen to his eternal rest—

This day my elder brother Stephen died joyfully, believing in the Lord. A few days before that, when his wife and other friends were very sorry and weeping, he said, "You need not sorrow and weep for me: here, in this world, is not my place of rest. God has not made us for this world. Will you not send me away with joy, but with grief? Will

you hinder and grieve me; and not leave me to pray to my Saviour, who is my trust in this hour of death? Oh let me alone!" He then lifted up his eyes to heaven, and prayed. He spoke many other such words. On the day of his death, I asked him whether he would not take medicine: he replied, "I shall shortly depart: here I need no medicine:" he then prayed again. When the hour of death approached, it was as if he saw the glory of heaven: and then he called the people of the house, who were doing some business, saying, "Do you still do business? Come! I am going! Be you waiting! Oh my Brother, my Brother, my Brother!" Then, folding his hands and lifting up his eyes once more to heaven, he fell asleep. Even the Heathen round about were affected and astonished at his manner of dying, such as they had never before witnessed.

## Proceedings and Intelligence.

### United Kingdom.

#### SLAVE-CONVERSION SOCIETY.

##### REPORT FOR 1828.

#### *The Resources of the Society inadequate to its Objects.*

THE last Report of the "Incorporated Society for the Conversion of the Negroes" contained a statistical account of every Parish in the West Indies; together with a general view of the State of Religious Instruction according to the principles of the United Church of England and Ireland, throughout the Dioceses of Jamaica, and of Barbadoes and the Leeward Islands. From the facts thus brought together, it appeared, that, although decided progress had been made in the great work of education since the establishment of a regular Ecclesiastical Government, there was a population of at least 700,000 souls in the British West-Indies, of whom the greater part were still unprovided with Schools and destitute of Religious Instruction; and that the limited income of the Society presented a formidable obstacle to any immediate extension of its labours. In the course of the year, of which the proceedings are now about to be detailed, increasing demands for pecuniary assistance have been received from the Colo-

nial Clergy; but the finances of the Institution have not been recruited, nor has its expenditure been kept up to the level of the preceding twelve months, without a second encroachment upon its funded property. These circumstances, when generally known and considered, will tend, it is hoped, to procure for the Society an additional share of public countenance and support. An income which falls short of 3000*l.* a-year forms a very inadequate fund for the prosecution of the vast work which the Society has taken in hand; and the friends and advocates of West-Indian Improvement are loudly called upon to co-operate with the Members of this Corporation, in promoting the moral and spiritual welfare of their fellow-creatures.

#### *Great Discouragements from the Planters in the Diocese of Jamaica.*

The Society perceives with deep regret, that the Education and Religious Instruction of the Negroes in the Diocese of Jamaica have not materially advanced in the course of the year 1828. The formation of a Branch Association for the parish of St. David was announced by the Lord Bishop of the Diocese, in the spring of that year, and the prospect appeared encouraging: but subsequent accounts state that there is no

probability of a Catechist being employed on the Estates in that part of the island; and no other new Association has been established.

The Bishop, in a recent communication, informs the Society, that very little progress has been made by the Negroes in reading, except in the principal towns: and his Lordship further states, that the Planters are not disposed to permit more than oral instruction to be given to the Slaves on their Estates. Even this, it seems, is still far from general: for the Bishop finds much difficulty in meeting with persons properly qualified for the office of Catechists; and the Proprietors are not willing to accept the services of those persons whom he has been enabled to engage. His Lordship is, therefore, too often compelled to limit their employment to teaching in Sunday Schools under the immediate eye of the Parochial Clergyman.

The success of the Society's operations in the Parish of St. Thomas in the East, the acknowledged discretion and zeal of its Agents, and the testimony borne from every quarter to the alacrity with which instruction is received by the Slaves and to the visible good effects which are produced on them by education, had led the Society to expect an early and general extension of the system throughout the Diocese of Jamaica: and although these expectations have not been realized, it still sees, in the circumstances just mentioned, satisfactory proof that the undertaking, however difficult, is not impracticable. So long as Catechists are not freely and generally admitted upon Estates, the instruction of the Negroes is still to be commenced. But there is nothing in this undisputed fact to justify diminished exertion: on the contrary, since the obstacles are now clearly perceived, more active endeavours must be made to surmount them, until that, which has been well begun in a few favoured spots, shall be gradually introduced into every plantation on the Island.

*Want of Funds the chief Obstacle in the Diocese of Barbadoes.*

The Society has received much interesting information respecting the progress of its undertakings in the Diocese of Barbadoes and the Leeward Islands, both from the Bishop and Archdeacons, and also from its different Branch Associations.

It appears that the services of the Society's Catechists and Schoolmasters are, with a few exceptions, thankfully received; and that the chief obstacle to Religious Instruction is to be found in the want of funds. The absence of all adequate provision for Education and for Public Worship on Estates was pointed out by the Barbadoes Branch Association, in the year 1826; and the expediency of erecting Chapels in the several Parishes, at convenient distances, was strongly urged upon the attention both of the Society and of the public. The distance of the Plantations from the Parish Church makes it impossible, in many instances, that the Negroes should attend either at the Church or at the Sunday School; and, till this difficulty is removed, no general improvement can be expected to take place.

In the mean time, the Bishop has endeavoured to supply the least objectionable substitute for regular parochial instruction, by authorising such young persons as are preparing for Holy Orders, or, in their absence, the Licensed Catechists, to visit the Estates on Sundays, under the superintendence of the Rector, to read Prayers and deliver a Sermon to such Slaves as may be induced to assemble; and, after the performance of this Service, to conduct Sunday Schools, in which the Negroes are taught to read. The Bishop is of opinion, that if the expenses of the Catechists and the School-rooms could be defrayed, this plan might be carried into very general effect; and that it would prove the surest and speediest instrument for introducing such a System of Religious Education and Instruction as must ever be deemed indispensable in a Christian Community.

A specimen of the results at which he is endeavouring to arrive may be already seen on the Codrington Plantations in the Island of Barbadoes; where, while regular Daily Schools are maintained for the education of the young, and Sunday Schools both for the young and the aged, a Chapel has been built for the express accommodation of the Negroes, and a Chaplain is employed in communicating religious instruction to them, and watching over their spiritual progress and welfare. It is to be feared that a considerable period must elapse before the example thus set will become an object of general imitation: but the Bishop is most anxious that it should be kept constantly in

sight, and trusts that in some places it may soon be copied.

*State of the Funds.*

Receipts of the Year:			
	£.	s.	d.
Rent of Brafferton Estate .....	892	8	7
Dividends .....	1365	0	0
Annual Subscriptions .....	494	14	0
Donations .....	320	9	0
Total .....	£3072	11	7

*Payments of the Year:*

	£.	s.	d.
Bishop of Jamaica, for Catechists, 500	0	0	0
Bishop of Barbadoes, for Catechists and Schoolmasters .....	2642	14	5
Bishop of Nova Scotia. ....	100	0	0
Chaplains, &c. ....	1361	5	0
Home Salaries, &c. ....	250	0	0
Rent Charge to New-Eng. Comp. ....	90	0	0
Sundries .....	253	17	6
Total .....	£5197	16	11

*Conclusion.*

The establishment of Central National Schools in many of the principal towns, for the instruction of all classes of the inhabitants, may be considered as the first step toward the universal diffusion of Christianity. When similar institutions shall be found in every Colony, the Gospel will have attained a firm footing in the West Indies, and the most encouraging expectations may be entertained respecting its speedy triumph.

The Instruction of Slaves on Plantations constitutes the other great branch of the Society's operations; and it is cramped, at present, by the very inadequate number of Catechists and Schoolmasters which the Society is able to maintain, and by the difficulties too often experienced in obtaining admission upon the Estates. A more extensive co-operation, on the part of the West-Indian Proprietors, would provide the best and speediest remedy for both these evils; and the encouragement which the Institution continues to receive, from a very enlightened and respectable portion of the Colonial body, authorises a hope that so excellent an example may find abundant imitators. Even at the present rate of income and expenditure, a considerable portion of the great West-Indian Field is brought, by degrees, under cultivation, and prepared for the reception of the good seed. The assistance afforded to the Bishops and Clergy is most thankfully acknowledged and accepted; and the Society has the happiness of hearing, that its labours are cordially approved, and most judiciously superintended, by Prelates, deeply interested in their suc-

cess, and well qualified to judge of their nature and their effects. The Society pledges itself to persevere in this course; and humbly implores the Divine Blessing on its undertaking.

**BAPTIST MISSIONARY SOCIETY.**

**ANNUAL REPORT FOR 1828-9.**

Receipts of the Year,			
	£	s.	d.
For the Missions. ....	9125	17	10
For the Translations .....	73	3	7
For Native Schools .....	267	15	11
For Native-Female Education ...	314	0	4
For Native-Fem. Sch. at Kingston, 105	0	0	0
For West-India Fund .....	392	5	1
For Widows' and Orphans' Fund, 115	4	7	
Total .....	£10,393	7	4

*Payments of the Year:*

	£	s.	d.
Serampore .....	229	2	6
Calcutta, Howrah, Cutwa, Seory, Monghyr, and Digah .....	4051	7	0
Ceylon .....	790	0	0
Sumatra .....	410	0	0
Java .....	10	0	0
Jamaica .....	3525	18	0
Honduras (two years) .....	484	16	1
Students and Books .....	258	4	5
Widows and Orphans .....	304	11	10
Returned Missionaries .....	187	10	0
Printing and Stationery .....	413	8	10
Interest of Money .....	165	0	3
Rent, Taxes, Salaries, Carriage, Postage, Journeys, & Incidentals, 1116	18	7	
Total .....	£11,946	17	6

*Appeal for Enlarged Funds.*

The Funds of the Society have sustained a considerable diminution, as compared with the preceding year. The greater part of the deficiency is, indeed, to be accounted for under the head of Legacies; a source of revenue which can never be the subject of calculation, and from which the Society has realized nearly 900*l.* less than in the year 1828. In addition to this, there has been a decline in the receipts for general purposes of about 500*l.*; and, as the expenses of the Society, in its various departments, have been unavoidably on the same scale as before, the result is, that, besides other engagements to a very considerable amount which must shortly be met, the Balance against the Society, on its general account of disbursements actually made, has advanced to upward of 1800*l.*—an increase which bears nearly an exact proportion to the deficiency in the annual income.

Under these circumstances, the Committee feel it imperative upon them to direct the immediate and earnest attention of their friends at large to the pecu-

niary situation of the Society. It is evident that we are brought to a crisis, at which some decisive measures must be adopted. While complaints have been uttered, both at home and abroad, because additional Stations were not occupied and additional Labourers sent forth, it will be seen that the most unremitting and painful exertions have been required, in order to keep up the previously-existing scale of operations. Either means must be found to augment the funds of the Society, or those operations must immediately be contracted. And can we, with an approving conscience, and as in the sight of God, resolve on the latter alternative? Must we consider the sum of nine or ten thousand pounds, not a fourth part of what is contributed to several of the Kindred Institutions of our native land, the highest point to which our annual resources can extend? While we are surrounded with so much that is encouraging on every side, and our fellow-Christians are addressing themselves with redoubled energy to the Work of the Lord, shall we alone grow weary of the toil, and retire ingloriously from the field?

*Encouragements for persevering Labour.*

Assuredly, no reasons for despondency can be found in either of those extensive scenes of labour in which our Missionary Brethren are engaged.

In the East, you have a body of tried and faithful men, none of whom receive more than is barely sufficient for the wants of themselves and their families; while others, in addition to their gratuitous efforts in diffusing the knowledge of Christ among the Heathen, contribute to the common cause, on a scale, which, if it were generally imitated at home, would effectually relieve the Society from all its embarrassments. These Brethren assure us that they feel nothing so disheartening as the want of more Labourers: they say—

We are full of hope: we see the work going on: we are confident of success, if men of ardent piety, and active zeal, and melting love to souls, were but here to carry on the labours now commenced and in progress. We need help in every department, but especially in the preaching of the Gospel. We have, I suppose, a million within a circuit of four miles: we can procure congregations at all hours of the day; and if we had more Preachers to declare with patience, perseverance, and affection, *the truth as it is in Jesus*, we feel assured of success.

Turn to the West, Brethren; and resist, if you can, the powerful appeals for

persevering exertions and increased aid, which are presented from that quarter. Reflect on the present condition of the Negro Population—on the prospects opening upon them from the increase of knowledge and a gradual improvement of their civil condition—on the eagerness with which they flock to hear the Gospel—on the readiness which they shew to promote the cause of religion to the utmost of their power—and on the astonishing success with which it has pleased God to crown, from year to year, the labours of your Missionaries—and then calmly ask yourselves the question, Whether these servants of Christ are to sink one after another into an untimely grave, martyrs to their own exertions? Whether the water of life is to be dashed from the parched lips of thousands eager to drink it, for no other reason than that we hesitate to make the sacrifices necessary to ensure their supply?

Our Readers have been apprised (see p. 286) that a Special Subscription in aid of the Funds was opened on this occasion: that Subscription has now reached the sum of 4800*l*.

LONDON MISSIONARY SOCIETY.

THIRTY-FIFTH REPORT.

*Perseverance under Trials.*

GLADLY would the Directors report, that the copious influences of the Divine Spirit had descended on all the labours in which the Society is engaged, both at home and abroad—that the zeal and liberality of its friends were outrunning the demands necessarily made upon them—that the multitude of able and experienced Labourers was greater than the opportunities of employing them—and that the fields, which have been long preparing, were not only becoming white unto harvest, but actually presenting an abundant crop. But should this not be their privilege on the present occasion; should they have to report various occurrences, which have depressed their spirits, and called for patience and resignation to the will of God; they will not, on that account, hang down their heads, or express themselves in the language of despondency. No! they will still encourage themselves and their brethren to go on with increasing faith and energy in the work in which they are engaged: they will rejoice, if need be, even in tribulation, so that the power of Christ may continue on them.

*State of the Funds.**Receipts of the Year:*

Contributions .....	36,606	12	2
For Education of Native Females in India.....	230	9	10
For Native Schools .....	551	10	5
For Anglo-Chinese College..	82	8	9
Legacies .....	3177	18	9
Dividends.....	906	10	0
For Widows' and Orphans' Fund.....	247	13	0
<b>Total .....</b>	<b>41,803</b>	<b>2</b>	<b>11</b>

*Payments of the Year:*

<b>Missions:</b>			
Continent of Europe.....	200	0	0
South Africa.....	7400	8	3
Mauritius .....	296	0	1
Madagascar .....	3255	4	5
Greek Islands .....	754	19	3
Siberia .....	800	1	8
China and Malacca.....	1681	0	3
Singapore .....	1050	16	2
Pinang .....	842	9	7
Northern India .....	6680	13	3
Peninsular India .....	11,638	15	10
Java .....	711	13	0
Australasia .....	1145	12	2
Polynesia .....	2143	7	1
Guiana .....	811	13	2
Mission College.....	1673	2	9
Missionaries and Candidates ...	34	0	0
Missionary Families .....	2470	16	7
Publications .....	1223	18	0
Salaries, Poundage, Rent, Taxes, Travelling Expenses, Stationery, Postage, Carriage, and Incidentals.....	2460	13	7
<b>Total.....</b>	<b>£ 47,275</b>	<b>5</b>	<b>7</b>

A balance of 1382*l.* 11*s.* 4*d.* from the preceding year makes the excess in Payments 6834*l.* 14*s.* The Directors would have been highly gratified to present a statement, not of deficiency, but of excess. Of the liberal manner in which they have been supported, they will continue to speak in the warmest terms of commendation; although the progress of usefulness, they will say, rather than expenditure, has been still greater than the funds which they have been able to command. The liberality of many has been fully equal to their power; and, beyond their power, not a few have been ready of themselves, praying us, with much entreaty, to receive the gift, and to take upon us the ministration of their bounty. Though the Directors are aware that they possess the confidence, and may depend on the support of their constituents, yet they are desirous of laying before them an explanation of the *Causes of the Increased Expenditure of Latter Years.*

These causes are chiefly to be found in the number and diversity of the sepa-

rate Missions belonging to the Society, and in the extended opportunities of usefulness which many of its Stations present. Occupying, as it does, important and widely-diversified fields of operation in the Four Quarters of the World, among savage and civilized nations in the East and the West, the North and the South, each requiring a diversified mode of moral culture, and subjecting the Society to vast expense both of men and means, to enable it to do any thing effectual, or to maintain the ground which it has already gained — its Directors can now easily account for the difficulties which have occurred, but which nothing but experience could have enabled them fully to understand.

The Missions established in uncivilized countries, such as the South-Sea Islands, Africa, and Madagascar, are necessarily expensive from the first; but, when they begin to produce their effects, they must either be more powerfully aided than before, or the ultimate issue will be disappointment, if not entire failure. The process of civilization must either be aided and carried forward, until the people be rendered independent of foreign assistance; or a return to their former state may be expected to take place, after some glimmerings of social happiness have been obtained, thereby rendering their lives more wretched than before. To accomplish all the benevolent objects of their undertaking in such regions, after the success with which God has blessed the Society's labours, much more, instead of much less, would require to be expended.

The Stations, again, which the Society occupies among civilized people, such as those which compose the population of the Ultra-Ganges' Countries and Northern and Southern India, are necessarily exceedingly expensive, for different reasons. Their distance from this country is great; and voyages to and from them are attended with very heavy expense: the countries in which they are situated are most expensive places of residence to Europeans: they are all more or less unhealthy; consequently the waste of human life is very great, and the means necessary to repair that waste create constant and vast expense. In these countries, too, it is not by preaching only, but by various other means, that the Missionaries have been operating upon their inhabitants — by the establishment of Schools — by the institution of Semina-

ries for the instruction of Natives to be Schoolmasters or Teachers of Religion—by the Translation of the Scriptures into the vernacular languages—by the translation and distribution of Tracts and Books—and by the compilation of Dictionaries, Grammars, and other Elementary Works, to facilitate the acquisition of their languages to us or promote their knowledge of ours. It is chiefly from the prosecution of these objects, all most important and useful in themselves and most intimately connected with direct Missionary Labour, that the Funds of the Society have become inadequate to its great and multifarious engagements. It ought not to be overlooked, that the Missionary Society has been for many years, necessarily and almost unavoidably, a Bible Society, a Tract and Book Society, a School Society, and a Civilization Society, as well as a Society for Preaching the Gospel. If, doing the work of all these Societies as well as its own, which it has done most efficiently, has occasioned some embarrassment to the Society, it has also constituted its honour, and the Directors doubt not will ensure its reward.

#### *Appeal for Enlarged Funds.*

Such are some of the causes, from which the large and growing expenditure of the Society has arisen. Much of that expenditure could not have been anticipated, without an experience which it was impossible that the Society could possess at the commencement of its undertaking; while there are large expenses continually occurring, which it is equally impossible to foresee and to controul: as bounds, however, are set to all human efforts, the Directors are convinced of the necessity of keeping the expenditure of the Society within its income. The subject has engaged much of their attention during the past year; and, should there not be such an increase of funds, as to warrant their persevering on the scale of operation which has hitherto been pursued, they will be under the necessity, however painful to themselves, of imposing restrictions and limitations on some of their operations, which they would, most gladly, rather enlarge.

But they trust that this may not be necessary, as they are assured every Member of the Society will deem it most undesirable. There are still resources untouched in the wealth of the opulent, in the energy of the middling class, and in the self-denial of all, which the Directors.

tors trust will be put in requisition, and cheerfully brought forward, rather than that the Cause of God should sustain any injury.

#### *Changes among the Society's Missionaries.*

The Directors have the painful duty to report the death of the Rev. David Collie, at Malacca; who, in the most faithful, laborious, and efficient manner had devoted himself to the Cause of the Gospel in the Ultra-Ganges' Mission for a space of nearly six years.

The state of health of several of the Missionaries has rendered their temporary return to this country indispensably necessary. Mr. William Fyvie, who has laboured thirteen years at Surat; Mr. John Hands, who has resided nearly twenty years at Bellary; and Mr. George Mundy, who has been only eight years at Chinsurah, but whose constitution has been still more deeply affected than those of the former; are all, with their families, now at home, in consequence of the injurious effects of an Indian Climate. The two latter Brethren, Messrs. Hands and Mundy, are now present with us. The Directors, well knowing the devotedness of these Brethren, and being satisfied of the unavoidable necessity of the measure, have united in sanctioning it, though thus a very heavy expenditure is necessarily incurred.

The Directors have sent out, during the past year, Mr. Joseph Ketley, to Demerara, where the prospect of success is very encouraging. Mr. Ellis is still detained in this country by the illness of his family, but has been actively and usefully engaged for the Society. Dr. Philip, having now accomplished the object of his visit, is about to return to Cape Town, to take charge of the Missions in South Africa: he will take out with him two new Missionaries, Mr. Theophilus Atkinson and Mr. John Baillie, who have finished their course at the Mission College, to be employed at such of the Stations, as to Dr. Philip, when he returns, shall seem most to require reinforcement.

#### *Mission College.*

The Committee appointed to examine the Students in the College, who are at present only eleven in number, have given the following Report to the Directors, which, they have no doubt, will gratify the members and friends of the Society—

About five hours were employed in the



important business of the day; during which, the Young Men were examined in the various branches of education to which their attention has been called; and your Committee are happy to report the great pleasure which they felt in the whole of the proceeding. The attainments of the Students in Theology, and in the Classical and Oriental Languages, are such as reflect much honour on their highly-respectable Tutors, and on their own diligent application. Every thing which came within the observation of the Committee inspired them with the pleasing hope, that the Young Men now in the College will, through the Divine Blessing, be highly useful in respect to the great objects to which they are professedly devoted.

*Necessity of fervent and enlarged Prayer.*

The work to which we have set our hands is vast and difficult; and, to mere human effort, impracticable. The grand obstacles in the way of our success are such, as no measures, however wisely formed, can obviate; and no labours, however resolutely prosecuted, can subdue. These obstacles are to be found, not so much in the political circumstances of Heathen Countries, or in the diversified forms of Idolatry, though in themselves powerful obstructions, as in the inveterate depravity of the human heart, and the power of the God of this World over that depravity. These, nothing can subdue, but the force of Divine Truth, and the omnipotent influence of the Holy Spirit. This combined operation, we know, both from Scripture and experience, nothing can effectually resist. It is our province, to send forth the Messengers of the Cross: it is their duty, to exhibit its doctrines with simplicity, energy, and fidelity: it is the prerogative of God to bless; and that blessing He has engaged to bestow, in answer to the prayers of His Church.

We are deeply convinced, that not the most splendid and powerful apparatus of human construction—not the eloquence and energy of the most devoted men—not the command of all the patronage or wealth of the world—without the blessing of the Most High, are sufficient to accomplish the object at which we aim: on the other hand, with that blessing, even the most limited resources, the feeblest human agency, and the most apparently inadequate means, will produce results, in importance, extent, and durability, the most beneficent and glorious. Every arrangement of the spiritual kingdom of Messiah is calculated to stain the pride of human glory, and to secure the undivided honour of its establishment to God alone. *He hath chosen*

*the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence. To Him, then, let us give the glory of all past success: on Him, let us depend for all present direction and aid; and His gracious blessing, let us implore, on all our future plans and exertions.*

## South Africa.

HEMEL EN AARDE.

UNITED BRETHREN.

FROM the Journal for the year 1828, kept at this Station, where Br. Leitner and his Wife have charge of many afflicted Lepers, we extract an

*Account of the Death of Four Natives.*

On the 18th of January, departed this life, the Hottentot Woman Matilda. She belonged originally to Gnadenthal, where she was baptized in the year 1820; and whence she removed to the Hospital in September 1826, suffering severely from the Lazarus sickness. For some time after her arrival, we observed with sorrow, that she manifested great unconcern about her soul's salvation: she loved the world, and wished for life that she might enjoy its pleasures. Even during the last stage of her disorder, she was long unwilling to hear of death. Not many days before her end, she was, however, brought to reflect upon her lost condition: she listened to the warning voice of the Spirit of God, confessed and bewailed her sins, and cried for mercy. We directed her to Jesus, the Friend of Sinners; and though she was latterly reduced to such a state of weakness, that she could not express herself intelligibly, we had reason to hope that the Lord had mercy upon her, and plucked her as a brand from the burning.

On the 9th of March, the Hottentot Girl Justina departed this life, aged 17 years. She was baptized in September 1827; and her conduct during the remainder of her short pilgrimage afforded satisfactory evidence that she had obtained mercy, and that it was her earnest desire to walk worthy of the grace which she had received. On her sick bed, she frequently expressed to those

around her, her fervent desire to depart and to be with Christ.

On the 12th of May, August Jantje, a communicant, whose age, according to his own statement, could be little short of 100 years, exchanged time for eternity. He often expressed himself in terms like these—"While I remain in this world, I must expect to suffer from a sickly body: I, therefore, long for the time when my Saviour will take me to Himself, and mercifully end my sufferings. I shall never forget what I have heard at Church, and in conversation with my Teachers, both here and at Gnadenthal: I will attend to their advice, to cleave to Jesus, and put my whole confidence in Him." For some days before his end, he was too feeble to speak audibly; but his countenance and gestures betokened the happiness of his soul.

On the 13th, he was followed into eternity by Amelia Slinger, likewise a communicant. She was baptized in the year 1825; and, in the following year, partook for the first time of the Holy Sacrament: not long after, she was however excluded, in consequence of open transgression. Being attacked by the Lazarus sickness in a very malignant form, she was under the necessity of keeping almost entirely to her bed. She was now led to consider her ways, to repent of her sins, and to seek pardon where alone it can be found. Shortly before her departure, she sent for us both, and asked our pardon for the uneasiness which she had caused us: on our reminding her, that the forgiveness of our Saviour was of much more consequence to her, she assured us, with a cheerful countenance, that she had already sought and found it, and that she felt assured that He would receive her in mercy. We felt no hesitation in re-admitting this penitent sinner to the privileges of the Church, of which she earnestly desired to be again a partaker. The night following she departed.

#### BUTTERWORTH.

##### WESLEYAN MISSIONARY SOCIETY.

From Mr. Shrewsbury's communications we make the following extracts.

##### *Account of Four Native Converts.*

*Thy kingdom come*, is a prayer often poured forth in our Committee Meet-

ings, and daily repeated in the Church Universal throughout the whole earth; while every Missionary, labouring among the nations of the Gentiles, adds his frequent "Amen!" And while prayer is thus made to the Redeemer continually, shall *He not be daily praised*, for the enlargement of His kingdom, and the conversion of sinners in the Heathen World? God is answering your supplications, among us; and, while nearly every adult on this Station is, in a greater or less degree, convinced of sin, and is a candidate for baptism, four persons have already been, by that ordinance, admitted into the Christian Church. Of each individual I shall give a short account.

SIMON XILA—an Old Man, nearly 70 years of age. He was born in Batavia, and, when a young man, brought to the Cape of Good Hope; where he continued some time, as a slave, in the service of his master. Having been hardly dealt with, he fled from him into Caffreland; which has afforded a refuge for many such slaves from the old Dutch Colonists—the several Caffre Chiefs, and especially the more distant, having afforded them a willing protection. Upward of thirty years, has this Old Man resided with the tribe over which Hintza now bears rule. He seems to have preserved some imperfect ideas of the Christian Religion, which he had learned from the Boors; and to have endeavoured, occasionally, to communicate what he knew to others. He was the first who came to settle on this Station; and, shortly after, he began to be deeply concerned for salvation. He sought the Lord with great sincerity; and, even before he was baptized, he obtained peace and joy through believing. While thatching the Chapel, he fell from the roof, and fractured two of his ribs; but, when raised from the ground, in the midst of his pain he only uttered these words, which were several times repeated—"God has chastened me for my sins." His whole conduct and spirit, during his affliction, were becoming the character of a Christian.

JOHN PATROSS—a man about 40 years of age. His life has been very eventful, and marked by several distinguishing instances of the Divine goodness and care. In the memorable battle, fought between the Chiefs Gaika and Hintza, he was present; and, having been found among the wounded, was in the most

imminent danger of death: John, who is a slender man, was lying along on the ground, with his face toward the earth, when a stout, hale Caffre, belonging to Gaika, passed by, and discovered that he was not dead: he immediately resolved to despatch him; and, for that purpose, fell flat upon him, holding his assegai in his right hand: while pressing him to the earth in this manner, he several times attempted to thrust the assegai into him: John felt it pass along his ribs; but, providentially, it every time moved between him and the ground: in this extremity, a sudden thought of God came into his mind, and he cried out, "God help me!" and, at the same moment, making an effort, he seemed to be endued with more than natural strength; for he was enabled to spring up, and throw his adversary on the ground, when he fled to the bush, and escaped. When the Chiefs Islam-bis and Hintza made a united attack on the Colonists and Grahamstown, about eight years since, at which period the Colonists were but just saved from being overpowered by numbers, he was one of the foremost in the battle. The infantry being commanded to retire within the trenches, that the cannon might play upon the enemy, so furious were the Caffres, that many of them rushed into the trenches with the British Soldiers, and the whole mass of them ran up to the very mouth of the cannon: the cannon, opening with grape-shot just at that crisis, produced a dreadful carnage, and the Caffres began to retire in great consternation. He retreated some distance, with several others; and the shot falling in every direction, they attempted to conceal themselves behind every bush, or little mound of earth, that was near. John stooped down behind an ant-heap; and, while in this precarious situation, several times the shot fell so near him, that the dust raised was blown in his face. God, however, mercifully preserved him; and now He has graciously converted his soul. On the day of baptism, his tears flowed plentifully while he was consecrated to the service of the Lord. John is quite a new creature: he is industrious, steady, and upright; and no arguments could induce him either to steal from the Colonists, or to fight against them any more.

JOSEPH QUAKALA—about 36 years of age. Few men have been more deeply

convinced of sin, or become more decided to live and die for God. The Caffres threatened to take away his cattle, and reduce him to poverty, if he came to settle on this Mission. He replied, "You may take all that I have, and kill my body; for I have heard the Word, and will save my soul." On another occasion, pointing to his clothing, he said, "I am no more a naked man: I wear these things: can you not see that I belong to a School?" I had purposed to delay his baptism a little longer; but he wished at once to become a Christian; saying, "Why should I wait? I have made up my mind to serve God, and to renounce my sins for ever."

ESTHER TONIS—an elderly Namacqua Female, born on the banks of the Great Orange River. She lost her parents when very young; but, at the time of their death, though she knew nothing of Missionaries, in a manner very similar to that experienced by the Prophet Samuel her heart was drawn to seek the Lord. She seems to have lived nearly all her days in the fear of a God, of whom she knew but little; and, had she been favoured with the opportunity, might have been received into the Christian Church forty years before the present period.

These persons were brought before God, as the first-fruits of this Mission, and dedicated to Him in baptism, on Sunday, the 22d of June 1828, when our Chapel was opened with a service in the Caffre Language.

#### *Introduction of Marriage among the Natives.*

On Monday, June 23d, Br. Young, from Mount Coke, preached; and, at the close of the Service, John Patross was married publicly to Sarah, his wife, who is a candidate for baptism. Some difficulty occurred with regard to the introduction of Christian Marriage. It did not appear to us to be expedient, or reasonable, or Scriptural, to pronounce all other marriages which take place, according to the customs of the nations, null and void; and yet something additional seemed necessary, to give correct ideas of the importance and sacredness of that union. The Caffre Mode is, for a man to give to the friends of the woman whom he chooses, a certain number of presents, according to previous agreement, as a marriage-dowry; and, on the payment of that dowry, the marriage is considered lawful, as a thing of course, without any

mutual contract or promise between the individuals themselves. To meet this difficulty, and to supply this defect, we agreed to use the Form of Marriage in the Book of Common-Prayer (which binds each to the other, and to each other alone, in all circumstances, until death), by varying the first sentence; and, instead of repeating, "I take thee &c." for each to repeat, "I acknowledge thee to be &c." By this means we avoid any unnecessary interfering with established usages, and yet guard against the introduction or allowance of polygamy in our Societies; and make every Christian Marriage a means of bearing a public testimony against the enormity of that prevailing sin, as being contrary to the original design and command of God. Our adults have expressed a desire to conform in all things to the Christian Religion; and three more couples have been since married, or have confirmed their former marriage, by a solemn and public renunciation of polygamy, agreeably to the precepts of our Saviour.

*Concern of Native Converts for the Salvation of their Enemies.*

Those individuals who have been baptized, and our candidates for baptism, have felt a deep concern for the salvation of their enemies, who were coming to destroy them. A Weekly Prayer-Meeting has been established, for the express purpose of interceding for them—for the establishment of peace—and for the enlargement of the kingdom of Christ far beyond the dominions of Chaka. Not only on that evening, but on all occasions, has prayer ascended up before God on their behalf. Seldom has a Caffre prayed in the Chapel, or on the Station, without offering up such petitions as these: "O God, let our enemies make peace with us!" and, "O God, send our enemies the Gospel of Jesus Christ thy Son!" and, for Chaka, they have almost always prayed by name. Nor have they forgotten the British, whom many of the principal men designate now by the name of, "The Fathers of the Amaxosa, or Caffre People."

*The first Death at the Station.*

The only fact which I have further to mention, is, the death of the Wife of Peter, our Interpreter. She had been for some time a candidate for baptism; but, about two months ago, her health began to decline. She suffered much pain of body, and much distress of mind

because unprepared for her latter end. As she seemed to be a sincere inquirer after salvation, and was evidently almost past hopes of recovery, we thought it would be right to baptize her, that she might die within the pale of the Christian Church.

After this time she languished out four days in pain; her days and nights being spent in groans and prayer. The evening before she died, her mind became calm and peaceful. She thus expressed her state—"I hardly dare, and yet I almost dare, to say, that God hath pardoned my sins; I feel so much comfort in my heart." She continued to sink apace: the last words which she was heard to utter were—"Lord, help me!" and, "I thank thee, Lord!" Soon afterward she became delirious; and early on the morning of August 25th, while Esther, our baptized Namacqua, was commending her soul to God, she departed to be with Him whom she had not sought in vain. This is the first death that has taken place at Butterworth; and her interment the first Christian Burial which has been witnessed in the tribe of Hintza. Oh hasten the Millennial Year! and let this land, and the whole earth, be filled with the knowledge of the glory of the Lord!

## Mediterranean.

*Baptism and Persecution of Eleven Jews.*

THE Rev. H. D. Leeves, now on his way to Greece, has sent home from Paris, under date of the 22d of September, the following important information.

I yesterday received an interesting Letter, dated Brussa in Asia Minor, from one of the Armenians who have felt so lively a concern in the Converted Jews of Constantinople—the same individual who executed for us the Turkish Translation with Armenian Characters, which is now in Mr. Goodell's hands, at Malta, for revision and publication. He says, that, in the interval between the beginning of March and the end of May, Eight Jews were baptized, whose names, and the date of whose baptism, he gives me; and that others are prepared to follow their example. The Jews raised a great clamour against the Armenians; and excited the Turks so violently against them, that the rich and influential men

of this Nation, who had hitherto protected the Converts, were induced, by fear, to disclaim all connection of themselves, or of their Nation in general, with their conversion and baptism. The Eight New Converts were seized, and thrown into prison: two of them who had not put off their Jewish dress, and two others who had not yet been baptized, each received, at the instigation of the Jews, 500 blows of the bastinado on the feet; and all of them, together with John Baptist and the younger John, to whom, no doubt, their conversion is mainly owing, were ordered into exile, to Cæsarea in Asia Minor. Another Jew, not baptized, who had escaped the researches of the Jews after him, and who, if he had been found, would have partaken in the cruel punishment of the bastinado, took the measure of presenting a petition, on the day of the Courban Bieram, to the Sultan, professing his faith in Christianity, and requesting protection; and then went and voluntarily surrendered himself at the prison of the Reis Effendi: he was, however, sent into exile with the rest; and, in the way to the place of their destination, he, together with the two others not baptized, received baptism at the hands of the Armenians: so that there are now at Cæsarea Thirteen Jewish Christians; sent forth, I trust, by the providence of God, to announce the Gospel, and kindle a zeal for the Conversion of the Jews in distant parts, and in the scene of some of the early Apostolical labours.

Not content with this vengeance, the Jews of Constantinople obtained of the Turks the punishment of the Armenians who had most actively befriended the Converts; and five Armenian Priests, and five Laymen, several of whom I knew, have been banished to different parts of Asia Minor. Before his departure, John Baptist was called before the Chiaas Bashi and Reis Effendi—was examined by them—and, it appears, witnessed a good confession: the particulars of these conferences I am promised by my Armenian Friend, on another occasion, when he has collected all the details.

These are the circumstances to which the Archbishop of Mount Sinai, in his last Letter, shortly alludes; and which, no doubt, have produced a great sensation at Constantinople: and although the rumours which had then reached the Archbishop had magnified considerably the number of the Jews who had received

baptism, yet the event itself, when reduced to naked fact, is sufficiently striking; and presents, as I believe, evident marks that the hand of God is here at work.

These are the first-fruits of the confession and suffering of the first two Converts; and I feel confident, that, under God, the matter will not rest here, but that the way is preparing for the further triumph of the Gospel among the Jews of the Levant. Many observations might here suggest themselves; but I will confine myself to one, which will be sufficiently obvious, namely, the striking resemblance which these events bear, in many of their circumstances, to some of those in the early Apostolical History. Let us hope and pray that the Spirit of God may rest on these men—may endow them largely with constancy and a simple faith in the Divine Saviour, whom they have confessed before men—and, by the means of apparently weak and feeble instruments, bring about great and glorious results for the Kingdom of God.

An extract from the Letter of the Archbishop of Mount Sinai, here mentioned by Mr. Leeves, was given at pp. 358, 359.

#### CHURCH MISSIONARY SOCIETY.

*Proceedings of the Rev. Dr. Korck.*

FROM a Letter written by Dr. Korck, on the 9th of June, from Syra, we extract some information relative to his measures and prospects.

A Committee of Eight Ladies will, by turn, visit the female part of the School; and will give, I hope, an example to the Greek Ladies, that they may imitate with zeal and activity all that is lovely in their English Sisters. The public has listened to my recommendation to build a separate School-house for the Girls. I, and the Rev. J. J. Robertson from the Episcopal Church of America, have each offered 1000 piastres (15 piastres to a Spanish Dollar) toward this undertaking; and a Letter is now preparing for me, which authorises me, as one of the Directors of the School, to make a collection for this purpose. As this is the first separate Girls' School, I hope you will approve my gift.

At Andros, I have brought one School into order—drawn the plan for another—and collected funds for a third; and I have also been enabled to do something

for the Schools in Samos, Anaphi, Gralhousa, Astros (in the Morea), Kalumnos, and some other places, by providing them with Scripture Lessons, Lessons on Arithmetic, slates, pencils, Scriptures, and Tracts. Thus the labours for instruction are closely connected with my labours as a Missionary; for, in affording the children the means of learning the first elements, I give them at the same time the Word of God for their salvation. This is, perhaps, a slow way to do good; but it is a safe and most extensive one. We have, besides, sufficient opportunity to work for Christ, in other ways: I continue to explain the Scriptures twice a-week in School, when some of the parents always attend: my practice is, after my explanation, to call on some of the Girls and Boys to repeat it, and afterward on all to write it down on their slates. You would rejoice to witness how well several of the children understand.

Greece will require a silent and constant operation, in order to bring it safely to that state of spiritual freedom to which we desire it to come. And allow me to recall to your memory the importance of its geographical position: already, here in Syria, I have had occasion to work on Turks and Moors. The Turks try to enter into mercantile connection with the Greeks: they arrive from Scio and Asia Minor. Lately, I had occasion to distribute the few Arabic Tracts and Psalters which I had, among 150 Tunisian Pilgrims, who were brought hither: and that they were distributed effectually, you may conclude from the circumstance, that they tried to buy them from those who had got them from us. Frequently, there arrive here Greeks from the interior of Asia, and offer us opportunities to send spiritual food to those remote places. And remember it is still war! Latin Children are also under my instruction.

*Conversations with a Mahomedan.*

At pp. 231—233 we extracted from Mr. Mueller's Journal in Egypt an account of a Discussion with some Mahomedans. From the communications of the Rev. S. Gobat, we subjoin his report of different conversations with a Mahomedan, who is far better acquainted with his own religion than any other with whom Mr. Gobat had become acquainted. The report of

conversations of this nature will serve the double purpose, of bringing the readers better acquainted with the state of the Unchristianized World, and of furnishing hints to other Missionaries on the manner of dealing with Mahomedans and Heathens.

Of the general temper of the Mahomedans with whom Mr. Gobat has had intercourse, he says—

I have but little conversation with Moslems, they are so extremely ignorant, indifferent, and malignant. The attachment, indeed, which they have to their religion is not so great, I believe, but that, with few exceptions, they would, for a piece of money, curse Mahomet, if no one should hear them. If I tell them that they are sinners, they instantly answer, "I know this very well"—"How then will you be saved?" "I do not care for that"—"But you ought to know it." "God knows it"—"But you will be lost." "If God so will, I cannot help it."

In the following Conversations, S. denotes the Mahomedan Scheik; Mr. Gobat, Dr. Kluge, and Mr. Mueller are denoted by the initials of their respective names.

—The Scheik came this morning. He was a little more moderate than he was the last time; and he would have been satisfied, if we would only have considered him our equal. We had told him that we also say "Our God is one God;" but that the Devil could say so likewise, and that neither that nor any other profession, however excellent it may be, avails any thing while the heart remains unrenewed by the grace of God. He appeared to feel it: but when we added that this grace is in Christ, he no longer agreed with us. He affirmed that all Mussulmans are in a state of salvation, when the following conversation took place—

G. Shew us the fruits of their faith in their works. S. These fruits are seen by God, which you do not see, nor I either. G. That answer is a sophism, as dangerous as absurd. We know a tree by its fruits; and we can neither say nor believe that a tree which only bears figs is an olive-tree: so we cannot believe that the man, who only does evil, has a good heart; nor that he is in a state of salvation. Can a falsehood proceed from Divine Truth? S. By no means. G. Very well.

Can you affirm that there is a single Mussulman in Egypt who is not a liar? *S.* Certainly, there are very few; but Christians also are liars. *G.* The Christians who are here are not true Christians: they have forsaken the Word of God for fables of man's invention, as you have. But, when you hear only falsehoods from those who are like yourself, ought you not to conclude that they proceed from a heart in error? *S.* [sorrowful and serious] I have nothing to answer. *G.* Notwithstanding what you have said, you observe the whole of the Korân: you have it in your heart; and it is from your heart that falsehoods proceed. The Korân, then, must be the cause of your error. *S.* God forbid! *G.* Even supposing the Korân to be true, so far as it goes, it cannot destroy habits of sin in those who observe it; and it cannot point out any means of deliverance from vice and its consequences: it cannot, therefore, be the Word of God; and if it is not, it is a collection of falsehoods; and then it is not surprising if those who observe it are false too. *S.* However, it is the Word of God. *K.* But your God is not the True God; since, in the first place, he cannot be known but by those who understand Arabic well, and yet he requires that others should believe in him. *S.* God has forbidden us to translate the Korân. *K.* Mahomet says that he is the last of the Prophets; and you cannot deny, but that there have been many prophets after him, whose prophecies you believe. Now, either those prophecies which you affirm to be true are false; or the God of the Korân is a liar; or rather, both are false. *S.* God forgive you! *K.* You say, yourselves, that, when the sword shall fall from the hands of the Mussulmans, your religion shall cease to exist upon the earth: it is, then, a sword of iron, which is your God. Besides, you say that God is holy: yet the Korân attributes many things to God, which are incompatible with holiness; and, consequently, your God is not the True God, but a vain idol springing from the brain of Mahomet. *S.* I think that there is not such another man upon earth as you are. *G.* Undoubtedly there are not many. Jesus Christ, Himself, says that *few are chosen*, which Mahomet often repeats in the Korân in other words: nevertheless, there are millions. They love one another: they know one another: they pray for one another, and for all men; and, even though they have never seen one another, they have the same sentiments, because they are animated by the same Spirit. *S.* I hope that God will conduct you into the way of truth: without Him we can do nothing. Farewell.

—The Sheikh came again. He found me alone. I first spoke to him of rege-

neration of heart—of spiritual and internal communion with God—of the uselessness of all external religious ceremonies, when they are not the manifestation of our internal love to God—and that whenever we take off our thoughts from God, it is a sin which proves our want of faith.

*S.* Do you then always think of God? *G.* Alas! I too often forget Him, and this is the cause of all my sadness and grief: therefore I pray that He would, Himself, keep my thoughts. *S.* [with a pensive air] You are a Saint. You are going into Arabia: if you wish to enter into the holy temple of the Caaba at Mecca, no one can forbid your entering. I myself will assist you. It is true that the entrances into that sacred house—on which is built, on a perpendicular line, the celestial Caaba in the Fourth Heaven, where is Jesus Christ the Son of Mary—is prohibited to all infidels and polytheists; but that passage in the Korân does not prohibit it to such as you. *G.* I have no wish to pay my devotions there: God is as much in this house, as in the Caaba; but that does not profit me, if He does not dwell in my heart by His Spirit. *S.* How do you do? *G.* God be praised! *S.* I hope you are happy. *G.* Yes, I wish you peace. *S.* Why do you not say, "God be praised?" *G.* I have said it once, and I fear to profane or take the Name of God in vain. *S.* But ought you not incessantly to praise God? *G.* Yes, but with the heart. We ought to fear uttering more with our mouth, than we feel in our hearts; otherwise it would be hypocrisy. Moreover, if we have continually the Name of God in our mouths, those who do not think of Him would, on hearing us, do it externally as we do; and thus we should be a stumbling-block to them. I know very well that you Mussulmans have always the Name of God in your mouths, whenever you say an untruth; and this alone would be sufficient to condemn you eternally. *S.* You are right: it is a great evil: but other Europeans are not like you. *G.* No, they are like you: they refuse to believe in Jesus Christ, the Saviour. It is for this reason that they, like you, live in all kind of sin: and, if they are not converted, they will perish as well as the Mussulmans; for it is only by Jesus Christ, the Son of God, that we can be delivered from sin, and from perdition the consequence of sin.

—The Sheikh came this morning, and brought us the news that the Turks had beaten the Russians—that they had taken 3000 prisoners—and that the Russians demanded peace. I told him that we did not interfere with politics; but that the news which we had re-

ceived was very different, and that the Russians would probably be in possession of Constantinople.

*S.* That is not possible. Even should the Russians be in much greater numbers, if God gives His blessing to the Turks, they will be victorious. *G.* Yes; but if God gives His blessing to the Russians, will not they be conquerors? *S.* It is not possible that God should give His blessing to the Christians against the Believers. *G.* And what do you say of Navarino—Were not the Turks beaten by the Christians? *S.* The Turks were surprised, when they did not expect it. *G.* And they may again be surprised and beaten. *S.* The sword of the Sultan is long. *G.* It is but the sword of man; and war is a human concern: God wills it not. *S.* All comes from God; good as well as evil. *G.* That is the source of all your errors. God cannot be the author of evil. Because God is holiness itself, those who live in sin alienate themselves from the source of happiness; and thus themselves prepare their own perdition and eternal punishment, rendering themselves, by the complete depravity of their hearts, incapable of enduring the presence of a Holy God: it is for this reason that we affirm, that all men who are not regenerated by the grace of God are lost in this life; though their torments will only be at their height after death, when they will be incapable of diverting themselves with the objects of this world. On the other hand, those who are saved, are saved in this life: they know it—they feel it; and they are already happy in this world, although they have many trials: but their happiness will not be complete till they shall be delivered by death from all the defilements of this world, to live in uninterrupted communion with God. *S.* Yes, it is true. *M.* Consider for a moment whether Mussulmans are not under the divine malediction. If the question be respecting pestilence, oppression, and misery of any kind, it is in the country of the Mussulmans that we always find them in the highest degree, because they are the farthest from God. *S.* But there may be some good Mussulmans: the English are not all like you. *M.* It is very true. It is only those, who receive the Gospel into their hearts, and who believe in Jesus Christ, who are victorious over the world: others are, as you are, slaves of sin: but when there are a number of God's children in a country, the Lord blesses that country for their sakes. *S.* It is true that Mussulmans are now corrupt; but the first Mussulmans, in the time of Abou Beker, of Omar, and of Osman, were good. *G.* I grant that they were a little better than the Ottomans; but, if you had been better acquainted with them, perhaps you would be of another

opinion. You may see the difference that there is between Turks and Christians in this: you boast that the Mussulmans are not so divided as the Christians—that they defend and respect the Korân; and, nevertheless, you see that they are all given up to falsehood and impurity: and you see that they are all discontented with their state, and terrified in the highest degree at the thought of death. On the other hand, if you look a little at Christendom, you will be soon sure that it is only those who neglect the Bible, and who do not in their hearts believe in Jesus Christ, who live in their sins and already feel, as you do, their sad consequences in this world. True Christians, who are attached to the Gospel, who follow it, and who sincerely believe in Jesus Christ the Saviour, renounce all their vices, because they are contrary to their renewed souls. They live in communion with God in holiness; and, consequently, are inwardly happy. If they are subject to evil in this life, they have the lively hope of eternal life to console them: and death, very far from terrifying them, is gain to them: they regard it as a messenger of good news. From all this it evidently appears, that pretended Christians, without the reality—like the Turks and all those who do not believe in Jesus Christ, the Son of God, the Saviour of the World—are the slaves of Satan, of Sin, and of Death: they are already in a lost state; while true Christians are the children of God and already saved. [*S.* quoted some passages from the Korân.] *G.* I do not receive your quotations from the Korân as the Word of God. The Korân is full of falsehoods. *S.* Prove it. *M.* My dear friend, I know that you are miserable, and that you have neither peace nor rest. *S.* How do you know that? *M.* Are you not a sinner? Yes. *M.* Well, you can never hope to be pardoned and saved, but by Jesus Christ the Redeemer. He is *the Way, the Truth, and the Life*; and because you do not receive Him, you are miserable and disquieted by doubt; and you will never find peace in your soul till you come to Jesus Christ, the Son of God. *S.* I can hardly follow you. I am day and night, as it were, in a desert: I have no inward peace: I am always searching for the truth, and it seems I can never find it. *G.* If what you say is true, it is the commencement of the work of God in your heart: take care not to resist it, for fear you should perish in your error. Only pray with all your heart, and God will not fail to grant your petition. *S.* I hope God will conduct me into the right way. *G.* Yes, if you pray to Him with all your heart: but take care that you do not prescribe to God the way by which He must conduct you, otherwise you will never see the light.



*S.* I am in doubt, and unhappy: pray to God for me, that He would pardon me, and that He would conduct me into the way of truth. *M.* We do: we every day pray for all men. *S.* But pray particularly for me. *M.* and *G.* We will, by God's grace. *S.* Peace be with you. *M.* and *G.* And all peace with you.

#### AMERICAN BOARD OF MISSIONS.

##### *Awful State of the People of Syria.*

THE REV. W. Goodell, after an appalling narrative of the quarrels and murders said to have taken place in a Convent near Erivan, thus speaks of the people, from whose shores he has been obliged to withdraw for a season—

I came to Syria with the hope that I should find at least some individual, however obscure, who sighed for the abominations that are committed, and who worshipped God in spirit and in truth: and I do not now say that no such individual is to be found; but I can say in truth, that no such individual has been found in Syria by ourselves; (those, of course, excepted, who appear to have been benefitted by our instructions;) and that all our researches have not brought to light one who appeared even ashamed or afraid to lie, and profane the Name and Sabbaths of the Most High. On the contrary, the more we have seen and heard, the more we have conversed with the people, and the more diligent our inquiries have been to ascertain their real state, the more painful has been the conviction and overwhelming the evidence, that, in all these Churches, Jewish and Christian, *there is none that seeketh after God.*

He adds, in the true spirit of a Missionary—

All this, however, instead of paralyzing our efforts, should only be considered as presenting a more affecting claim to them. It was because all had gone out of the way, that the Son of God came from heaven on His benevolent mission to earth. It was because all were enemies to the Divine Character and Government, that the first preachers of the Gospel were directed to go into all the world, beseeching all men everywhere to be reconciled to God. And it was because the people of Syria were supposed to be living in ignorance and sin, that any were sent forth to call them to repentance, and direct them to the Lamb

of God which taketh away the sin of the world. I know not how it is with others, but this consideration, more than any other, has brought relief and consolation to my own bosom, when the impertinence, ingratitude, unkindness, contempt, base conduct, and a thousand provocations of the people around us, have at times almost broken our hearts. Had they cherished heavenly tempers, we should not have been sent to them. It was because they were selfish, and proud, and covetous, and thieves, and extortioners, and *inventors of evil things*, possessing unholy characters and hateful tempers, that we came hither. *They that be whole have no need of a physician, but they that be sick.*

The Rev. Eli Smith, who joined the Mission in Syria a little time before it was suspended, writes—

I have been gratified to find that those Christians, whom we have seen residing at a distance from the Maronites of Lebanon, shew less reluctance to have intercourse with the Missionaries. The people and their ecclesiastics have manifested a readiness to converse upon religious subjects; and, though settled prejudice against us has appeared in various cases with more or less strength, it is not to be compared with that of the Mountaineers: and, in one or two cases, we have flattered ourselves that we had found an individual inquiring, though negligently, after the truth. But many a Maronite of the Mountains will almost inquire of the passing stranger whether he is a Missionary, before he gives him the usual salutation; and if he knows him to be such, and intends to act as a good son of the Church, the most that he will do is simply to put his hand upon his breast, without opening his mouth. I do not mean to intimate that there are not inquirers on the Mountains, for there are doubtless many; but fear induces them to conceal the state of their minds.

Of the Monks Mr. Smith draws this affecting picture—

We might easily excite a great tumult, by encouraging Monks to leave their convents; though we have reason to believe that a great number of them would be glad to do it: we know, however, that their doing so would create incalculably more opposition, both from ecclesiastical and civil rulers, than any thing else; while it is very certain that this noise would be attended with little fruit:

for Monks are perhaps the most hopeless class of people in Syria; and their desire to leave their convents too often arises from any thing rather than a love of the truth. Many of them have fled to the cells of a convent, as the only remedy known and recommended to them in this land of darkness, for obtaining relief from those convictions of conscience, and satisfying that desire for the salvation of the soul, which, at favourable moments, force themselves on almost every youth, and which, in our country, lead so many to drink of the fountain of life. Here they are introduced to that system of heartless formality, and cold hypocrisy, and hidden iniquity, which soon substitute self-righteousness for conviction of sin; and, for a desire after salvation, a longing for worldly pleasures, which the despair of ever being able to gratify only increases and renders more intolerable. They are a people on whom I look with peculiar feelings of mingled compassion and disgust; and I have rarely felt myself nearer the confines of the world of darkness than when visiting their convents.

On this communication the Board remark—

It is not wonderful, that the Christian Missionary grieves, when he sees the religion, which is his joy, and the blessed power of which to bestow light and purity and cheerfulness and peace on communities and individuals he has witnessed, become an oppressive burden. How different must such a Christianity appear to the Missionary, from the Christianity of his native land! Instead of being the liberty of the children of God, it is the yoke of bondage: instead of being deliverance to the captives and the opening of the prison to them that are bound, it is to its adherents affliction and iron. They know enough of sin to subject them to the goadings of conscience, and to make them resort to painful mortifications for relief; but they do not know the Lamb of God which taketh away the sin of the world.

### India within the Ganges.

#### MONGHYR.

BAPTIST MISSIONARY SOCIETY.

The following narrative, by Mr. Leslie, will serve to shew the

*Difficulties to be encountered by newly-awakened Natives.*

About a year ago, a fakcer, the heir to

a very large property in land, came to Monghyr, to attend the Court on some law business. Through the providence of God, he was brought into contact with some of our Native Christians, from whom he heard the Gospel, and received Gospels and Tracts. After his legal business was settled, he called on me; and, certainly, his appearance did not produce any very favourable impression on my mind. His body was rubbed over with dust, in the manner of fakeers: his hair was exceedingly long, and bound round his head in the manner of a turban; and in his hand was a string of large seeds, or the stones of some fruit, which he was counting over in precisely the same manner as the Roman Catholics do their strings of beads, and I believe for much the same purpose. I sat down and conversed with him; but did not discover in him any great disposition to inquire into Christianity. At length, we parted with the usual ceremonies; and he returned to his house, which is about 60 miles off, carrying with him the Gospels and Tracts. These he read and dispersed among all his friends: the consequence has been, that he has thrown away his beads, and washed the dust off his body; and, though he has not yet renounced his caste, he has declared himself a believer on Christ.

A great clamour has been raised, and he is threatened with disinheritance; which I suppose will be his fate, if he takes the last step, that of fairly casting himself among us. I greatly pity him. He is with us at present, and has been so for some time; and he frequently gives us much pleasure: but he is timorous; and I fear greatly for him.

A few weeks ago, he was, through some unintentional accident, thrown into confinement; which gave great triumph to his enemies and the enemies of Christianity. I wrote to the Magistrate on his behalf, stating the real circumstances of the case, which I knew; and had the pleasure to receive a very respectful reply, with the instant liberation of the man. The triumph, therefore, of his enemies was but short. But, on its becoming known throughout the whole town that he was liberated through my interference, the clamour became general, that he had become a Christian; and, almost day and night, he is besieged by the Brahmins and rich Natives, all poisoning his mind against Christianity. What will be the end of it I know not.

Should he not, however, embrace Christianity, still there is one good result—Christianity has become much more extensively known. The disposition which he has shewn to embrace it has made it talked about, and inquired about by persons far and near.

### BOMBAY.

#### AMERICAN BOARD OF MISSIONS.

FROM communications received from America, we have prepared a summary view of this Mission for the next Survey; but shall lay before our readers, in the mean time, some extracts from these communications, which will open to them the state of the Natives and the exertions made among them.

#### *Decreasing Influence of the Brahmins.*

We see much around us to excite our pity and to exercise our faith, and we are not without some things to animate our hopes. Though the Heathen Temples in Bombay are daily crowded with deluded and bigoted idolaters, and though we occasionally see decayed temples repairing and new temples building, yet those Europeans, who have been longest resident in the place, say that they can clearly see that a change is working its way among the Native Population. The Brahmins are gradually losing their influence over the mass of the people; who are beginning to read, and reflect, and judge for themselves. The number, who, from having learned to read, are prepared to receive the Scriptures and Tracts with advantage is greatly increasing.

Within a few months past there has been more excitement here on the subject of Christianity, than at any former period; and though this has arisen, principally, from enmity to the truth, yet we have reason to believe the things that happened to us have fallen out rather to the furtherance of the Gospel. In the course of this opposition, the nature of Christianity, with the object and labours of Missionaries, and the means which they use in endeavouring to persuade men to renounce idolatry and worship the God who made heaven and earth, was probably more clearly seen and understood by a large number of Pundits, Teachers, and intelligent Natives, than at any former time. How far any of these persons have become

convinced of the truths of the Gospel, it is impossible for us to say; but this we know, and it is a circumstance of no small importance in this place, and one which may well afford us encouragement, that many Brahmins have found, from mortifying experience, that the ascendancy which they have had over the rest of the people for so many generations is becoming small, compared with what it once was; and it is already beyond their power, when acting in concert, to exert a controlling and permanent influence over the minds of other castes in matters of religion.

#### *Instance of the Fears of the Natives for their Creed.*

We have just now occasioned a great excitement among many of the Natives, by having particularly urged those who attend at the Chapel to stand up in time of prayer; and by declaring, that from the end of this month we shall have no Teachers of Schools, but such as can agree to pay this external act of respect to the worship of God—Him whom they confess to be supreme. In connexion with at least one or two Missions, Hindoos kneel; and, in several others, they stand. For seven years, at Mahim, the Scholars and Teachers, as well as those on the continent, never objected to rising in time of prayer. Brahmins have, many times, done it, without being reproached. But the practice of sitting having been long adopted in Bombay, our proposal is extremely offensive: many have left, and more will undoubtedly leave us.

Many are endeavouring to have the principle universally adopted, that to stand in time of our worship is a violation of CASTE, and must be attended with final exclusion. But their real fear, as some of them confess, is, not the impurity of the act itself, but the tendency which a familiarity with our Books and Forms of Worship may have toward an ultimate renunciation of their religion.

In one of their councils, when it was agreed that a respectable Brahmin, in our employment, should be reckoned, for four days, as an outcast, and then be wholly shaved and purified anew, for having stood in time of prayer, there was a general shout from the common people, "Make sure of our Mahratta Religion!"

The measure taken with the Brahmin was almost overwhelming to him at first;

but, the next day, he resolved not to submit to it, and said that he cared very little whether he had any thing more to do with such a people. At first he thought he should do well to renounce life, rather than submit to such reproach as was put upon him; and then the thought arose, that he should do better to seek and serve the Lord in earnest. To avoid the present storm, we thought it expedient to send him directly away on a journey, which had been previously agreed upon, to visit a school, and procure another Pundit: he accordingly went, leaving a writing for his hostile brethren, declaring that he had not merited and was unwilling to accept their punishment.

It is impossible to judge what may be the results of this commotion: but we would earnestly hope and pray, that, to the Brahmin, it may result in his final salvation; and that, to us, it may prove a lasting excitement, as at present, to prayer, and hope, and confidence in God.

#### *State and Prospects of Education.*

The Schools in Bombay were affected considerably on account of the offence taken by the Teachers, when required to stand in time of prayer in the Chapel. Most of the Teachers immediately dismissed their Schools; but others soon applied for employment as Teachers, offering to comply with the requisitions of the Missionaries: several of the former Teachers, also, soon yielded, and wished to be employed again; so that the Schools were shortly re-established, and became as prosperous as before. The whole transaction was considered very auspicious in its bearing.

Several of the Female Schools were suspended for a short time, owing to the cause mentioned above; but these also have been re-established, and the state of Female Education was never more encouraging than at present. The prejudices and indifference which have heretofore existed on this subject are giving way; and many parents begin now to feel interested for the education of their daughters, as well as for that of their sons: and, as the number of persons to superintend these schools has been recently increased in this Mission, we are encouraged to hope that the time is fast approaching, when Females in Bombay, instead of being cut off from all means of moral and intellectual improvement, shall be seen rising to that

place in society, and to the enjoyment of those rights and privileges, to which they are destined in Civilized and Christian Countries. But such of our benefactors as are acquainted with the state of Females in India, the prejudice which exists against their being instructed, the few inducements to stimulate them to study which they can be made to feel, and the habits of idleness to which they are addicted except when necessity drives them to exertion, will not expect that we can gratify them by statements exhibiting great attainments. We have now ten Schools exclusively for females, five of which are taught by persons of their own sex: some of these have lads to assist them. It requires unremitting exertions to keep these schools in existence; and, indeed, several that were in operation at the commencement of the year have been relinquished: others, however, were soon established; so that the number has, in general, been the same as at the beginning of the year. The Ten Commandments are committed to memory by many of the pupils, even before they have learned to read intelligently; and, as soon as they can do this, the Catechism, giving a view of the leading truths of Christianity, is put into their hands. The art of reading is very little prized, and consequently greatly neglected, by the Natives generally. It has been our constant endeavour to give it that prominence which it justly demands in all our schools; though, in doing so, we have met with many impediments, arising from the apathy and unfaithfulness of the Teachers. Many children enter and leave our schools, without having become possessed of the art to such a degree, as to justify the expectation that they will ever derive much benefit from it; and, on such, we consider the pains taken, and the expense incurred, to be ~~NEARLY~~ <sup>NEARLY</sup> lost, though we cannot but hope that some good will result even to these: but, on the other hand, there are many who become able to read with fluency and understanding: these have become possessed of the key, which may unlock to them the Treasures of Science, with which the Mahratta Language is becoming annually enriched; and, what is vastly more important, the Treasures of Divine Truth contained in the Inspired Volume, which is finding its way to every part of the land.

We cannot, in justice to our feelings, close our short account, without tender-

ing our sincere thanks to those who have so liberally aided us by their contributions toward the support of Schools under our care; and, at the same time, we would caution them against resting satisfied with what they have done. In Christian Countries, Schools are by no means found sufficient to perpetuate the Gospel, where it is already planted; but the *preaching of the Word* must be maintained. If necessary where Divine Truth has already taken root, how much more important, where the good seed can scarcely yet be said to have been sown! Schools are important, so far as they prepare those instructed in them to profit by what they hear, or enable them to read the Truth; but, unless they are accompanied and followed by evangelical labour, they are likely to produce no important and abiding results.

#### *Appeal in Behalf of the Mission.*

Persons who have never been engaged, themselves, in Missionary Operations, cannot well conceive how important it is to keep possession of the ground which is once gained, and to take advantage of every good impression which is made. And it should be remembered, in reinforcing this Mission, that generally between two and three years must elapse, after the Missionary leaves his country, before, having reached the field of his labours and acquired the language, he is prepared for much active exertion among the people. He may then be soon laid aside by sickness or death, just as the people were beginning to see the light and feel the force of Divine Truth; while there is none to succeed him, until they come from America. Many, who heard his instructions with attention, soon become scattered: others, seeing him whom they began to regard as a Teacher of the True Way of Salvation removed, are liable, through the overpowering influence of Idolatry on every side, soon to lose their good impressions, and gradually to return to their former practices. Thus the people, who had been in some degree awakened to the momentous concerns of the soul, relapse into their former state of apathy; and the enemies to the Truth triumph, while they who are labouring and praying for the salvation of the Heathen can only look on and weep.

But the field before us is so vast, and the Labourers so few, that we cannot close, without again placing before our patrons the wants of the people around

us. To furnish instruction to the people on this island, which is not half the size of most country parishes in America, so that the Preachers of the Gospel here should bear the same proportion to the population which the Ministers in the large cities in America do to the inhabitants, would require more than One Hundred Missionaries. But the views and operations of this Mission have never been limited to this island. On the adjacent continent, the same language is used through a large extent of country, abounding in large cities and villages, and containing a population nearly or quite as large as that of the United States. In many of these places we have had Schools for some years past; and we have earnestly desired to see a Mission established there, in order that those Schools might be more effectually superintended and the Gospel be preached among the people. Often, when those villages have been visited by Missionaries, the people, after being addressed a few times, have assembled round him, and requested him to come and live among them, in order that they might hear more about the Gospel and understand it better: "and if," say they, "you cannot come yourself and teach us those things, will you not send some one?" To inquiries of this kind, what shall we say? And, considering these applications as made, through us, to the Churches in America, what answer are they prepared to give?

#### *Southern Concern.*

##### *SCOTTISH MISSIONARY SOCIETY.*

THE following extracts are made from the last Report of the Missionaries to the Auxiliary Society at Bombay. As will be seen by our Readers, they speak admirably on the subject of the

##### *Superior Importance of Preaching, as a Means of Conversion.*

By the institution of Schools and the distribution of Tracts, we have been enabled to spread the knowledge of the Gospel very extensively: still, however, these means are only subsidiary to the direct Preaching of the Gospel. Although an intellectual perception of Scripture Truth may seem to be as effectually secured by the subsidiary means as by the principal, and though conversion to God might be expected to follow as readily in the one case as in the other,

still, as long as the COMMAND of our Blessed Lord to the Ministers of His Church, and the EXAMPLE of His Apostles, point so specifically to **PREACHING**, our great hope is in the annunciation of the Gospel to the people face to face; and we dare not concentrate our labours in any other point but this. The exhibition of Divine Truth effected by mere written statement, God has undoubtedly blessed; but there are other exhibitions of it, which, from the History of the Church, we know—as from the nature of the subject we might have expected—that He has blessed much more.

It is when the mind of the hearer is brought in contact with that of the speaker—when he is pressed with his serious inquiries, puts himself in the posture of defence, is worsted in his argument, becomes ashamed of his objections, and is obliged to relinquish the point which he had set himself to defend—it is when he marks the countenance and manner of the Preacher, is subjected to the powerful eloquence of the Word of God, pouring from the lips of one animated with zeal and prompted by compassion—it is when he beholds, not only earnestness and pity on every occasion, but self-possession and meekness in the midst of opposition—it is when an exhibition of Divine Truth like this is presented to his eye, that the Holy Spirit is most likely to recommend it to his heart, and render it effectual to the conversion of his soul.

The Preacher is, in the mean time, reduced to the exercise of faith and the use of prayer: without these, how dares he approach a company of enemies, and how can he pursue his work among them? Their enmity and opposition send him sorrowing to his only Friend and Supporter: their reception of the Word, in the slightest degree, increases his earnestness, and enlarges his desires and demands in supplication to Him, who, while He has bestowed the privilege on His servants of planting and watering, has reserved to Himself the prerogative of giving the increase.

It ought also to be remembered, that it is a very small proportion of the people that can be reached otherwise than by the **DIRECT PREACHING** of the Gospel. The educated are few: the illiterate are many: and the Missionary, who does not make every thing bend to the use of the only means which are adapted for the generality of men, while

they are at the same time best suited for all, evidently sacrifices a greater interest to a less, and practically denies it to be one of the peculiar features of the Gospel of Christ—that it is a Gospel preached unto the poor.

#### *Diligence of the Missionaries in Preaching.*

In accordance with this view of Scripture Truth, we devote our principal attention to the direct preaching of the Gospel. During the rains, our labours in this department have been chiefly confined to Bankote, Hurnee, and their immediate vicinity. In our daily visits to the people, the two Brethren of each Station are accustomed to go out together; and we intend to do so as much as possible, even in our distant tours. Several such tours were undertaken, during the dry season, for the express purpose of preaching the Gospel: we remained in one village a considerable time together: our audiences were often numerous, attentive, and interesting; and many appeared to be affected by what they heard.

Our servants, and the poor people that come to us weekly for alms, have had a large share of our attention: with the servants, we are in the habit of reading a portion of Scripture; and then examine them particularly on its contents, and conclude with prayer: on the Sabbath, the servants of both the Missionary Families, with a few of the neighbouring teachers, are assembled together, and have the advantage of the same exercises more at large. The poor people form a numerous and interesting class of hearers; and many of them, as well as of our servants, have a tolerably correct idea of the scheme of Redemption.

An increase of knowledge is, indeed, to be observed; not only in our immediate places of residence, but in all the neighbouring villages. The inhabitants are better able to appreciate our general character, and that of our doctrine; and, although our approach to their doors is often far from welcome, and half of those who are seated together slink away and dispose of themselves as they best can, it is a silent testimony that our words are understood, and are felt to be words of truth: but, how sad a testimony is it, that they still *love darkness rather than light!* And why? *Because their deeds are evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.*

The truth of this is painfully striking, in the case of our servants. Several of them have now been with us a considerable time: we have led them from one Scripture Truth to another, and we have pressed these truths on their consciences and their hearts: they have followed us, as they were led; and there now remains no deficiency in that knowledge of the Scriptures which is necessary to salvation: nay more, as the several doctrines passed in review before their minds, they were not without impressions on their hearts. But, with all their views and all their feelings, they are, to all appearance, still without the faith and repentance of the Gospel. They have shewn us, most distinctly, the necessity of Divine Influence for the conversion of a single soul; and, if this truth has deeply impressed us in the case of any, it has certainly done so in theirs.

*Duty of Britains to propagate the Gospel.*

In closing their Report addressed to the Secretary of the Bombay Auxiliary Society, the Missionaries, after forcibly depicting the obligation on their country to use every possible exertion for the propagation of the Gospel, add these pungent remarks—

Now, Dear Sir, here are we, and yourself, and your Committee, and many other Christian Friends, in the most important and extensive part of the British Dominions. Here are we, in the midst of Heathen Temples, Idols, Rites, and Abominations of every description. Our country will perish, if she frustrate the plans appointed by God for the abolition of them, and the introduction of the worship of the One True and Living God. He hath placed us here, that this guilt may not cleave to her, nor so fell destruction overtake her. If others, then, will not come hither to join the standard of the Lord, let us, who are here already, rally round it with a spirit more united, zealous, and vigorous than ever. Let every Christian in this land view himself as an Evangelist: let him consider himself as sent by God to *make known His way upon earth, and His saving health among this people.* Let him not seek his own things, but the things that are Christ's; and let him only believe, that, in doing so, he will best promote his own interests and secure his own happiness. Let him study to do good unto all men, as he has opportunity. Let him be

*willing to distribute, ready to communicate.* If this is his duty with respect to his earthly substance, it is much more so with respect to the spiritual treasure committed to his trust: by diffusing it, he will bring down blessings on himself, his family, and his country; he will save him that is *ready to perish*: he will give his testimony to the truth of the Gospel; and, what ought to be most dear and precious to us all, he will advance the kingdom and promote the glory of His Redeemer.

MAYAVERAM.

CHURCH MISSIONARY SOCIETY.

From the communications of Mr. Bärenbrück, we extract various

*Notices relative to the Heathen Natives.*

— In catechizing one of our Schools, I found the children rather backward: on putting the Schoolmaster to catechize them, I discovered the cause of this deficiency. He had a very beautiful ornament of gold on one of his arms: they call this “*taitu*,” and place some confidence in it. I advised him to put it into my hands, and I would keep it till he came to the Schoolmasters' Meeting; when, if he then had made progress in catechizing, I would return it to him. With reluctance and much hesitation, he at last consented; and when he gave it me, tears were in his eyes. But it was the only way to get him on; for he is a Heathen, and has still some reliance on his “*taitu*” in this case: this method, I was certain, would do more than all my exhortation. When he gave me his darling, it was with a trembling hand: “*Sir*,” said he, “will any misfortune befall me?” “None,” I replied, “if you put your trust in God.”

— Mr. Schaffter and I observed a Pandaram standing opposite to a pagoda, and performing his devotions: he bowed down to the ground, and now and then fixed his eyes on the idol. I had observed him some time before he appeared to notice me. I would not interrupt his devotion, though false; but lifted up my finger toward heaven, and kept it so. As soon as he glanced at me, and his eye caught my finger in that position, curiosity led him to inquire the reason. I said—“Look a little higher. Do not look to the creature, the work of men's hands: but look up to heaven, to the Creator; and all will be well with you.” While saying this, two Brahmins were

brought near by curiosity. They immediately asked the Pandaram what I had said; and the Old Man having told them with a smiling countenance, though with some astonishment that I should dare to speak thus in the presence of the Swamy, they replied, "It is very right, and in that there is nothing wrong: so we should do." I gave them an idea of worshipping the True God in spirit and in truth, and invited them to come to the Mission House.

— Mr. Schaffter and I going on horseback up the bed of the river, which is now without water, we met some Brahmins, who came to perform their ceremony of their morning-prayer: I spoke to them, and shewed them from whence the Waters of Life flow: for, as they require water for their prayers (which they throw in several directions, over their heads and bodies, behind and before; put it with their hands into their mouths and put it out again while speaking certain words), they keep the water very carefully in the river; and when it gets dry, they dig large holes and ditches in the bed of the river, to keep as much water as they want for their ceremonies. An old Pandaram, who was sitting near one of those ditches, I saw busily engaged in forming a clay figure much like the shape of a pagoda, and ornamenting it with flowers: I asked him whether he could answer it to the True God, for spending his time in such an idle way, playing like a little child in the sand: he appeared a little ashamed for a moment, and to feel that what I said was true; but then resumed his work again, and said, "It is for the Swamy:" I detained him, however, still a little longer; being resolved, that, before he finished his foolish work, he should at least know that the Lord, whom he knew not, had sent a message to him this morning. While I was speaking to him, other Brahmins came near, and heard with (as it would appear to every one who does not know the Brahmins' serpentine nature) much pleasure and full assent of their hearts: one followed us even a long way up the river, and assured us that he believed every Christian Doctrine; and if we only would support him and provide for him in life, he would continue in this true faith: I told him that he was then confessing himself to be a sinful creature before the Most Holy: "No, Sir," he said, "I am a very good man." "Then you have not yet

*Oet. 1829.*

begun to learn the Doctrines of Christ," I replied; "neither do you know them. Go and learn to believe in Christ, having your heart filled with grace, and not desiring to have your hands filled with money."

On the same subject, Mr. Schaffter's Journals, before he left Mayavaram for Perambore to supply Mr. Sawyer's absence, furnish the following particulars:—

Mr. Bärenbrück and I, being at Negapatam, visited our School in Tiruvalloor. In the evening we took a ride in the town, to see the place to which our School is about to be removed. A great number of the inhabitants accompanied us through the streets; and their number increased so much, that it was at last difficult for us to move our horses in any direction. When we arrived near the School, Mr. Bärenbrück addressed the large congregation: they heard with much attention. A Brahmin, who happened to be among them, kept close to Mr. Bärenbrück's horse, and repeatedly exhorted the people to give attention to what was said, as it was good instruction. As we returned to the old palace which the King of Tanjore has in this place, a great number of people accompanied us; many, I should think, to shew us friendship. The Brahmin entered the palace with us, seemingly with a great desire to speak to Mr. Bärenbrück: when we sat down, he sat down also; and began, in a very warm manner, to express his feelings and opinions about the things which he had heard, now and on other occasions, from Mr. Bärenbrück. "I believe them to be true," he said: "the more I reflect upon them, the more I am persuaded that they are the very things which we ought to know and receive." He had formerly received some religious instructions from Mr. Bärenbrück, and had appeared very much struck with them: once he joined with him and some other Christians in prayer; but, on another occasion, he went away in an abrupt manner, while they were praying. Mr. Bärenbrück, recollecting the circumstance, asked him why he then went away from prayer in such an unbecoming manner. He said, "I was thirsty." "It was very evil thirst, to make you go away in a moment when you might derive so great a benefit for your soul. It was very likely the thirst of sin—fear of men—fear of losing



their favour and approbation" — "Yes, it is very nearly so: but, since I have thought more seriously about those things, I got more and more convinced that they are true; and now I believe only in God and in His Son Jesus Christ." He spoke more of his present belief; and his views of God, of his soul, and of the way of salvation, are surprisingly just. Surely he must have thought much about what he heard, to be able to form such correct religious opinions! To know more precisely what he thought of Idols, Mr. Bärenbrück, shewing him a large pagoda, asked him if he should be allowed to see and touch the Idols therein. He replied, "You may see them at a certain distance, but you must not touch them" — "Why not? What are they? Can they do us any harm? Have they understanding?" "No," replied the Brahmin, a little confused; "they can do nothing; they are mere stone, which cannot do any good or evil" — "It is strange, then, that you present your adoration to such helpless objects." "I do not: but the people do not know better" — "Go then, and tell your people, that as the Idol cannot instruct them, there is in this place a Servant of God, who is willing to do it." Upon this the Brahmin went away, promising that he would do all in his power.

—Very early this morning, Mr. Bärenbrück being out, the Brahmin came and brought three little Brahmin Boys with him: he told me he had made known the invitation of Mr. Bärenbrück to the people, and that many would come to hear what he had to say to them. In the mean while, I entered into conversation with him, chiefly on the great temporal and eternal benefits which we derive from our believing in Jesus Christ as our Saviour; one of our Seminarists translating what I could not express in Tamul. Before we took our breakfast, a great number came, to hear something about the Christian Religion: they all sat down, and gave the greatest attention: some, however, made objections: others expressed their satisfaction, and requested Tracts. After they had received them, others came also with the same request; and, in fact, from morning till evening, Tracts were distributed to people who made application for them. The Brahmin remained nearly the whole day with us, exhorting the people who came, to give attention to the instructions which they heard;

and, in fact, to renounce the Idols and serve God: but I think that his motives for doing all this were not altogether pure; for, after the greater part of the people had gone away, he came and said, "You see, I have brought all this people together, that they might hear good instruction. I am willing still to do so, in future time; but will you not give me some money, to express your satisfaction? I am not of this place, and I have nothing to eat." We expressed to him how much we were dissatisfied, in now seeing the motives which had actuated him in his good actions. He said, "I do not require any thing from you as pay for my trouble, but as a remembrance of you." We told him, that what he had heard ought to remind him of us. "Well," he said, with good humour, "I will surely recollect you." — "I do not know what to think of this man. His bringing his countrymen together, and his exhorting them to renounce Idols, shews a zeal for the Christian Religion, seldom met with in a Heathen; but his requesting money is much against him.

#### *Visit to a Christian Village.*

Mr. Schaffter gives the following pleasant account of a Christian Village in the midst of the Heathen.

On the way from Combaconum to Tanjore, on the left side of the road, in a pleasant and fruitful field, is a little Village, of more than 26 houses, entirely peopled by Native Christians; who, themselves or their ancestors, were brought to Christianity by the valuable labours of the Tranquebar Missionaries. These Christians are now in the District of Tanjore: and the Missionary of that place visits them from time to time, and has there a Catechist and a Schoolmaster, to instruct them in his absence, and to attend to their spiritual welfare.

As these Christians live not far from the road, and I could not proceed much further the same evening, I left the road to take up my quarters among them during the heat of the day. It was a real enjoyment for me, to find myself again in a place entirely peopled by the Worshipers of the Living God; after having been, for nearly five months, deprived of this invaluable advantage. Though they are very inferior to Europeans in point of knowledge and cultivation, yet some of them shew so much good sense and Christian friendship in their words and behaviour, that one may

forget among them, to a certain degree, this unessential difference, in the midst of a people whose feelings and conduct are entirely perverted by the influence of their erroneous religious notions. They seem to be more clean and orderly in their houses and dress than the Heathen; and, in many other things, it may be seen that they do not worship the same God as their countrymen.

As soon as I arrived, many of them came to see me; and others, without my request, brought grass to my horse, then climbed a high cocoa-tree and brought me the water of the nut to drink, which, though very refreshing, was not more agreeable to me than their obliging behaviour.

About 12 o'clock, a good number of these Christians came together in a large room, which is their usual Meeting Room. We began by singing a Hymn to the honour of the great Redeemer; after this, the Catechist offered up a prayer, and read and explained a part of the Scriptures in the way of catechizing: I then gave them some words of exhortation—told them to make good use of their Christian Privileges—to save their own souls—and to be as burning and shining lights among their idolatrous neighbours; and left them, wishing that God might keep them from the seductions of the world and of the Devil, and grant an increase of grace and blessing.

*Testimony to the Influence of the Gospel.*

Mr. Schaffter writes—

A Military Officer visited us at Mayaveram, on his way to Trichinopoly. He related an anecdote, which shews very clearly the blessed effect of the Gospel, in India, upon the heart and conduct of some of the Natives who profess it. He observed, for some time, one of his servants remarkable for his faithfulness in his duties, and for his humble and amiable behaviour. If this young man saw that his fellow-servants or other people wanted in any way to deceive his master, he immediately opposed; and then gave notice of it to him—who, not knowing that he was a Christian, was much surprised to find such a man among the Heathen, and was thinking in himself how this young man could be brought to the knowledge of the Gospel, which he thought he wanted still. The Officer happened to be stationed in a town where Tamul Service was performed; and, on the Sunday, the young man came to

him to ask his leave to go to the Church—“What for?” he inquired: “Are you desirous to become a Christian?” “I am one already,” said the young man. “Now,” said the Officer to himself, “now I perceive the cause of the surprising difference which exists between him and his fellow-servants—he is a Christian!” Having heard that he was married, his master called the next day for his family; they all came before him, dressed in an orderly manner; the eldest of the children holding a little book in his hand, in which he was instructed in reading. He was delighted to see them. It appears, by this fact, that the Christian Religion makes the people better in India also: it makes faithful servants, and good subjects; and it is, therefore, the interest of the English Nation to promote it in India.

*Friendly Discussion on Protestant Missions, with a Roman-Catholic Priest.*

Mr. Schaffter gives the following account of this discussion:—

We arrived at Kariakal, a French Settlement, where we saw our School, and stayed for the day. A Roman-Catholic Lawyer, with whom I had a conversation some time ago at Mayaveram, came to us in our bungalow, with an invitation from the Roman-Catholic Priest of the place, who was, he said, very desirous to see us. He received us with much more kindness than a Protestant Missionary might expect from a Roman-Catholic Priest; and immediately began a conversation with us, in a very friendly and open manner. I spent the greater part of the day with him; and the more I conversed with him, the more I saw that he was a well-educated man, who had liberal views, and was in a high degree free from prejudice against Protestants. He gave me to understand, that he saw with great pleasure that the English did so much for the moral improvement of the Indians, by sending out Missionaries, and by other means. He told me, that he had the highest regard for that Nation, on account of their zeal for propagating the Christian Religion among the Heathen. “The Lord will bless them as a Nation,” said he, “on that account. However,” he remarked, “if the different Societies who send out Missionaries were to be united in one, they would have to report more success; for then they could form more comprehensive plans, and would not be so likely to interfere with

one another. I told him, that, till now, these different Missionary Societies had been united together by the Spirit of the Head of the Church—who is Christ; that they had all the same object in view—to build up the Church of Christ; that they all made use of the same means to promote their object—the Bible; and so they formed only One Great Society. Further, that, till now, the different branches of that Great Society had never interfered with one another; for each of them had room enough in the Heathen World to gather its fruits separately: and if, sometimes, they had come together in one place, they had been mutual supports to each other, and not rivals: they rejoiced in one another's success. I told him, further, that the Directors of the different Societies took notice of the plans and labours of other Societies, and directed their efforts accordingly. In this way a well-regulated, and most comprehensive plan is formed, which takes in the whole Heathen World.

## Australasia.

### New Zealand.

#### CHURCH MISSIONARY SOCIETY.

FROM the communications received up to the present time, we shall extract such passages as throw light on the State of the Natives and the General Prospects of the Mission, reserving the review of each Station for the Survey.

#### *Warm Affections of the Natives.*

Visited Rangheehoo. The whole beach was covered with strange Natives, people on friendly terms from Waikoto—the tribe Ngatamaru, who have latterly excited much fear among the Bay of Islanders. At night, Titore, a Chief from Waimate, came down to see them, and to welcome home his brother Rapu, who had been up at Waikoto on an embassy of peace. Titore, when he arrived, sat for some moments in gloomy silence, his head covered with his mat, and moving his body to and fro somewhat like a hedgehog when rolled up. After a time, some of the people from the hill, bent upon mischief, rose up, and were going to take away the pigs of their visitors; which Titore prevented, or I know not the consequences which might have arisen. Titore then mounted a little eminence upon the beach, and commenced his brother's welcome, with a song peculiarly melancholy, but at the same time singularly attractive: during the time of his singing, he walked with a slow and solemn pace along

the brow of the little hill; when, suddenly coming to a conclusion, he addressed the strangers, and in a very pleasant way continued to speak to them for more than an hour. His action was perfectly natural, and consequently very graceful: his voice was loud, but beautifully modulated; and his language copious and flowery: I was much interested in the whole, which certainly was the most romantic scene which I ever witnessed. When all was concluded and this formal welcome given, Titore hastened to the place where his brother was seated: a very affecting interview then took place, as he had to communicate the news of the death of a sister to whom they were both very partial.

The New Zealanders are undoubtedly possessed of extraordinary feelings—feelings which I am sure would have turned to good account had they been properly cultivated and restrained when in their infancy. I cannot help hoping, and the thought frequently encourages me in my work, that the time is not very far distant when a Church will be raised up in this land: for I generally find the Natives attentive whenever addressed by the Missionaries; and I am fully convinced that their own superstitions are losing ground in their estimation, whilst the principles of the Gospel, though, like heaven, unseen, are making sure and certain progress.

[Rev. W. Yates.]

#### *Turbulence of the Natives in exacting Satisfaction for supposed Insults and Injuries.*

Went to the Haumi, where there was a considerable assembly. I was introduced to a man of great renown, Tekoikoi, a Chief from inland, known as a great savage. Tohitapu requested me not to say any thing about the place of fire and brimstone as a place of wicked men, while this man was with them: but I asked Tekoikoi if he had never heard of that place: he replied "No." I therefore told them, that God had declared that *the wicked shall be turned into hell, and all the nations that forget God*; exhorting them to flee from the wrath to come, and to lay hold on eternal life. I was more particular in speaking very plainly to this man, as he is a great Chief and a great Savage; and I had been told by Natives in this neighbourhood, that we should be afraid to say to him and Shunghee what we say to them. I told him that he must not suppose that we were angry with him or others; but that we spoke as we did, lest they should be caught in the snare of Satan, and perish for ever. The Old Man appeared attentive, and by no means offended by what I said: he asked Tohitapu, if this was our usual mode of addressing them, and was told that it was. I felt thankful at having an opportunity of speaking to this man.

—News arrived that Tekoikoi was on his way, for the purpose of helping himself to blankets and iron pots, and any thing else on which he might lay his hand. This did not much move me; though it was particularly to me that the compliment was intended. In these cases, I endeavour to discover the path of duty, regardless of the Natives, and act accordingly; casting myself, at the same time, on the Arm of the Lord: and though we may have yet to suffer the spoiling of our goods, I hope we may do it joyfully, and have grace to maintain our ground.

—Some other Chiefs from the interior came early into the Settlement, stating that they had travelled in the night to tell us that Tekoikoi, with a large party, was near at hand; and that they had come to frustrate his designs. I felt thankful to our Heavenly Father for this interference of His providence. Before I was aware indeed, Tekoikoi and his party arrived before the fence, marching toward the gate. I had but time to hasten to meet him outside the gate; which I immediately closed, and placed my back against it: he presented his nose to me; which compliment I accordingly returned. He was accompanied by an excellent character—Warenu; who is termed the Peace-Maker by the Natives, as he is thus engaged on all occasions. When I saw him, I was fully persuaded that no mischief would take place. Tekoikoi ordered his people to sit down, while we entered into a parley. He stated to the Chiefs present, that I had invited him to the house some time since, and had not given him a present; and that when I saw him at the Haumi, I told him that he would be cast into fire and brimstone; and that this fight was on that account, to seek satisfaction. We could not but laugh at these charges, which greatly threw him off his balance. We told him, that it was his mistake to imagine that he was entitled to any present; and that he had better direct his fight against Tohitapu, who had prompted him to expect one. In answer to the second charge, we said, that the words which we spoke were the words of God, to him and to all men—that for this purpose alone we had come to their land, to warn them to flee from the wrath to come—that they were not our words, but were delivered by us in love, that he might not die, but have everlasting life. To this he could not say a word, and the Chiefs acknowledged the truth of what we said. He told us, that he had come to make peace, and wanted something to be given in consequence: we did not, however, think it proper to give him any thing, as the whole had originated with himself; and it would have a bad effect among the Natives, as the victory would be declared on his side;

whereas now I consider that we had gained a very signal triumph. In a short time, he turned away in a rage; and some of the Natives gazed at us, not knowing what to think, considering it impossible that we should refuse his importunities. Our friendly Chiefs gladly partook of some flour; and, in a short time, all was quiet. In the afternoon, our Natives again cried out that Tekoikoi was returning: we accordingly turned out; but their appearance was very different from that of the morning: they came in procession, without arms: some were carrying small baskets of cooked potatoes, which were distributed two to each of our houses: the Old Man walked in great state at their head. They again retired as soon as possible. I had a few words of conversation with Tekoikoi, before he left us. [Rev. H. Williams.

Set out on a visit to the inland Native Settlements, in company with Mr. Davis, and Mr. Stack of the Wesleyan Mission, who was returning to Shukeangha. We took each a different route, and proceeded as far on our journey as time would permit; meeting, in the evening, at the abode of a Chief, with whom we were well acquainted.

This Chief, though for the most part on very friendly terms with us, had lately an occasion to pick a quarrel with the boys living with me, on account of a slight misconduct on the part of a girl who is wife to one of them. He came in the usual way to obtain satisfaction, by spoiling the parties concerned of some of their possessions; and an affray took place between the parties, which partook more of the nature of a wrestling match than any thing else: but this Chief unfortunately received a scratch on his elbow, and was thrown down more than once by a person much inferior in rank: he consequently went away not very well pleased; and consoled himself with the idea of obtaining payment for his mishap at some future time. Our Natives were, therefore, somewhat apprehensive of rough treatment from his tribe; though, for ourselves, we felt nothing. It proved that the Chief was from home, at a place which we intended to visit the next day: in the mean time we were hospitably received by those whom we found.

The next morning we spoke at several villages in our way to the Manowenua, where we expected to find our Chief: but, when arrived there, we found all the men absent on a "Taa," or fighting expedition; being gone to assist their neighbours, who were expecting a Taa from another tribe to avenge the killing of a pig. We addressed all whom we could assemble, and were anxious then to proceed on our way.

At length we observed the party returning toward us. Three men first made their

appearance, all of whom I knew; but one was a noted thief, and had given us some trouble some time ago in our Settlement: he pounced upon Mr. Davis in a rage, and attempted for some time to wrest his umbrella away without effect; and then snatched his hat from his head, with which he was making away, when a nephew of Kamera's recovered it immediately. It was some time before we could understand the reason for this attack; but, at length, it appeared that this man, having stolen a plane-iron from one of our boys, was told that if he made his appearance in our Settlement, Mr. Davis would cut off his head with a large pair of scissors. After he had protested against it for some time, he at last appeared satisfied that the report was a fabrication.

This matter was no sooner settled, than these three Chiefs urged us to return to Kamera's habitation; and directed us to put our blankets, tent, &c. in a heap, and to stand before them. We had barely time to do this, when the main body drew near and made a rush toward us. I still thought that they were only acting according to a native custom, which is, that when a party return home, they always are met by those who stay behind; and, after having thrown one another down, conclude with a war-dance. The assailants were met by the few Chiefs who were around us, and were kept at bay; and it was not till after this, that we learnt that the attack upon us was on account of Kamera's scratch, who himself had not yet made his appearance. As soon as the Chiefs were a little quiet, and had recounted all the great deeds which they had performed that day, we spoke a few words to them; but were not allowed to proceed on our way, until we had partaken of a good mess of potatoes.

In the mean time, Kamera arrived, habited in no mean attire for a Native. He is a little man, fully tattooed. Over his shoulder was a dog-skin mat, with a good blanket as an inner garment. In his belt was a handsome green stone, "meri," and he carried a musket in each hand. His first act was to make a feint at the man who had seized Mr. Davis's hat; and then he came to us in a very friendly manner, and told us, what the Natives had done before his arrival was on account of his being a very great man. [Rev. W. Williams.]

This principle of satisfaction or retaliation has been successfully used in self-defence by the Missionaries.

We found it necessary, in a certain case, to take the law into our own hands. A Chief brought some fencing for sale. Some time ago, he had two children staying in my brother's house, who were eniced away by

their parents. Shortly after, the boy contrived to steal five soldiers' old great-coats, but the thief was not known until this morning. After a general consultation, we determined to take from him the materials which he had brought for sale, together with one of the coats which was upon his back, and a hatchet; having first assured ourselves that we were acting fairly in the eyes of the Natives:

—Visited the Natives of the river Waikari. The man who stole the coats belongs to this tribe, and we expected some displeasure might have been manifested for the notice which we had taken of his conduct: every person, on the contrary, who mentioned it, said that we had acted very justly toward him.

—A Chief came to me for some medicine, which I gave him immediately: five minutes afterwards he followed me to the Chapel, and contrived to take up a chisel, with which he walked away; but, happily, the theft was discovered before he was able to go far; and, the chisel being found, his coat was taken from him and burnt. This is a summary made of proceeding; but where we can do it safely, we find it has a very good effect.

[Rev. W. Williams.]

#### *Wild Manners of the Natives.*

—On Sunday, toward the conclusion of our Morning Service, our Natives came to tell us that a number of Natives were in the Settlement, and beginning to be very troublesome. The party consisted of Natives from a distance, who had been visiting a neighbouring Settlement, on a plundering expedition, the day before: they were come now into our Settlement, for the purpose of snatching all that they could lay hands on. We were all obliged to hurry out; as some few had already been over my fence, with baskets, for the purpose of taking up the potatoes growing. The people were entire strangers to us; and were vociferating in a most angry mood, and striking the fence with their hatchets: it seemed as though they were ready to make a rush, for general plunder. We went out, however, into the midst of them; and, after a little while, persuaded them all to sit on the ground, in number 150, as nearly as we could count them. We considered that the path in which we were most likely to quiet them would be to speak to them boldly concerning our great Message: instead, therefore, of expostulating with them for coming on the errand which they were evidently bent on, we told them why we were come to this land—what was their condition—and the remedy. They listened quietly; and, though they frequently cast a wishful eye on the potatoes, and spoke of taking them, yet they, at length, walked off quietly, and gave us no further trouble. The same

Tribe, this time last year, plundered the garden of the Missionaries at Whangaroa, and threatened their house also, a few weeks before their Mission was broken up; and there is not the least doubt, that their intentions were most mischievous when they came to our Settlement: but there was a Hand over us, which restrained them from touching even a hair of our heads. While some of our party were in conversation with the people, I went up to a Chief of our own Tribe, who was sitting at a distance, anxiously waiting the result: he observed to me, that though the people were pacified for the present, they would soon rise up and be very angry, and carry off every thing: but I was able to tell him, that stronger is He that is for us than they who are against us: and so the result quickly proved to him.

[*Rev. W. W. Williams.*]

A party of Ngatetautahi, one of the most troublesome Tribes, arrived on a plundering expedition; bringing three slaves, with some canoes, and whatever else they had been able to lay their hands on. Among other cruelties, they dragged out a poor grey-headed old man who had been left by his master to take care of the Settlement, and tied him to their canoes and brought him to Kiddeekiddee. I could not but feel very much for the old man: I had often conversed with him, and found him very attentive. They had not arrived long, when the Chief Kahakaha came running into the Settlement, apparently in a rage; and said, that if I would not let him into my place, or give him a blanket, or an axe, or a plane-iron, he would break open my house and take every thing in it away, as he had done at other places. I told him that he had better begin; for, coming in such a way, I could not think of letting him in: after he had raged for some time, and endeavoured to frighten me without effect, he went away. However, in about half-an-hour afterward he came again, but in a very different manner; when I told him, that, as he had come quietly, I would let him in; at which he seemed pleased, and he and his men behaved well afterward. Parties of strangers will thus take advantage of us, when we are weak-handed: it is very likely that these Natives would have behaved quietly had all of us been in the Settlement; but the other brethren were gone to Pyhea, to attend the opening of the New Chapel there.

[*Mr. Hamlin.*]

A large force was observed to land at Kororareka; supposed to be Uroora and Kira, from Whangaroa and Matauri. Learnt that Uroora intended an attack upon Waitanga, Waikari, and the Kauakaua. At daylight, the next morning, the party was in motion: at first we could not make out their

intention, but soon observed them 'pull for Waitanga: orders were given to close all the passages to our houses, excepting two, which were capable of being closed at a moment's notice. Tohitapu made his appearance; and desired us to be very vigilant, for that their intentions were bad. After breakfast, it was determined to pay the party a visit: we accordingly manned a war-canoe belonging to Tohitapu, which was on the beach, and pulled up the Waitanga, after the people: their opponents had fled: they found one slave, whom they killed. We conversed with Kira; and were glad to find our friends Warepoaka and Waikato among them; but acting with us, and evidently wishing to restrain the old man.

While we were among the party, a circumstance occurred which ought never to be forgotten—so little are we capable of seeing an hour before us! Waikato, who had the gun with him which was presented to him by the King, was shewing it to us; when, observing that both locks were cocked, I took hold of it to half-cock them: but, touching the wrong trigger, it discharged: at that instant, Tohitapu was delivering an oration close to me, and his head was, at the time the gun went off, about a foot from the muzzle: he turned round, and told me I had nearly shot him: I knew that, and felt inexpressibly thankful. The piece was nearly perpendicular; but I was seated on the ground, and he was standing. Had any accident happened, our lives would probably have been forfeited. Thus does the Lord shew us ever to commit our way unto Him, and He will sustain us; for we are unable to help ourselves, or to tell what an hour may bring forth.

We returned soon after to Pyhea; and, by two in the afternoon, had the satisfaction to see all the canoes sail out of the Bay, toward Whangaroa. They discharged their pieces as they passed the Settlement, and we fired two great guns in return. Their thus quietly departing is far beyond general expectation: but there is One who ruleth, to whom we would ever look, and give Him all the praise.

[*Rev. H. Williams.*]

#### *Visit to the Natives on the Coast to the South-eastward.*

The Herald returned to-day (April 18, 1828) from the southward, with about 40 pigs and a quarter of a cargo of potatoes. They were in a fair way to fill the vessel, but were obliged to return sooner than they wished. The particulars of this trip, so far as they are interesting in a Missionary point of view, you will hear from my Brother and Mr. Davis. The people to the southward seem to be living even in a much worse state than the Bay of Islanders: they are not scattered about as these people; but are as

sembled together in fortified places, fearful of all their neighbours. [Rev. W. Williams.]

*April 8, 1828*—Canoes came off; not to us, but to a Brig which was trading with powder and muskets: one canoe came alongside, but no one offered a single basket of potatoes. Weighed, and made sail to the eastward: stood along shore, about a mile distant—no appearance of Natives—the country most desolate and broken. As we came toward Wakataui, we observed some canoes: one came off, and approached with caution: we hove to, and she came alongside. Murelakaka, the old Chief, said that they were on their way to Maketu, hearing that a ship was there; but that they would return with us to his settlement, as he had potatoes and pigs. We made sail with him on board: numbers of canoes pulled off: the Natives appeared pleased that we were with them. We conversed with Murelakaka on the evil of war, and the need of turning to the Living God, and on the fall and redemption of man: he listened with attention. The land near our anchorage looked very inviting.

*April 10*—Canoes came off; but nothing in them, except a few old sows, which we did not buy. Mr. Hamlin and I went to the Pa. The river was very fine, and very deep in places. As we approached the Pa, numbers of children came running to meet us. We were conducted to the house of one of the headmen, and were soon surrounded by the inhabitants. There were about 200 persons present, though not more than 20 men among them. While looking upon them, I felt a desire to be with them; but this is my constant feeling when visiting any of these distant settlements. I am satisfied that nothing will more tend to preserve peace among this unhappy people, than Missionaries living with them, and visiting from place to place. We spoke to them for a considerable time. They said, that it was all very good which we had told them; but, as other Natives would not let them alone, they stood greatly in need of muskets and powder, in order to defend themselves. The Pa was strongly fenced round, and divided into small allotments for different families: they were as closely packed as they could well be.

*April 11*—Made sail for Potiki, a settlement further to the Eastward. The wind was strong against us. We worked up, the Natives making great fires to invite us. Two canoes came alongside, but appeared not disposed to trade: they wanted powder: were very ill-behaved, being prompted by two Natives from the Bay of Islands; but, after a severe lecture, they behaved better, and offered flax and some mats for sale.

*April 12*—We had the pleasure of entering Tauranga. The harbour appeared quite deserted, there being only one canoe in sight, as the Natives were occupied with the Brig: those in the canoe said they had potatoes, and were glad to see us. We told them that the next day would be the Sabbath, and that we should not trade.

*April 13: Sunday*—No canoes came off. We held Service with the crew, about ten o'clock. After dinner, Messrs. Hamlin and Mair and I went to the Pa, nearest the Heads; where was a great assembly of Natives, especially children. We talked with them for a long time: they said, that unless we settled among them they should soon forget. When we returned on board, we found that a canoe had been alongside, the people of which were very abusive, being elated with the possession of a few pounds of powder obtained from the Brig.

*April 14*—Several canoes came alongside with a number of pigs, and some few baskets of potatoes, very small. No appearance of trading, all wanting powder. They would not give for the blankets, axes, &c., more than half what is given in the Bay of Islands—inclined to be very insolent. Wherever we go, the constant demand is for muskets and powder. We could have filled with potatoes at either place, but for the Brig, which is here intoxicating the Natives with these destructive materials. About three o'clock they withdrew, in a very ill humour. Mr. Mair and I went up to the Pa, which, within the last fortnight, has been subdued by the Ngatamaru: we witnessed every mark of desolation. When last here, we anchored abreast of the place; and there were then hundreds of men, women, and children living here: now all was silent—their houses and fences burnt—dead dogs and pigs on all sides—and human bones in many places—a dreadful evidence of the real temporal situation of this people. The Ngatamaru are daily expected to attack a second Pa, at which we were on Sunday; and, afterward, they will visit the third. Such is the prejudice of this people, that each party will sit at his own place rather than unite their forces to resist the common foe. Surely they are in all the gall of bitterness and bond of iniquity; and are daily led the willing captives of Satan, seeking one another's destruction!

*April 15*—Naka, a Chief from the place, came on board, to visit the Bay of Islands: he has a number of mats with him, to purchase muskets. As I considered it highly important that the Natives should not feel themselves at liberty to come on board at pleasure and pass to and fro, I felt it needful to demand a payment for his passage, and required two mats: this will give them

greater respect for us and the vessel. At sunset, abreast of the north head of Mercury Bay, a canoe hove in sight: we purchased one mat and a few fish from the people on board, for an axe and a few fish-hooks, with which they were greatly delighted. We inquired of them their disposition to make peace with the Ngapuis: they replied that the Ngapuis were ever killing them. We told them that Rewa's desire was for peace, and also that of many others; that we expected that some of the Chiefs would proceed to their place for that purpose; at which they appeared pleased.

[Rev. H. Williams.

*Favourable Indications among the Natives.*

It appeared evident that our sick native little girl, Lucy, who had been with us at least three years, was now at the point of death. We went and sat with her, and conversed with her on the love of Jesus and the delights of heaven. She listened with great attention, and expressed an earnest desire to go thither: she extended her feeble hand to us, and leaned her head against us: I left her about eleven o'clock: at two, I was told that she was dead. We were much affected, for she was greatly endeared to us. She had heard much, and had been frequently conversed with.

— Went to Wangai: the tide was very favourable, which allowed us to see all the Natives. Never have I spent a more agreeable season with them: they hailed us with much apparent pleasure, and collected their scattered parties to hear what we had to say. I was much struck with their behaviour, and looked up to the Lord with gratitude for His promised blessing: in His Name, I told them that we were come to declare the glad tidings of peace with God through Jesus Christ—that they had long been in bondage to Satan, but that liberty was now proclaimed to all believers—that, in the Judgment Day, we should be raised again incorruptible, to give an account of the deeds done in the body: I think I may say that they received the Word with gladness. The second party to which I spoke, was an assemblage of Chiefs, undergoing the process of tattooing: many of them had borne the character of insolence: from these I did not look for much; however, I took courage, remembering that they were not my words which I had to deliver: I accordingly addressed myself to them, and was greatly surprised at their attention—not the slightest disposition to levity: they told me that they knew that our motive in coming among them was, that they might be saved from the place of torment, and become Children of God: they asked me why we could not send one of our Natives, who understood the things of God, to instruct them more frequently, if we could not ourselves be more among them; but, alas! we have not yet one, who could be

sent on this important duty. I could wish that many of them were living with us, even married persons.

— Went to the Haumi, where I met a considerable number of Natives: they paid good attention. While speaking to them of their dreadful situation, and the dominion which Satan exercised over them in holding them in his own power that they should not believe, one man from Wangai, where we have been in the habit of going occasionally, asked me whether it was Satan who restrained us from going to them as we once did to instruct them. I felt this word of admonition very keenly, and regretted exceedingly the weakness of our force.

[Rev. H. Williams.

Visited Waitanga. At four places, the people were careless, as we generally find them; but at the fifth, the village where Christian Rangī's relatives live, I was much delighted. Rangī's elder brother, Wini, has struck me from the first of my visits; and I think he is not far from the kingdom of God. I began, by telling them, as we had done before, that, unless their hearts were changed, they could not see the kingdom of God. Wini replied, that they had called upon God frequently, to give them new hearts and to forgive their sins. I bade them point to the situation of the sun when they prayed. They said, that as soon as Rangī's son had returned that morning (about eight o'clock) from our house with some tea for a sick person, they all met together, and repeated the prayers which we had directed them to offer. "Perhaps," said Wini, "God will not hear us: we have called upon Him for a long time, without perceiving any great change." I then reminded him of those declarations of our Saviour, *If ye, being evil, know how to give good gifts, &c.—Ask, and ye shall receive; seek, &c.* "Aye," said he, "God WILL hear, if we ask Him: but, perhaps, He is like us, when any one asks us for a thing and we say to him 'Tishore' (that is, By and bye, I will do it). We endeavour to explain continually the scheme of salvation through Christ; and we have always at hand illustrations of the vicarious satisfaction of the Gospel, in the universal practice among this people of demanding satisfaction for every offence done to them. Wini seems to have some insight into the way of salvation, and desires to learn more. He said, in conclusion, that he was vexed with himself on account of the obdurate badness of his heart—literally, "I am bad with vexation for the exceeding fixedness of my bad heart."

— At Waitanga I met with a man from a village inland: as he was alone, I asked him what was the general opinion of the Natives with respect to our religion. His reply, I am persuaded, was according to the general feeling. "When you come to us," said he;



"they all say it is well to sit still and hear you; but, as soon as you are gone, one is persuaded this way and another that, and all our thoughts stray to other things."

— We spoke to many parties of Natives, who, with very few exceptions, manifested a desire for instruction. They not merely sit and listen to what we say, and give an assent to the truth of what we tell them; but they express a wish to be visited more frequently. I believe that many have a conviction that the religion which we teach is true; though, as yet, they continue in bondage to the Wicked One. They pray, moreover, according to our instruction, that the Spirit of God may be given to them to enlighten their hearts. More than this I cannot say; nor do I wish to be very sanguine, lest, after all, I should be deceived.

— Spoke to a few Natives up the river Kauakaua. They were strangers to me, but were not unacquainted with the purport of our Message; which, they said, they had heard from those who had been in the Schools: so that, although we are often discouraged by the fickleness of our Natives, leaving us frequently very shortly after they come to us, there is this good done—they carry much away with them, and disperse it, to the great furtherance of the work.

— At times, we hope that our Natives are beginning to think seriously about the things which they hear from us; though, in general, they are very indifferent. Last night, after our Evening Service, I overheard my Boys singing a Hymn in their own house; after which, one of them read a portion of St. Matthew, which we have translated; and concluded with the Lord's Prayer. The Boy, who conducted this Service, wrote to me the following question, upon his slate— "How is it, that we continue to pray according to your instructions, and yet our hearts are not changed?"

— Went to Walomio with Mr. Davis. I met with the Sister of Christian Rangī, whom I had not seen for several weeks, and was much gratified with her apparent state; for, unless I am greatly deceived, there is an important change going on in her. She said she had been long expecting our return, and that she had prayed to Jesus Christ to send us—that He said in her heart, "Wait, and they will come;" and "now," said she, "you are come." I asked her, what were her feelings with respect to the good things which she had heard before: she replied, "I pray daily to Jesus Christ for a new heart, and He has enlightened my heart." I learnt also, that every Sunday a few persons, who are well disposed, meet together to pray.

— In a visit to Waitanga, I met with a family whose behaviour was very gratifying.

We have not had intercourse with them more than three times before; but they remembered much that they had heard, and asked many questions, such as are rarely asked by them. They were in the act of finishing a small net which they were about to put into the water, but they were conscious that it was wrong to be so employed on that day: they, however, excused themselves by saying that they were under the necessity of doing it, as they were tapued, and could not eat until the net had been wet by the salt-water.

— Went inland, for two days, accompanied by William Puckey. Branching off, as we proceeded, to different villages, we found full employment, from morning till night, until our return; and our work was a great refreshment to ourselves, as well, I trust, as a benefit to the Natives. The present season has been very sickly, and I had occasion to administer medicine in many cases: indeed, there was scarcely a family to be met with, which has not been visited by death. It seemed to be a prevailing opinion, that it is a visitation from our God, in anger to them for not observing the Sabbath Day, &c.: I endeavoured to correct their views, telling them of the origin of sickness through sin. Speaking of prayer in one village, and repeating some petitions which I recommended them to use, the principal man turned to those who were sitting round, and observed, "This will be very good for us: we will attend to it." Receiving an answer as to the number of days which intervene between each Sabbath Day, he directed the people to cut some notches in a stick, that they might be correct. If we had not been restricted through want of food, we could have taken home, I expect, from 30 to 40 Natives to the School; but I was obliged to put off those who asked to come, to a future period.

— We spoke to two groupes of Natives. The head of the party to whom I went, I had seen only once; but, on seating myself by his side, the first words which he spoke were, "E parata"—a corruption of Brother, the name by which they always call me—"I have forgotten the words which you told me to make use of in prayer, when you were at my place." I then told him, that he must pray for the pardon of his sins, and for a new heart; and entered briefly into the particulars of our Lord's history, and His future coming to judge the world. I believe many of the people were as attentive as ever any Christian Congregation was.

[Rev. W. Williams

This morning (April 2, 1828) I baptized the infant son of Tawa and Rangī, by the name of James Kemp. Its parents have lived a long time with Mr. Kemp, and are

both of them particularly anxious to have their child brought up in the principles of Christianity; as they have both thrown off their Native Superstitions, and have long seen the superiority of the Christian Religion: This is the first New-Zealand Child which has been dedicated to the Lord by baptism; and I trust that both its parents, though not yet baptized themselves, really feel their need of a Saviour, and are not far from the kingdom of heaven.

— Went down to Rangheehoo. In my way, I met a large party of Natives, on a fighting excursion, in two war-canoes, about 40 in number, who rowed up to the boat. My men, who were rowing me down, were much afraid that they were coming to take the boat away from us: however, they did not molest us in the least. When they came alongside, I spoke to them in a friendly manner; and they said, "Oh! he is a Pakeha Mittenary"—White man, a Missionary—"we wont touch him." They had a number of guns with them, and looked very formidable. They were aware, by my manner of talking, that I was a new comer; and, therefore, very soon turned, and went on their way. It was not always so in New Zealand!

—The Natives are evidently in an inquiring state, and always listen to our Message. The following conversation took place between a Chief and myself, at an active residence in a little bay down the river. He said that his old heart was gone, and that a new one was come in its place—"Gone! whither?" "It is buried: I have cast it away from me"—"How long has it been gone?" "Four days"—"What was your old heart like?" "Like a dog: like a deaf man, it would not listen to the Missionaries, nor understand"—"How long have you had your old heart?" "Always, till now; but it is now gone"—"What is your new heart like?" "Like yours: it is very good"—"Where is its goodness?" "It is altogether good: it tells me to lie down and sleep all day on Sunday, and not to go and fight"—"Is that all the goodness of your new heart?" "Yes"—"Does it not tell you to pray to Jesus Christ?" "Yes, it tells me I must pray to Him, when the sun rises, when the sun stands in the middle of the heavens, and when the sun sets"—"When did you pray last?" "This morning"—"What did you pray for?" "I said, O Jesus Christ! give me a blanket, in order that I may believe!"—"I fear your old heart still remains, does it not?" "No: the new one is quite fixed, it is here" (pointing to his throat)—"But the new heart that comes from God does not pray in that way." "How then?"—I then proceeded to point out to him something of the nature of prayer—what he should pray for—and how ready

and willing God was to hear and to answer. As I was leaving, he said that I must ask him, when I came again to his residence whether he remembered what I had now said; and, if he had forgotten it, I must tell him all over again.

[Rev. W. Yates.]

My friend Peter has been gone to the southward for the last eight months: his wife is there, on a visit to her friends; and has now her husband with her. The accounts which I have heard of Peter's proceedings are of the most encouraging nature. A Native from those parts lately made a visit to the Bay, and stated to our Natives that Peter was a praying man—that he had built a Place of Worship—and that he assembled the Natives on Sundays, and would not allow them to work on that day.

[Mr. R. Davis.]

#### *First Annual Examination of the Schools.*

Dec. 9, 1828—The families from the other Settlements, together with the Natives in the Schools, excepting as many as were absolutely necessary to take care of the Settlements, arrived about ten o'clock in the morning; it having been determined that an Annual Examination of the Schools shall be held, which should commence at our Station. In the afternoon, at the usual hour, the Natives were assembled for prayer; and our Chapel, which has always been tolerably filled, was now crowded. We concluded with a short Address.

Dec. 10—Held the Examination. We commenced with the Liturgy in New Zealand, as far as the Psalm after the Second Lesson; omitting the Psalms for the Day, which are not translated. The first classes of the three Schools were then examined together in the Catechism, Reading, Arithmetic, &c., and so on through the School. The result was highly satisfactory, as a first trial; and is likely to have a very good effect on the Natives themselves, who took much interest in the whole. We invited some of the principal Chiefs to be present, who expressed themselves pleased with what they witnessed, and in some cases spoke of sending their own children to us. The number present was 170; namely, Pyhea 90, Kiddeekiddee 60, Rangheehoo 20. In the afternoon they all feasted together. About 60 strange Natives were present, principally friends of those who are in the Schools.

[Rev. W. Williams.]

Our First Annual Examination of the Native Schools took place this day; and, truly, it was a day of great rejoicing to us. I do not know that I ever experienced feelings of greater satisfaction, than those which arose from the sight of these New Zealanders all collected together in our Chapel, all under the means of grace, and all evidently anxious to learn any thing which we may require from them.

[Rev. W. Yates.]

Dec. 11, 1828—After Morning Service with the Natives and a short Address, we distributed a few prizes to the most deserving in the different classes; and also to those who have distinguished themselves by general good conduct, skill in carpentering, tailoring, straw-hat making &c., and to one man for a good plastered house, which he had erected for his family. A general inspection was made of every Native House in the Settlement; and commendation or reproof was awarded, according to circumstances.

[Rev. W. Williams.

*Particulars of the Shipwreck of the "Herald."*

May 8, 1828—Mr. Hobbs arrived with news that the Herald is a wreck at Shukeangha, but that the crew and Mr. Fairburn are safe on shore. A small vessel was lost two days before, and lies a few miles to the northward of the Herald. I set out immediately, with my brother and Mr. Hobbs, for Kiddeekid-dee; where we were joined by Mr. Kemp, and proceeded on the way to Shukeangha.

May 9—Arrived at the Wesleyan Settlement at Mangunga, where we heard further particulars. At the mouth of the Shukeanga River is a bar of sand, over which vessels may generally pass with safety; but the sea breaks dreadfully there at times. The Herald had been off the harbour for two days, waiting a favourable opportunity, as a high sea was then running. On the 6th, a little before sunset, she was making for the bar with a fair wind, and a prospect of being shortly at her anchor; but, when upon the bar, the wind suddenly failed, and she was left to the power of the breakers, and was carried upon the rocks. Night coming on, and there being only a most awful prospect before the crew, each began to think of his own safety. In the mean time, the boat, which had been lowered while the vessel was lying to her anchors, was washed away by the violence of the surf; and two men who were in her had to swim ashore. Mr. Fairburn afterward left the vessel, and had much difficulty in reaching the shore, being in a state of great exhaustion. The Master and the crew clung to the rigging till morning; when the tide had left her sufficiently to allow them to walk ashore. When they reached the land, however, they met with little mercy at the hands of the Natives; who took much of their clothing from them, and threatened to go to still further lengths. As soon as the tide was sufficiently out, the Natives proceeded to the vessel, and completely ransacked her of every thing which was moveable. Nor were they content with this, but backed the vessel herself in a most shameful manner; cutting away all the rigging, together with the lining of her cabin, and left

nothing entire but the hull. Mr. Mair and the crew remained on the spot, to endeavour to restrain them; but to no purpose: so that, shortly after we arrived at Mangunga, they came up in a boat, considering it useless to remain longer.

May 10—Went down to the Heads of the Harbour, a distance of about 20 miles. Visited the wreck at low water, and found her in a sad state: for, though a great part of her keel was lying near her, having been torne out by her continual beating on the beach when wrecked, yet the wanton mischief of the Natives amounted, perhaps, to the greater evil. It is, however, a great mercy, that those on board were not only delivered from the violence of the sea, but were preserved also from the cruelties of the Natives. The Natives did not venture to come near us, as our party was strong; but we pulled to their Settlement in our return, and saw some of the principal persons concerned. They had little to say in justification of their conduct: the act of plundering the loose articles was correct according to their own mode of proceeding; but the damage done to the vessel they acknowledged to be wrong: but here, according to custom, the Chiefs cast the blame on others over whom they had no controul.

May 11—Passed the Sabbath at Mangunga; where we had Service, morning and evening, in Mr. Hobbs's house.

May 12—This morning, before we were able to set out on our return, Patuone, the Chief of this part of the river, came to the house with a large party of Natives, saying, that he was going to obtain satisfaction from the people at the Heads for the mischief which they had done to the vessel; but wished, at the same time, to have our sanction and direction. As the matter was thus referred to us, we could not give them our approval, though the Natives at the Heads well deserve punishment. It was agreed, at length, that Mr. Hobbs should accompany them the next day, in order to adjust the business in an amicable manner.

[Rev. W. Williams.

We told them, that, as Missionaries, we could not tell them to go—that we came only to declare the Name of the Lord—that we were grieved at the conduct which we had witnessed, but must leave the result to our God. They said we were a strange tribe.

[Rev. H. Williams.

*Earnest Call for Prayer.*

The reflection, that it is God's work, often gives me great comfort when out among the Natives: and when they tell me, that to sit still on a Sunday and do nothing would be very easily accomplished, but to cast away all

the evil and corrupt propensities of the human heart, and to have that heart renewed by Divine Grace, will never be accomplished by them, I tell them that they will and can be accomplished by and in them; but not by their strength or might, but by the Spirit of the Lord. I would, therefore, beg your earnest prayers, in behalf of us and the New Zealanders. There has been a great mortality among them this past year, and many have rushed into eternity without any hope whatever. Let me, therefore, beseech you to ask this favour among the friends of Missions wherever you go; and I am sure that we shall see, and they will hear, of a blessed fruit springing up among this people: and what has more particularly led me to ask this, is, because I have been very forcibly struck with the parable in the Eleventh Chapter of St. Luke, and the 8th verse—*Though he will not rise and give him because he is his FRIEND, yet because of his IMPORTUNITY he WILL rise and give him as many as he needeth.* We cannot have a stronger excitement to prayer.

[Mr. Hamlin.]

## West Indies.

### Jamaica.

#### UNITED BROTHERS.

BR. John Ellis gives the following description of the

#### *Picturesque View from the Settlement of Fairfield.*

One portion of your Letter led me to consider, with more attention than I have perhaps been accustomed to do, the natural beauties with which we are here surrounded on every side; and which, with the general salubrity of the atmosphere, in this district of Jamaica, contribute not a little to our daily comfort and enjoyment.

We are, indeed, delightfully situated; and the view, which our little Settlement commands, is equally varied and extensive. It stands nearly at the summit of a high mountain, with the sea twelve miles distant; to the south of which we overlook a large extent of country, having the Savannah Plains for a foreground: these plains consist of pasture land, interspersed with several hundred clumps of trees, which appear to us like game-preserves in a gentleman's park. A little further westward begin the Santa-Cruz Mountains, which run nearly parallel to our Mayday Range—about ten miles apart—are nearly equal in height—and also, like ours, studded with coffee-plantations. The

tract of land between the two ranges is a beautifully-varied Savannah; consisting of pasture, Guinea-grass, woodland, provision-grounds, rocks, and distant cane-pieces, intermingled in a most picturesque manner: the clumps of rock, covered with tall trees, form the boundary-line for the cultivator and planter. Toward the north-west, however, our view is still more extended and extraordinary, consisting of distant undulating tracts, one hill behind the other, to the horizon.

While these beauties of Creation exhibit the greatness and goodness of God, the scene is still further brightened to the Christian, when he can fix his eye on different portions of the prospect, and say, "Here a conquest was gained for our Sovereign Lord"—"There the Sun of Righteousness has begun to shine"—"On yonder hill, a House has been built for the Worship of our God"—and so on. Within the last few years, we have had the favour to see several such bright specks appear; and we continue to pray that many more may yet be seen in our day.

## Guiana.

#### SLAVE-CONVERSION SOCIETY.

#### *Proposal for the Instruction of the Native Indians.*

THE Rev. J. H. Pinder, having been directed to communicate with the Bishop of Barbadoes on the present state of the Native Indians in the Colonies of Guiana, and on the most practicable methods of introducing Christianity among them, has transmitted to the Bishop the following particulars:—

The South-American Indians, who reside in the Back Settlements of Demerara, Essequibo, and Berbice, may be regarded as forming Four distinct Tribes. Distributed in various groupings of villages to the south-westward of the plantations, and occasionally along the banks of the rivers, they subsist by fishing, hunting, and shooting; and have, commonly, around their huts irregular gardens of manioc and other vegetables. Their habits are indolent, and their manner generally listless. They live on the most peaceful terms with the Colonists: they are their allies in time of war; they welcome, with evident satisfaction, as guests, those strangers whom curiosity

tempts to their habitations; and they not unfrequently visit the towns, with a view to barter their bows and arrows, hammocks, and other simple but ingenious manufactures, for spirituous liquors, knives, and similar articles of trade.

At the fixed time when they receive public presents from Great Britain, they are to be seen in great numbers about the towns; and, with the intention of facilitating their intercourse, a Public Logie is erected in more than one place. At the principal one in George Town, the various specimens of their art may at all times be purchased; and, in this building, they take up their abode when staying in the town. In the immediate neighbourhood of this, Indians, especially the young, may at all times be seen; and are, occasionally, decently clothed: one is found willing to hold a horse—another, in broken English, asks for money—while a third is seen carrying water.

It is my firm conviction, that if a School were established by your Lordship at this Logie, the Indian Parents would cheerfully confide their children to the care of a Schoolmaster, appointed under the authority of the Governor. The only instance which came to my knowledge of instruction offered, was accepted: two children were left for several months at the house of the Rev. Mr. Isaacson, while he resided at George Town; and they were able before leaving him to say their prayers, and to repeat a considerable portion of the Church Catechism. When once the School is formed, and the plan of daily instruction adopted, the next step, perhaps, will be to receive a few of the most distant as boarders: by the continual superintendence of these, a sounder progress in Christian Knowledge, and a more rapid approximation to the habits of civilized life, may be expected to be introduced. What influence these may, in a few years, under the blessing of God, exercise on the minds of their parents and brethren, when returning to their native village in the character of a Catechist or Schoolmaster, it is not for man to say: more than probable it is, that, among the Half-caste Indians, some may even now be found, who with proper training would become useful teachers at a still earlier period.

A similar Institution for the Young may also be formed in Essequibo and Berbice, with subordinate Schools under the several Assistant Protectors. The

whole, if deemed advisable, should, in my opinion, be placed under the controul of an active and discreet Clergyman, whose usual place of residence should be in George Town; and who would, from time to time, inspect and regulate the other situations. He should reside as near the Buck Logie as possible, in order that he may become acquainted with, and gain the confidence of, the several parents, by frequent interviews, when they happen to be in town. The Logie itself may, in the first instance, be found to answer as a Place for Public Worship and Daily Teaching, until the development of the plan shall warrant the erection of buildings on a more extensive scale.

## North-American Indians.

### BOARD OF MISSIONS.

From the Nineteenth Report of the Board, and various communications since received from the Missionaries, we have collected the following details relative to the State and Prospects of some of the Chief Tribes of Aborigines.

These details may be advantageously introduced by the remarks of the Rev. Cyrus Kingsbury, one of the Missionaries among the Choc-taws, as they offer a just

### *Caution against a False Estimate of the Effects of Missions.*

There is a propensity, both among the Friends and the Opposers of Missions, to judge the Effects of the Gospel and of the Progress of Improvement among the Indians by a false standard. Instead of comparing those who have been instructed and whose condition has been meliorated, with what they formerly were, they are compared with what is found in Civilized and Christian Lands. Hence it is, that the ardent Friends of Missions, while reading Missionary Journals written with perfect accuracy, form ideas of an enlightened and improved state of society far beyond what is realized by the Missionaries. Hence it is, also, that Opposers of Missions, judging altogether from external appearances, are quite disgusted with the uncouth manners and unseemly costume of those Natives of the Forest, whose piety of heart, and whose propriety of deport-

ment, under all the circumstances of their situation, would command the respect of every discriminating and unprejudiced mind.

To form a correct estimate of what the Gospel, with its meliorating and civilizing attendants, has accomplished for the Indians, we must compare the PRESENT state of those who have in some degree been brought under its influence, with their FORMER condition. Judging by this standard, it may be fairly doubted whether the past eight years have witnessed, in any portion of the civilized world, a greater improvement than has been realized in the Civil, Moral, and Religious state of the Choctaws. I would not intimate that all the happy changes which have taken place in this Nation have been the DIRECT result of Missionary Labours: enlightened Chiefs have taken the lead in the work of reformation; and it is through their influence that some of the most important changes have been made: but we believe that those Chiefs esteem it no less a privilege than a duty, to lay their honours at the foot of the Cross; and to ascribe whatever of good they have done for their people, to the enlightening and sanctifying influences of the Gospel.

#### CHOCTAWS.

#### The Board give the following

#### *General View of Improvement in the Nation.*

In comparing the history of the past year with that of several preceding years, it is evident that the Choctaws are in a course of improvement. Jealousies are diminishing. The principal men are in favour of civilization: they are gaining influence over the people, not by their offices as Chiefs merely, but by their greater intelligence and the consistency of their character: their exhortations and their example may now be said to be decidedly in favour of morality and good order.

The acquisition of an influence directly religious has proved more slow and difficult here, than among the Cherokees, and in many other places. The faith of the Missionaries has been tried by a long struggle against ignorance and sin, with comparatively few encouragements from seeing the Natives become pious, or sincerely inquiring on the subject of religion: yet there have been exhibitions of the power of Divine Truth;

and the way may now be preparing for more signal displays of it. Much disinterested labour has been cheerfully expended for the benefit of this Tribe: much health has here been voluntarily sacrificed: large donations of money and articles of clothing have been generously devoted to the same purpose; and Six faithful Men and Women have laid down their lives, and others stand ready to do the same, for the accomplishment of the great object, which brought them forth into the wilderness. This object is the establishment of the Gospel and its Institutions; and, if it be even partly accomplished, the joy and satisfaction of those who are employed in the work will be great.

It is now nearly eleven years since Mr. Kingsbury arrived in the Choctaw Nation, and the operations of the Mission there were commenced. During this period, although the Choctaws have made great advances in many respects, yet the people, until the last year, had given very little attention to the truths of the Gospel. Among the children in some of the Schools, there had been, at times, considerable anxiety respecting their souls, and some had been received into the Church: a considerable number of individuals, also, while residing in the Mission Families as hired labourers, had been, as it is hoped, brought under the saving influence of Divine Truth: but the Missionaries had not been permitted to see the great object of their labours accomplished in respect to the adult Choctaws.

The facts narrated in the following communications shew, what has been often shewn in the History of Missions, that the delay of the blessing is no evidence that a blessing is not to come. *He, that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*

In order that the following communications may be better understood, it may be stated that the Choctaw Nation is divided into three DISTRICTS, each of which has a PRINCIPAL CHIEF elected by the people; and that each of these Districts is divided into many smaller Portions, over each of which a HEADMAN or CAPTAIN presides, who is elected by the people of his clan.

#### *Prevailing Attention to Religion.*

Mr. Kingsbury, under date of Jan. 28, 1829, writes from Mayhew—

For more than a year past, there has been manifested, in those parts of the Nation where it was enjoyed, an increasing disposition to hear religious instruction. In the early part of last year, a few individuals became hopefully pious: in the neighbourhood of Black Creek, where our lamented brother Hooper bestowed his last labours, a very general seriousness prevailed at the time of his death. But the most marked and general attention to the subject of religion, and one which has given a new impulse to the cause among the Choctaws, commenced under the labours of our Methodist Brethren in the south-west part of the Nation. At a Meeting, convened in July or August, expressly for religious instruction, six or seven Choctaws became deeply impressed, while listening to a simple statement of the crucifixion of our Saviour. A large Meeting was held in October, at which there was a very great and general excitement; and the effects produced on many were truly remarkable and happy: some, who before were violent opposers of the Gospel, became its zealous friends. At these two Meetings, and subsequently, several hundreds have manifested a desire to be instructed in the Gospel. A number of these give good evidence of piety; and it is peculiarly gratifying, that, among them, are several of our former scholars: in respect to some of these, we had despaired of any advantage arising to themselves, or others, from their education—now there is a prospect that they will become Teachers of Schools, Interpreters, and perhaps Preachers of the Gospel, to their Nation.

It is worthy of notice, that, at the commencement of the above work, the Old Men, whom once it was supposed nothing could move, were the first affected; and all, with one exception, were Captains of Clans. When these warriors, whose cheeks had never before been wet with tears, were ridiculed because they wept, they replied, "It is not the hand of man that has made us weep: it is our Maker who has caused it. You never saw us weep for what man could do to us, but we cannot withstand God. If your Maker should deal with you as He has with us, you would weep too."

This work of grace has carried with it such convincing evidence, that almost all have been constrained to acknowledge it the work of God. One of the principal Chiefs, an enlightened man, and formerly

no ways disposed to favour such a work, has been entirely convinced that no other than the Almighty God had power to produce such a change in the Choctaws: he now spends much time in making known the Gospel to his people. Some very unusual and remarkable means seemed to be required in the case of the Choctaws, to overcome their prejudices, and to rouse them to an attention to the Gospel: such means, it is conceived, Infinite Wisdom has employed, in relation to the abovementioned religious excitement.

Of another Station, Aikhunnah, Mr. Loring S. Williams, the Catechist, communicates, at the end of March, the subjoined intelligence:—

After labouring, under many very trying circumstances, for more than ten years, it may well be thought reviving to our spirits, to see the dreary Winter break away, and Spring return to repair its wastes. The poor Indian has begun to rejoice in the hope of immortal glory; and angels above rejoice over them.

There has been a great awakening, and we hope many conversions, in a district occupied by our Methodist Brethren: and, within three months past, we have heard the *still small voice* in this district. The principal Chief of this part of the Nation, who is at the head of several thousands of Choctaws, uses all his influence for the cause of Christ. Another Chief of like authority does the same, besides several inferior Captains or Leaders of the people. This neighbourhood has been peculiarly favoured. Seven men who have families, all of whom are full-blood Indians, have recently declared their determination to seek and serve the great Jehovah: these seven, with another old Choctaw, who has been a praying man for two years past, make an interesting little band of eight persons, who all take an active part in the cause of religion. They appear like a new people. They are all earnest in exhorting sinners to repentance, both in public and in private. They have also erected the family altar, and frequently meet in little circles for prayer and religious conversation.

Of other parts, he adds—

The family at Elliot have also been refreshed from on high: three or four persons there have recently set their faces toward Zion; and others are in-

quiring. Some individuals have been awakened, who live at a great distance from any Missionary.

*Religious Awakening among the Choctaws.*

In a later communication, Mr. Williams gives the following account of two Meetings of Choctaws:—

A Meeting was held on the 1st of June, which was attended by Brethren from different Stations, and by some Clergymen and Christian Friends from Mississippi and Alabama. I suppose there were not more than 200 Choctaws present; yet, of this number, 18 adults entered into solemn covenant with God's people, and enjoyed for the first time the sealing ordinances of the Gospel. Col. Folsom, the principal Chief of this district, with three of his brothers, were of this number. We have had an intimate acquaintance with them all; and could not hesitate in receiving them into the bosom of the Church, as most hopeful subjects of renewing grace. But I must add, what calls for devout and incessant thanksgiving to God, that about eighty others of this people were awakened to a sense of their sins and danger. The preaching at this Meeting was partly through interpreters, and partly by some Brethren who could preach in Choctaw, but chiefly by Converted Indians themselves. A scene more interesting has, I suppose, never been witnessed among the Aborigines of our country, since the days of Brainerd.

Another Meeting has been held at the Station called Hebrom, when nearly 40 persons were deeply affected. The Chief of that place has been, until very recently, exceedingly hardened; spending his Sabbaths in gambling with his people. We hope that he is now decidedly pious: he prays, and weeps, and pleads, as a dying man, with his people; and it is not in vain. Great, indeed, is the moral change among this people. The converts and awakened persons are scattered over a considerable extent of country, under the jurisdiction of Col. Folsom.

*Affecting Prayer of a Christian Choctaw.*

Mr. Williams having asked one of the Native Converts to pray at Family Worship, he did so in a most feeling manner; "much," Mr. Williams says, "as follows"—

O My Father! O Jehovah! This Oct. 1829.

morning thou hast lent us: yesterday was thy day, not ours; but it is past, and ours has returned. On thy beloved day, I was in thy beloved house, and heard thy Word. I slept here last night, and this morning I am here, in the midst of thy Messengers, kneeled down here to make supplication unto thee! O My Father, hear me—pity me—help me! I am a poor ignorant red man, and know nothing. I have broken thy Law, and profaned thy Sabbaths, very much. I am a poor lost man. O Jehovah, pity me! O My Father! thou, of thine own mind, in love to souls, didst give up thine only Son, Jesus Christ, to die for lost sinners. Jesus surely is the Saviour of such! O Jehovah! thou hast pitied us, thy poor Red Children, so that thou hast sent us thy Word, by thy Servants that are in the midst of us. We praise thee, O Jehovah, My Father above! When I hear of Jesus suffering and dying for poor sinners, it gives me sorrow of heart. O Jesus! thy blood was spilt [or poured out], and thou didst, in agony, die for sinners. With thine own blood thou hast bought my soul. Thy blood can cleanse from sin: nothing else can. Oh that thou wouldst pity me, and wash my filthy heart with thy precious blood. [Tears almost forbade his utterance.] I am thine: we are all thine, by the purchase of thine own blood. Do not cast off one of us. Do pity us—we are helpless. If we say we will cleanse our own hearts, and try to do it, we cannot. O Jesus! thy blood alone is our hope: we will trust in thee for salvation. We want to be thy good and faithful children; but if thou do not help us continually, we can never get to heaven. O Jesus! take hold of us, and hold us fast; and never let go thy hold of us, till thou hast carried us far beyond the skies, to thine own blessed abode: and we much desire that thou wouldst come quickly, and take us there. Do hear this short supplication, for Jesus' sake, O Jehovah, My Father above! This is all. Amen!

Mr. Williams says—

The pathos with which this was uttered, made it truly affecting. I was previously dull; but it sharpened the sensibilities of my soul, to hear this Son of the Forest, who had never heard the Gospel till about two months ago, thus confess his guilt, and thus plead the efficacy of that all-atoning blood. God



speed thee, my Red Brother! Be comforted: Jesus will soon wipe away thy tears, and fill thy thirsty soul with His fulness.

*Improvement in Morals and Civilization.*

Mr. Kingsbury states the following particulars, in proof of this improvement:—

Eight years ago, habitual **INTEMPERANCE** prevailed, from one end of the land to the other: in the space of two months, ten Indians, in this district alone, lost their lives by whiskey. At this time, intemperance within the Nation is hardly known. In July last I attended the distribution of the annuity to two districts, on which occasion there were present from 4000 to 5000 Indians—men, women, and children. They were together four days; and not an intoxicated person was seen, until after the business was closed: some whiskey had been secreted at a distance from the place; and as the law prohibiting the introduction of it into that part of the Nation was not to go into effect until fifteen days from that time, some, after leaving the place, obtained it, and became intoxicated. The Choctaws have not all lost their appetite for whiskey, nor is it to be supposed that a majority of them are restrained from intemperance by the force of moral principle; but so sensible had they become of the destructive effects of this vice, that a law, prohibiting entirely the introduction of whiskey into the Nation as an article of traffic, was proposed by the Chiefs, and obtained an almost universal support in a General Council of the Warriors. In this part of the Nation, this law has been sustained for more than two years, and with increasing satisfaction. Last July, the Western District, comprising nearly half the population of the Nation, adopted in General Council, and by an unanimous voice, a similar regulation. Since that, the other District has followed the same example. There cannot be a question that less ardent spirit is now used in the Choctaw Nation, whether we consider the extent of territory or the amount of population, than in any other part of the United States. It is only when we go to the borders of the surrounding settlements, that we see Indians intoxicated: there, a few unprincipled White Men, equally regardless of the laws of God and of their country, continue, for filthy lucre's sake, to sell the deadly

poison to those Indians who resort thither.

Other evidences of improvement we have, in the increase of **INDUSTRY**; and a consequent advance in dress, furniture, and all the comforts and conveniences of civilized life: it has been remarked by many, that the fields of the Indians have never been kept in so good order and managed with so much industry as in the past year: at Councils and other large Meetings, the Indians, especially in the Northern and Western Districts, appear comfortably and decently, and some of them richly, clad: a great desire is manifested to obtain furniture for their houses; and some are already supplied, in a manner not inferior to that of new settlers in our own country. The result of a census taken last year in the North-east District was as follows; viz. population, 5627; neat cattle, 11,661; horses, 3974; oxen, 112; hogs, 24,047; sheep, 136; spinning-wheels, 530; looms, 124; ploughs, 360; waggons, 32; blacksmiths' shops, 7; coopers' shops, 2; carpenters' shops, 2; White Men with Choctaw families, 22; schools, 5; scholars in a course of instruction, about 150: in one clan, with a population of 313, who a year ago were almost entirely destitute of property, grossly intemperate, and roaming from place to place, there are now 188 horses, 511 cattle, 853 hogs, 7 looms, 68 spinning-wheels, 35 ploughs, 6 oxen, 1 school, 20 or 25 scholars. Some of their mechanics' shops and many of their tools bear but a poor comparison with what we find in civilized lands, and would be considered of little use by those who have good ones; yet to these people they are of great value: and it must excite pity in every one who looks into their circumstances, to see them labouring to cultivate the soil, build houses, manufacture cloth, and struggling to rise from their deep poverty, by the aid of such miserable tools as many of them are obliged to use. The North-east District last year appropriated 1500 dollars of their Annuity for the establishment and support of blacksmiths' shops: the present year they have appropriated their whole Annuity to similar objects. As an evidence of industry and public spirit, I would mention, that, in one neighbourhood, the Natives have built a shop, chopped wood for a large coal-pit, and carried it on their backs to the place of setting; have built a house for their blacksmith, and cleared for him a field

of 12 acres, all with their own hands: they have purchased with their Annuity a set of tools, and iron and steel, to the amount of 200 dollars; and have engaged to pay their smith 300 more annually, for three years: similar provision is making for smiths' shops in other places.

Another evidence of the progress of improvement among the Choctaws is the organization of a CIVIL GOVERNMENT. In 1826, a General Council was convened, at which a Constitution was adopted; and Legislative Powers were delegated to a National Committee and Council, whose acts, when approved by the Chiefs, become the supreme laws of the land. I have now before me, in manuscript, a Code containing Twenty-two Laws, which have been enacted by the Constituted Authorities, and, so far as I know, carried into complete execution. Among the subjects embraced by these laws, are theft, murder, infanticide, marriage, polygamy, the making of wills and settling of estates, trespass, false testimony, what shall be considered lawful enclosures around fields, &c.

Another evidence of improvement we have in the ABOLISHING OF ANCIENT AND INJURIOUS CUSTOMS. The erection of poles in honour of the dead—crying at these poles, morning, noon, and night, for weeks and months—large meetings for feasting, dancing, and intemperance, when the poles are pulled down—have been fruitful sources of poverty and licentiousness to the Choctaws. These practices, interwoven as they were with the strongest prejudices and superstitions of the people, were, last July, abolished by an unanimous vote, in a General Council of the Western District; and they are fast going out of practice, or becoming greatly modified, in the other parts of the Nation. The killing of persons for witchcraft, by which much innocent blood has been shed, is now hardly known.

A very great desire for the EDUCATION of their children furnishes another proof of the advancement of the Choctaws. Petitions are frequently made, requesting the establishment of New Schools. Numbers more have applied for admission to the Boarding Schools than could be received. Nothing is now wanting but suitable persons and adequate means, to extend the advantages of education into every part of the Choctaw Nation.

The Board remark, on the preceding communications, that they —have reference principally to the North-eastern District and the Western. In these Districts, the greatest progress has been made in Agriculture and the Mechanic Arts; and in the organization of Government, and the enactment and enforcing of Laws: here, also, the people have valued more highly the Schools, and been most attentive to Religious Instruction. With some exceptions, the people of the Southern District, the one respecting which the following extract was written, have advanced but little in any of these respects. Large quantities of intoxicating liquors have been introduced among them by White Traders; and the Indians themselves have been induced to visit the White Settlements, and spend their winters in idleness and intoxication.

Mr. Williams writes—

We are made glad with the prospects before our Brethren in the south part of the Nation. The Word dispensed has not been in vain. Our Brethren there have long sown in tears, but they are now beginning to reap in joy. Some few individuals have been recently awakened, and may now be called a praying people. Their Chief, also, is at least friendly; if not, as it is hoped he is, really seeking the salvation of his soul. So that the three Kings, or principal Chiefs, of this Nation, are standing in defence of the Gospel.

In a recent communication, Mr. Kingsbury writes—

There never has been a time, since we came to this Nation, when instruction of every kind was so much sought for, and attended with such encouraging fruits, as at the present. We have now a fair prospect of laying out our strength to advantage. The Schools are becoming important in the estimation of many of the Natives: applications for admission at this place have become so numerous, that we have an opportunity of selecting the most promising.

*Notices of Individual Converts.*

The Missionaries write—

An aged Captain, of 80 years, who was in the Revolutionary War, visited us, and said that he had always lived in darkness, and had never heard the Gospel, till lately: he had always been taught to "harden" his "heart"—implying, that he had always considered the

highest attainments in virtue to consist in contempt of danger, insensibility to the distresses of others, and irreconcilable revenge in the treatment of his enemies. He expressed a deep sense of the wickedness of his heart and life: "But," said he, "I now love every body, and fold them all to my bosom."

Another Convert said of himself—

I heard that the Chief and a number of others had become Christians. I knew not what it meant to be a Christian. I had never heard any thing about the Gospel; but I thought, if I could find out what it was to be a Christian, as the Chief was a Christian, I would be one too. After a while, I was out, looking for horses, and happened to come where there was a meeting. I stopped. When I heard the preaching, my heart trembled—my body trembled—my nerves trembled: I said, "Be still, heart—be still, body—be still, nerves:" but they would not be still.

The Missionaries add—

What followed, implied a change of feeling, a love of the Gospel and of prayer, a sense of sin, and desires after holiness. He has exhibited a uniform Christian Life, ever since.

#### CHEROKEES.

The Board report the following

*Indications of Improvement in the Nation.*

Among the encouraging things, which have a bearing upon the success of this Mission, the following are worthy of particular notice:—

1. The unexampled fact, that, in some places, nearly all the adult population, and, in the Tribe at large, more than half, are actually capable of reading their own language, in their own peculiar character; having learned from small manuscripts, and without ever having become acquainted with any other character, or possessed a single page of a printed book in any language. This is so strange a fact, that it would not be credible, if the proof were not unquestionable. As soon as the alphabet of Guess became known, it was rapidly communicated, till the acquisition of it became general.

2. There is a great improvement in many families, with respect to industry, neatness, and the manner of living. A large proportion of the people dress much better, and live in much better houses now, than at any former period

of their known history. Many of the women spin and weave cotton, and thus furnish cloth for very decent garments of their own manufacture. There is a disposition in many to rise in the arts and habits of civilized life.

3. The diffusion of knowledge within ten years past has been considerable. More than 500 children have been members of the Schools under the care of this Board: some have derived great advantages from what they have here been taught: many more have acquired such a degree of knowledge, as will be of use to themselves and their relatives; and, though a part appeared to derive no profit from the limited instruction which they received, yet others, not connected with the Schools, have doubtless been indirectly benefited by the instruction thus brought into the wilderness. Nearly 200 children belonged to the Schools in the year past; of whom more than 100 were boarded in the Mission Families, where they enjoyed the superintendence and various disciplines which are common in well-regulated Christian Families of our land.

4. The influence of religion is now such, as to call forth grateful acknowledgments to the Author of all Good. There are now about 160 Communicants belonging to these Churches, who are the fruits of the Mission: twelve have died in faith; giving, generally, very striking evidence of the reality of their conversion: some, who are not yet admitted to Church Privileges, give reason to hope that they are truly pious; and many others are restrained from vice, in a greater or less degree, by the example and exhortations of their religious acquaintances, and the various indirect influences of Christianity wherever it is seen. There are now, at several of the stations, pious Natives, who can interpret to their countrymen the Discourses of the Missionaries; and explain and enforce what is said, by their own knowledge and experience.

It is to be admitted, notwithstanding these advantages, that it is a laborious and difficult thing to reclaim a single tribe from ignorance and sin—that some of the Indians seem to be driven into greater excesses of vice, that they may stifle the reproaches of their consciences—that discouragements are found in the heedlessness of numbers, to whom the greatest of blessings is proffered—and that the efforts of Missionaries them-

selves are liable to become languid, from a deficiency of faith and zeal, and an over-estimate of the difficulties by which they are surrounded. Whoever is intimately and practically acquainted with the obstacles to success in the Missionary Enterprise, must feel the absolute necessity of relying on Divine Aid; and whoever sees what can be accomplished with this aid, should never give place to doubt and despondency.

We subjoin further evidence on this subject, in the words of the Board:—

The Cherokees have now a well-organized System of Government. The Executive of the Nation consists of a Principal Chief and Assistant, with three executive Counsellors, all elected by the Legislative Body. That Body consists of two branches, a National Committee and a National Council, elected by the people at large, and unitedly constituting the General Council. It must be very encouraging to those who are interested in the welfare of the Indians, to see so well-written, judicious, and pertinent a State Paper as the Message which is the subject of this article. It was communicated at the Opening of the Session of the General Council, on the 13th of October last. The entire Message, together with the proceedings of the two branches of the Council, may be read in the "Cherokee Phoenix;" all are of the same discreet and manly character. Some extracts, referring to the Public Press, the contemplated National Academy, and the Mission Schools in the Nation, follow:—

The Public Press deserves the patronage of the people; and should be cherished as an important vehicle in the diffusion of general information, and as a no-less-powerful auxiliary in asserting and supporting our political rights. Under this impression, we cannot doubt that you will continue to foster it by public support. The only legislative provision necessary for conducting the Press, in our opinion, is to guard against the admission of scurrilous productions of a personal character, and also against cherishing sectarian principles on religious subjects: the Press being the public property of the Nation, it would ill become its character, if such infringements upon the feelings of the people should be tolerated. In other respects, the Press should be as free as the breeze that glides upon the surface.

After receiving the Treasurer's Report, and ascertaining the true condition of the public funds, it will also be your province to determine the expediency of making suitable pro-

visions for the erection of a National Academy, at New Echota. This subject has for some time past been agitated, and is anticipated with the warmest zeal by the reflecting part of our citizens, and should receive your particular attention. By the Treaty of 1819, four tracts of land, equal to fifteen miles square, were reserved for the purpose of creating a revenue for a School Fund; to be applied, under the direction of the President of the United States, for the Education of the Youths of this Nation. The lands were to have been sold under the direction of the President, in the same manner as the public lands of the United States; and, notwithstanding the repeated and urgent requests which have been made for the sale of these lands, and the no-less-repeated promise on the part of the General Government to attend to it, for reasons unknown they are not yet sold. We would recommend you to memorialize the President on this important subject; and respectfully to request, that the available funds may be applied to the support of the contemplated National Academy.

The several Charity Schools in this country, under the immediate patronage of Benevolent Societies of the several States, should not escape your notice. Although the Superintendents of these Schools, under the direction of the respective Societies, have the right of conducting them, according to the dictates of their own discretion and judgments; yet, without presuming any disparagement to their Regulations, we would suggest the expediency of selecting a Visiting Committee on the part of the Nation, for the purpose of inspecting their Public Examinations, and at such other times as said Committee may deem proper; and that they should be required to make a general Report on the state of improvement, &c. to be laid before the Session of each General Council. Such a course, pursued by the Authorities of the Nation in relation to these Institutions, would no doubt excite an interest among the pupils, and add to the vigilance of their preceptors.

#### OSAGES.

#### The Board give some striking Instances of gross Ignorance in Respect of Religion.

Probably few portions of the Heathen World are in circumstances more unfavourable to being affected by Missionary Labours than the Osages. Their wandering and predatory habits render it exceedingly difficult for Missionaries to have much intercourse with them; and what little instruction is communicated at any time is very soon forgotten, while on their periodical hunting or war expeditions. The people, also, when addressed, manifest an unusual indifference to all religious considerations. Their own traditionary notions

of a religious nature seem never to have been regarded as involving any thing authoritative, and were too vague to make any definite impressions on their minds or to exert any influence on their conduct. When Christianity is presented to them, they regard it as the same useless thing—the truths which it reveals, and the motives which it presents, as having no reality, or, at least, as not being any concern of theirs. Hence, they frequently treat the Gospel with great levity, and generally with entire unconcern. They are, in general, in utter darkness on the point whether God has any thing to do with the affairs of men: they do not realize that He possesses or claims any authority over them, or that they are under any obligations to Him: of course, they have no notion of sin as against God, and little or no consciousness of guilt.

The following questions were put to two old men by Mr. Dodge, of the Harmony Mission, and, with the answers, were forwarded by him.

The first conversation was with Sans Nerf, a man about 60 years old, who had been acquainted with White Men about 40 years; and who had visited St. Louis and the city of New York, and in both those places had been told something respecting the God of Christians.

Before that time what did you hear about God? "I have formerly been taught to consider the sun, the moon, the earth, and the sky, to be the principal gods." Who first told you about God? "The old men told me about Him, from my childhood." Had He intercourse with men; or did He direct their concerns at all? His ideas were confused respecting God's intercourse with men, but he believed the sun and moon are angry with men and kill them. What does God require men to do? Confused: no ideas on the subject. Do you think often of your gods? "When a big brave dies, and when we want to go to war, we put mud upon our faces, and look to the sun and moon for success." Did you formerly pray to your gods, and what did you pray for? "The Osages put mud on their faces, and ask the ground, the sun, and moon to help them to go to war and for success. This is all they pray for." Do you know any thing about sin? He appeared in total ignorance of the nature of sin; but said, "All I desired was to kill; and if the enemy kills my son or nearest friend, it is all well: there is nothing wrong." Was you ever restrained from doing what you pleased, because you was afraid of displeasing God? "I never felt any restraint from the gods, but I sometimes thought they hated me, because I did not succeed in obtaining the objects which I desired." Did you think there would be another life after the present? "I

believed that when the body was dead that was the end."

Similar questions were afterwards put to a man 80 years of age, who had known White Men for 20 years, but had never heard of God or the Christian Religion until the day previous to the conversation, when he came to the Station and heard the Missionaries preach.

What have you heard before about God? "My ideas have been, that there were four gods which I could see—the sun, moon, seven stars, and yard-ell; and another god which is unseen, that I do not know: I never could tell where he was." Who first told you of these gods? "The old people taught me, from my youth." Had these gods any thing to do with the concerns of men? "If we want to go to war or hunting, we put mud on our faces and fast seven days, and then in a dream the several gods bring us tidings of certain success." What do your gods require you to do? "The sun requires us to go to war and bring a scalp; the moon, to bring a skin, and to make moccasins; and one star requires us to paint the leader red when we go to war." Did you think of these gods often? "Very often—more or less every day." Did you pray to these gods? "We pray every night and morning; and once a year we hold a great meeting." What did you pray for? "We put mud on our faces, and pray for success in any thing we desire to do." Did you know any thing about sin? He could not answer distinctly, but was confused upon the subject. Was you ever restrained from doing what you pleased, from fear of offending your gods? "No." Did you think there would be another life after this? "Yes." Where did you think you would then live? "At an old town on the Missouri: we shall have bodies as here: it will be good hunting-ground: there will be plenty of game: we shall go to war, as here. Different nations of people will go to different places."

#### *Better Prospects opening before the Tribe.*

On this subject, an extract is given of a Letter from Mr. Pixley, who lives near to one of the largest villages, and has obtained good acquaintance with the people and their language: he writes on the 25th of December—

I never felt myself more at home among the Osages than at present: I never had more of their confidence; and, indeed, never had higher hopes of eventual success. Some of the principal men have told me that they would never more think so lightly of what I say to them. I see nothing why the Gospel should not take as complete effect here, as at the Sandwich Islands, or elsewhere, when the communication shall be fully made, under circumstances

calculated to inspire them with a belief of its truth.

It is no uncommon thing now, to hear this people, when they smoke, call upon God to give them good thoughts, and lead them in the "right-hand path," instead of asking for success in killing Pawnees and stealing horses—not that they have laid those aside; but it shews that what is said to them is taking root, and is conversed about. Who would think it strange, if, in these days of God's working, this valley of dry bones should all at once begin to move? Indeed, I think it more likely that I shall not be prepared for such an event, than that it will not come. God's promises are sure; but, too often, His people are not ready—waiting and prepared for their accomplishment.

#### CHIPPAWAS AND OTTAWAS.

##### *Effects of Religious Instruction.*

The efforts of the Missionary Family stationed at Mackinaw, to convey Divine Truth to the minds of the Scholars under their care, have been greatly blessed of God: and, latterly, the Rev. W. M. Ferry, the Missionary at this Station, has witnessed, as will be seen in the subjoined extract, a display of the same grace with reference to the Adults.

I have now the privilege of recording the mercies of God, in what we believe to be truly a work of Grace and Salvation here. It has been for some time past, and still continues to be, such a season as we have never seen here before. The proud, the vain, and the high-handed sinner is forced to bow under the mighty power of God. A number of heads of families are among the subjects of this work—some of them now rejoicing in hope—others deeply concerned: so that, in several instances, gay amusements are abandoned; and dwellings, where perhaps the voice of prayer was never heard before, are now converted into Bethels. I think as many as ten have become truly pious in the garrison and village: among them are some of the most intelligent and respectable men in the place, White Settlers and Indians.

The only marked features of this work hitherto, which I would notice as having forcibly impressed themselves on my mind, are great tenderness of conscience under the unfoldings of Divine Truth, and an especial blessing apparently attending a faithful but tender expostulation with individuals in private. We must beg your fervent prayers in behalf of this Mission. Surely the Lord is opening channels of mercy in this region. Oh for greater and still wider triumphs of Grace!

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Church Miss. Soc.*—The Committee, judging it desirable, in the present advanced state of the Society, to publish its proceedings in a separate form and under official responsibility, have resolved unanimously, after frequent discussions at full Meetings of the Committee, to substitute, after the present year, for the Monthly Paper which has been issued since the beginning of 1828, an enlarged publication, under the title of the "Church Missionary Record," containing full details of both the Home and Foreign Proceedings of the Society. The details of the Foreign Proceedings and of all the chief Proceedings at Home will continue to appear in our pages: but, in order the better to meet the increasing expenses of the Missions, the Committee have also unanimously resolved to appeal to the zeal and liberality of the Collectors of the Society, in proposing to them to receive the cheaper publication, the Record, instead of the Register; while, anxious that they should continue their support of the Society on intelligent and catholic grounds, they earnestly recommend to them to continue to make themselves familiar with the

varied contents of the Register—The Rev. John Murrell, Mr. Henry Graham, and Mr. John Warburton, with Mrs. Graham, received the Instructions of the Committee, on the 29th of September, on proceeding to the West-Africa Mission; and were afterward addressed by the Rev. J. H. Stewart, and commended in prayer to the protection and blessing of Almighty God. They embarked at Gravesend, on board the "Julius," for Sierra Leone, on the 11th of October, and sailed the next day: but the ship was driven back; and waited, at the last dates, for a favourable wind—On the 20th of October, the Instructions of the Committee were delivered to Mr. W. Stearn and his Wife, about to proceed to Jamaica. They embarked at Gravesend on the 22d, on board the "Lady Fitzherbert"—The Rev. John Hartley arrived from the Mediterranean, on the 15th October. He came from Smyrna by way of Trieste, across the Simplon to Geneva; and by Basle and Paris, to London—having had opportunity in several places, particularly at Geneva, where he met Dr. Pinkerton, of making known the opening prospects for Education and the Scriptures in those parts

of the Mediterranean which he had visited : of Switzerland he says—

The cause of true religion is making rapid progress in Switzerland. I was informed, that, but few years ago, there was scarcely an individual in Geneva and other cities, who appeared to give decided attention to his eternal interests; and, as for Missionary Exertion, it was wholly unknown: but I found a large assembly of persons who give evidence of cordial attachment to Christ and to His Cause on earth. There is a simplicity, a godly sincerity, a humility in the character of Swiss Christianity, so far as I have observed it, which greatly delight me. Persecution unhappily has not yet ceased. There has recently been a most melancholy instance of it at Berne. Upwards of twenty persons have been exiled from that city for their attachment to the dictates of conscience. But, I doubt not, *all is working together for good.*

**London Miss. Soc.**—The Rev. John Reid, from the University of Glasgow, having been appointed to Bellary, sailed from Portsmouth with Mrs. Reid, on the 3d of September, on board the Wellington, Captain Evans; and, on the 14th, from Plymouth, into which place they had been driven by contrary winds.

#### MEDITERRANEAN.

**Church Miss. Soc.**—The Rev. W. Jowett, having spent a few days at Basle, reached Marseilles on the 16th of October; and was about to embark, the same afternoon, in a vessel calling for Malta.

**Jews' Society.**—Mr. and Mrs. Nicolayson were proceeding to Malta by the same ship as Mr. Jowett.

#### INDIA.

We regret to state, that the Rev. T. T. Thomason died at the Mauritius, on his return to England, on the 28th of June. He had for many years, on his first residence in India, laboured with unwearied zeal in promoting the Cause of God; and had re-visited that country in the hope of renewing his services there.

**Church Miss. Soc.**—Recent intelligence from Tinnevely (see pp. 418-425) states the continued and indeed rapid growth of this most encouraging Mission. At Midsummer 1828, the number of persons belonging to the Congregations was 4305: at Christmas it had

increased to 5225. At Midsummer, the Baptized were 699—at Christmas, 760.—The Rev. J. B. Morewood writes from Madras, in June and the beginning of July, that he was residing, with Mr. Schaffter, in a House, presented to the Society, together with a Compound, for the purpose of a Seminary, by Messrs. Arbutnot and Co. He was prosecuting the study of Tamil; and had under his care the sons of Mr. Rhenius, Mr. Bärenbrack, and Mrs. Schnarré.

#### NEW ZEALAND.

The Rev. A. N. Brown (p. 198) writes from off the Cape-de-Verde Islands, on the 28th of May, that they had arrived there after a long but safe passage of five weeks.

#### UNITED STATES.

**Colleges.**—At p. 240 we extracted from the Quarterly Journal of the Education Society a Statistical View, for 1827-8, of the Colleges in the United States: the same Journal, for April last, furnishes the following statement of the year 1828-9. The Colleges mentioned amount to 43; but, in 32 of them only, there are Academic Instructors, who are 217 in number. The Alumni, instructed and now under instruction, are 29,520: of these, 11,866 are now living; and 4235 became Ministers, of whom 2014 are now living. The Graduates in 1828 were 652: the Undergraduates in 1828-9 were 2809. The Students maintaining a religious profession were 587—Students assisted by College Funds, 321—Students assisted by Education Societies, 148—Medical Students, 590—Law Students, 33. The number of Volumes in the College Libraries were 128,118—these in the Students' Libraries, 66,730.

#### NORTH-WEST AMERICA.

The Rev. David T. Jones and Mrs. Jones (p. 285) arrived at York Factory, Hudson's Bay, after an unusually favourable passage, on the 12th of August. A boat from Red River brought, the same day, good tidings of the Colony, in both its temporal and spiritual concerns.

### CONTRIBUTIONS TO CHURCH MISS. SOC. BY ASSOCIATIONS & COLLECTORS,

From September 21, to October 21, 1829.

ASSOCIATIONS.	Present.		Total.	
	L.	s. d.	L.	s. d.
Bedfordshire.....	29	4 10 ..	2075	18 5
Birmingham.....	70	0 0 ..	9658	9 7
Bristol, Yorkshire.....	36	10 0 ..	2076	8 4
Burton-on-Trent.....	78	6 10 ..	553	11 2
Charnwood and Lyme Regis.....	25	10 0 ..	332	14 2
Charnwell.....	40	10 3 ..	2942	19 10
Cornwall.....	60	13 10 ..	4963	7 0
Derbyshire.....	60	0 0 ..	13,060	18 5
Devon and Exeter.....	15	16 6 ..	9619	19 1
Guernsey.....	207	10 0 ..	4941	15 2
Hampshire, South.....	5	10 0 ..	3633	6 10
Hastings and Oare.....	42	0 0 ..	1129	7 6
Hemel-on-Thames.....	11	10 0 ..	606	8 1
Hertfordshire.....	144	9 9 ..	1692	7 4
Kent.....	12	7 8 ..	2313	11 6
Mark and its Vicinity.....	11	13 0 ..	310	14 8
Nottingham.....	7	12 0 ..	4278	17 6
Salisbury and South-Wilt.....	100	0 0 ..	630	7 4

ASSOCIATIONS.	Present.		Total.	
	L.	s. d.	L.	s. d.
Sheffield.....	200	0 0 ..	4580	18 4
Sherborne.....	31	3 3 ..	579	16 11
Shropshire.....	50	0 0 ..	9689	9 10
Southwark.....	70	0 0 ..	2911	3 6
St. Stephen's, Coleman-Street.....	21	17 0 ..	527	14 0
Tamworth.....	105	0 0 ..	3406	0 7
West-Glendale, Northumberland.....	3	0 0 ..	6	0
Worcester.....	19	16 0 ..	2978	8 0
York.....	200	0 0 ..	12,181	9 0
Yoxal, Hamstall, &c.....	31	0 3 ..	1200	12 11

#### COLLECTIONS.

Bird, G. W. Esq., Lichfield.....	13	9 0 ..	101	11 3
Drury, Miss, Bow.....	2	6 0 ..	9	1 0
Head, Miss, Stratford.....	0	13 0 ..	3	19 0
J. H. H.....	3	0 0 ..	69	0 0
Moxon, Mr. James, Rugeley.....	5	16 3 ..	11	15 2
Stanwix, Rev. S., Alrewix.....	2	2 8 ..	4	11 2

\* Vol. 1829, p. 125, col. 1, l. 5, for Mr. Lisk, read Mrs. Lisk—p. 126, col. 2, at Baseterre, in St. Christopher, for Mr. Johnson, read Dr. Johnson.

# Missionary Register.

NOVEMBER, 1829.

## Biography.

OBITUARY OF REV. RICHARD BURTON,  
BAPTIST MISSIONARY, WHO DIED NEAR PATNA, SEPT. 6, 1828,  
IN HIS THIRTY-SECOND YEAR.

A NOTICE of Mr. Burton appears at p. 158; the following particulars have appeared in the "Missionary Herald" published by the Society.

The Committee state, in reference to the Letter which follows—

The first document which reached us from the scene of bereavement was of a peculiarly affecting character. It is a brief Letter from the dying Missionary himself, addressed to the Secretary, under whose roof he had formerly resided. It bears date "past midnight of Monday, Sept. 1, at Patna," and was dictated by Mr. Burton when he was too weak to do more than barely to affix his signature.

The Letter is as follows—

At the close of a few lines which I sent you not many days ago, I told you that I did not feel well. I came down on Sunday Evening to Patna, not being able to preach, to enjoy the society and advice of my friend, Dr. King; who now kindly uses the pen for me, to inform you of the rapid progress of my disorder, and its apparent approach to a fatal termination.

We have written to Mr. Leslie, to request him to come up. I have little hope of seeing his face again in the flesh. Br. Leslie will notice the state of things when he arrives; and I hope will be able to maintain the work here, till you can supply my place from home.

My complaint being a disordered liver, my mind is sometimes a little depressed; but I trust, my ever dear Sir, that the truths which you, with my dear pastor [Rev. Joseph Ivimey], early taught me, are still precious to my soul. In Jesus is all my salvation, and all my desire. I have been an unworthy and a sinful Christian—a sinful and unworthy

Nov. 1829.

Preacher of the Gospel—a sinful and unworthy Missionary—and I cast my soul on the mercy of God in Christ Jesus. I can only add, May the Lord God prosper you and the Society, and grant you a much more abundant harvest than you have yet seen!

The Rev. Andrew Leslie, Missionary at Monghyr, describes the last scene, in a Letter from Digah, of Sept. 8, 1828—

On Tuesday, the 2d instant, I received a Letter from Dr. King, of Patna, apprising me of the illness of our dear Brother Burton; and entreating me to hasten up as soon as possible, as Mr. Burton was exceedingly anxious to see me. Accordingly, I set off on the morning of the 4th; and, travelling without intermission, arrived (the distance being 100 miles) at two o'clock on the morning of the 6th.

On entering the room, I saw our beloved Brother apparently insensible, and breathing his last. I consequently made no attempt to speak to him; but waited in silence at his bedside, for the space of about two hours. Perceiving him to continue in the same state, I at length spoke to him; on which he instantly opened his eyes, and, looking at me, said, "I am glad to hear thy voice," and then sunk immediately into his former state.

About six in the morning, I made another attempt to apprise him of my presence, by asking him if he knew me. Opening his eyes again, and smiling, precisely in his usual manner when in health, he said, "I know thy voice, and also thy form." Endeavouring to engage



him in conversation, supposing that he might have something to say to me, from his being so anxious to see me, I mentioned his children, with the names of several of his friends, and asked him if he wished me to say any thing to them. He replied, generally, that he loved them all, and wished them to be told so.

The chief seat of his disorder being in the head, his expressions were very incoherent; but, amidst his incoherencies, it was evident that the cause of Christ had a deep place in his heart. With a very sorrowful expression of countenance, he said to me, in Hindoostanee, that the Native Church would now become dispersed. Speaking to him in the same language, I assured him that I would do what I could in caring for them; with which he seemed pleased, and said no more on the subject. A little after, he said he feared that Ministers laboured for something else, than to diffuse the spirit which belonged to the Kingdom of Christ: on my saying that I hoped this was not the case with all Ministers, he instantly assented. Several times he expressed his belief that all would be well with him; and I have no doubt that his confidence was properly founded.

From the very beginning of his illness, he expressed to Dr. King his conviction that his sickness was unto death; but at the same time said that he was delivered from all fear in the prospect, for that he rested entirely upon Christ.

For the last few days of his life he ceased to have any care about the things of this world; telling the Native Converts, or others who came to speak to him about any temporal matter, that

they must wait for my arrival, and speak to me, for that he now had ceased to have any more connection with the things of earth. Numerous were the pious expressions that he uttered to one friend and another who called upon him—expressions which strongly exhibited the heavenly state of his mind.

Previous to his death he was much reduced in body, but he appeared to retain a great degree of strength to the end: and this I think was the reason why he lingered so long, evidently expiring. He appeared to suffer much, but whether he did so in reality I cannot tell. He was ill only sixteen days, but Dr. King says that the disease probably had a longer existence. It was an affection in the brain, and this it was that caused so much incoherency during the last three days of his life.

The following testimony was borne to Mr. Burton in a communication which appears to have come from Dr. King—

Highly gifted for the arduous duties, particularly required of him, he pursued them with zeal, devout perseverance, and success. Kind, benevolent, and charitable, he soon acquired the esteem and affection of all who had opportunities of appreciating his worth. Numbers followed his honoured remains to the grave; and those, to whom he taught and expounded the Truths of our Blessed Religion, testified their attachment to the Pastor and the Friend, by insisting on bearing the corpse the whole way, a distance of two miles. *Blessed are the dead which die in the Lord!*

### BRIEF MEMOIR OF REV. LOTT CAREY,

AFRICO-AMERICAN MISSIONARY AT LIBERIA, WHO DIED IN THE BEGINNING OF NOVEMBER, 1828.

THE melancholy death of Mr. Carey, by an explosion of gunpowder, when acting temporarily as Governor of the Colony, was stated at p. 239. In a Paper published at Richmond, in Virginia, in 1825, soon after Mr. Carey proceeded to Africa, we find the following Brief Memoir of his Life:—

This interesting individual, who is now a Missionary at Monrovia, in Africa, was born a Slave in Charles City County, about thirty miles below this city, on the estate of Mr. W. A. Christian. In 1804, he was sent to this city and hired out by the year as a common labourer. At this time, and for two or three years after, he was excessively

profane, and much addicted to intoxication: but *God, who is rich in mercy*, was pleased to awaken him to a sense of his lost estate; and, about the year 1807, he was baptized by the Pastor of the First Baptist Church in this city.

A Sermon about this time, founded on our Lord's discourse with Nicodemus, awakened in him so strong a desire to be

able to read; that he obtained a Testament, and began learning his letters by trying to read that chapter. In a little time he was able to read; and to write, so as to make out dray-tickets, and superintend the shipping of tobacco. In this business, and in overseeing the labour of the other hands in the warehouse, he was particularly useful; so much so, that he received 800 dollars salary in 1830, the last year which he remained there; and could have received a larger sum, if he would have continued.

About the year 1813, his wife died; and, shortly after, he liberated himself and two little children for 850 dollars. The manner, in which he obtained this sum of money to purchase himself and children, reflects much credit on his character. It will be seen from the salary which he received after he was free, and which he relinquished for the sake of doing good in Africa, that his services were highly estimated; but, of their real value, no one except a dealer in tobacco can form an idea. Notwithstanding the hundreds of hogsheads which were committed to his charge, he could produce any one the instant it was called for; and the shipments were made with a promptness and correctness, such as scarcely any person, white or black, has equalled in the same situation. For this correctness and fidelity he was highly esteemed, and was frequently rewarded. He was allowed also to sell for his benefit many small parcels of waste tobacco. It was by saving the little sums obtained in this way, with the aid of a subscription by the merchants to whose interests he had been attentive, that he procured this 850 dollars, which he paid for the freedom of himself and children. When the Colonists were fitted out for Africa, he defrayed a considerable part of his own expense; and he still owns a house and lot near this city.

Having married again, he lost his second wife shortly after they arrived in Africa, at Fourah Bay, in the Colony of Sierra Leone: of her triumphant death, he gives a most affecting account in his Journal of that date. He has since lost a third wife, the daughter of Richmond Sampson, from Petersburg, at Cape Mesurado. Soon after he made a profession of religion, he commenced holding meetings, and exhorting among the Coloured People; and, though he had scarcely

any knowledge of books, and but little acquaintance with mankind, he would frequently exhibit a boldness of thought and a strength of native intellect, which no acquirement could ever have given him. At the close of his Farewell Sermon in the First Baptist Meeting-House in this city, before his departure for Africa, he remarked in substance as follows—

I am about to leave you; and expect to see your faces no more. I long to preach to the poor African the way of life and salvation. I don't know what may befall me, or whether I may find a grave in the ocean, or among the savage men, or more savage wild-beasts on the coast of Africa: nor am I anxious what may become of me. I feel it my duty to go: and I very much fear that many of those who preach the Gospel in this country will blush when the Saviour calls them to give an account of their labours in His cause, and tells them, "I commanded you to go into all the world, and preach the Gospel to every creature—and," with the most forcible emphasis, he exclaimed—the Saviour may ask—"Where have you been? What have you been doing? Have you endeavoured to the utmost of your ability to fulfil the commands which I gave you—or have you sought your own gratification and your own ease, regardless of my commands?"

Mr. Carey is now upward of forty years of age. He is possessed of a constitution peculiarly fitted for toil and exposure, and has felt the effects of the climate perhaps less than any other individual on the Cape. He has always shewn that sort of inflexible integrity and correctness of deportment toward all with whom he may be concerned, which necessarily command their respect; but he will, probably, never be able to divest himself of a kind of suspicious reserve toward White People—especially his superiors—which universally attaches itself to those reared in slavery.

The interests of the Colony, and the cause of his countrymen both in Africa and this country, lie near his heart: for them he is willing to toil, and to make almost any sacrifice; and he has frequently declared, that no possessions in this country could induce him to return.

One circumstance deserves particular notice. After Captain Stockton and Dr. Ayres had purchased the Cape, and the Colonists had taken possession, so much hostility appeared on the part of the Natives—the rains were approaching, and their provisions becoming short—that it was concluded that they must all return again to Sierra Leone. Another

day, and the place would have been abandoned: but, on the Agent's going on shore to prepare for departure, he was informed by Mr. Carey that he was determined not to go; and nearly all the Colonists were induced to follow his example. In the event, they suffered severely: 800 or 1000 Natives, in November 1822, attacked them, but were repulsed: a few weeks after, a body of 1500 attacked them again at daybreak: several of the Colonists were killed and wounded; but, with only 37 effective men and boys and the aid of their six-pounder, they again beat the Natives off with very considerable loss. In these affairs Mr. Carey necessarily bore a considerable part, mounting guard daily in his turn with the rest. In one of his Letters he remarks, that, like the Jews in rebuilding their city, they had to toil with their arms beside them, and lie upon their arms every night: but he declares shortly after this, in the most emphatic terms, that "there never had been an hour or a minute, no not even when the balls were flying round his head, when he could wish himself back to America again."

He has been Health Officer and General Inspector since their settlement at Monrovia. During the sickly season of the year, he has usually been wholly taken up in attending on the sick; and, for more than a year past, they have had no other physician among them. The little medical information which he obtained from Dr. Ayres and others on the coast, together with several years'

experience, have enabled him successfully to contend with the peculiar fevers of the climate. Under date of March 12th, 1824, shortly after the arrival of the *Cyrus* with 105 emigrants, he writes—

The fever began about the 24th ult., and on the 28th we had 38 cases; and, by the 2d instant, we had 66 under the operation of medicine: at present I have about 100 cases of fever to contend with; but we have been very much favoured, for they appear all to be on the recovery, and we have lost none saving three children. I have very little time to write to you, myself being the only man that will venture to act in the capacity of a physician.

A little Church was formed in this city, composed of Lott Carey, Colin Teage, Joseph Langford, and four or five more, before they sailed for Africa. This Church is now settled in Monrovia, and Lott Carey is Pastor. They have had considerable addition by emigrants from Petersburg and this place, as well as from a revival among them during the last year; and the Church now probably numbers 60 or 80 members. They have a Meeting House partly built, and are much in want of aid to finish it. Colston M. Waring, from Petersburg, and John Lewis, from this city, both Preachers, belong to this Church. There is also a Methodist Church at the Cape. They have a Sunday School comprising 18 Native Children. The Natives have always shewn the utmost anxiety to learn to read themselves, and particularly to have their children instructed.

## Proceedings and Intelligence.

### United Kingdom.

#### JEWS' SOCIETY.

##### TWENTY-FIRST REPORT.

*Increasing Interest in behalf of the Jews.*

ALTHOUGH your Committee cannot report a considerable increase in the amount of their funds, they are, nevertheless, assured that there is a decidedly increasing interest in the cause of Israel. So far as this is proved by the amount of Contributions, they would refer to the fact, that, besides those which actually pass into the hands of your Treasurer, nearly 1000*l.* has been raised, chiefly during the past year and by the Mem-

bers of your Society, for the support of an Institution at Warsaw for the temporary relief of Jewish Converts and Inquirers after Truth, by enabling them to obtain the means of livelihood by their own labour.

#### *Jews in England.*

In their last Report, your Committee were enabled to state, that occasional efforts had been made to bring the great truths of Christianity before the Jews in various parts of England both by your Missionaries and their friends. It has long been ~~thought~~ <sup>deemed</sup> to adopt measures of a more ~~decided~~ <sup>decisive</sup> character, with reference to this important work,

by the express appointment of a Home Missionary: to this they have been urged, not only by their own convictions of its importance, but by the repeated solicitations of the friends of the Society in various parts of the kingdom. They do not stop to notice the difficulties which for some time seemed to stand in the way of any measure of this nature, and to delay so desirable an appointment; but they are thankful to be able to state on this occasion, that the Providence of God has opened a door for their exertions in England, and set before them opportunities which they never before enjoyed, and which they would pray for grace and faith to improve to the very utmost.

The Rev. J. C. Reichardt, who for four years previously had been labouring among the Jews on the Continent of Europe, was requested by your Committee to visit this country a short time before your last Anniversary, in order that they might personally confer with him on the subject of his future Mission. After spending some time in visiting many of your Auxiliary Societies, which gave him an opportunity of commencing an intercourse with the Jews in several of the most important towns in the kingdom, he turned his attention to the metropolis, where the great body of English Jews are to be found. The result has been, a determination from time to time on the part of your Committee, not to draw back from a sphere of labour interesting in so many points of view, and to which they cannot but think that they were directed by the evident leadings of an overruling Providence. For several months, the time of your Missionary has been fully occupied by his labours among the Jews, as well amongst those of the poorer class, who have justly been considered as in a most degraded state, as among those of a more outwardly respectable class and superior education. A regular time and place of meeting have been appointed, at which a satisfactory number of Jews have attended—an interchange of kindly feeling has been promoted—a spirit of deep interest has been excited—many persons have come to inquire concerning the way of God more perfectly—and several have been led to request, and to receive, a more regular course of Christian Instruction.

Besides his regular Missionary Labours in London, it has already been

mentioned that Mr. Reichardt has visited other towns where the Jews reside, in his character of a Christian Missionary to that people: it is in contemplation to make occasional arrangements of this nature, as opportunity may offer. A new stimulus has thereby been given to the exertions of those friends of Israel, who were desirous to promote the spiritual welfare of their Jewish Neighbours: the number of these continually increases. Many Auxiliary Societies in different parts of England have come forward to take a more active share in the work; and, in some instances, their labours have received an evident blessing. . . . From various Auxiliaries, the Committee have received accounts of the conversion and baptism of Individuals of the Jewish Nation, as it were one of a city and two of a family: within a few months they have received particular accounts of six Jewish Individuals thus received as members of the Christian Church. Your Committee feel that the encouragement which God has thus vouchsafed to afford, has frequently far exceeded the expectations of His servants.

Your Committee desire to commend these Christian Converts to the watchful and affectionate care of the friends of Israel. They have their peculiar trials to encounter, of which persons educated as members of the Christian Community know nothing: they are exposed to strong temptations, and are too often objects of unjust suspicion: their abandonment of Judaism often leaves them in a state of worldly destitution: their former habits render them ill qualified for laborious occupations: they are cast off by the Jews, and are yet scarcely owned by Christians. On this subject, your Committee rejoice to find, that Christian Kindness has received an impulse, which they would endeavour to encourage: they witness its effects already, in connection with their own labours, both in London and throughout the country at large. They hear likewise of the patient and believing efforts of private Individuals unconnected with any public body; and of the rise of Christian Institutions distinct from your own, for the purpose of seeking the welfare of the Jews in these kingdoms. Your Committee desire to implore the blessing of Israel's God upon them all; and to pray that a spirit of holy union, fervent zeal, Christian devotedness, and

simple dependence on the Lord Jesus Christ, may rest on all those who engage in such a work.

#### *Schools.*

The number of Children now under instruction is, 40 Boys and 43 Girls. Three boys and eight girls have been admitted since the last Anniversary: four boys have been apprenticed: one girl has died—six have been put out to service—and five, your Committee regret to say, have been expelled on account of disobedience, after every milder method had been tried in vain. On the whole, however, there is great encouragement in this department of your Society's labours; and your Committee have had much comfort, not only in the satisfactory testimony generally borne to the conduct of those young persons who have been placed out by your Society, but also in the evidence afforded, in several instances, that the good seed sown in their hearts, under the roof of your Institution, has not been left without a blessing.

In establishing Schools in other parts of the world, your Committee have acted upon the simple principle of giving Scriptural instruction to all the Jewish Children who were willing to attend, without affording any other inducement whatever. The Schools at Hamburg, Posen, Pinné, Dresden, Madras, and Bombay, were mentioned in the last Report. Others have since been established, at Dantzic, Margonin, Schlichtensheim, and Warsaw, to which more particular reference will be made when your Committee come to notice the Missionary Stations of your Society. They would only now add, that, although they are not accurately informed of the precise number of children in the different Schools, they have every reason to believe that it exceeds five hundred.

#### *Publications.*

During the past year there have been issued 2020 complete copies and 20,327 portions of the Old-Testament Scriptures in Hebrew, 919 copies of the Pentateuch in Judeo-Polish, 27 of the Prophets in German-Hebrew, and 127 of the New Testament in Hebrew and German-Hebrew.

Your Committee continue to attach great importance to the circulation of the Old-Testament Scriptures in the Original Hebrew: there is a considerable body of Jews who would probably re-

ceive them in no other form, especially among the Rabbinical Jews in Poland. But their chief importance consists in the fact, that they are the Divine Standard, to which, in their discussions, Jews and Christians refer, and from which there is no appeal. Translations into their vernacular dialects are, for the most part, only acceptable to the Jews, in connection with their possession of the Original; and those, who cannot fully understand that language themselves, will often solicit the aid of their more learned brethren, in ascertaining the fidelity of a translation, which at first excites their suspicions, because it contradicts the interpretations of the Rabbinical Writers. On late occasions, certain Rabbies have denounced the translation into Judeo-Polish, as unfaithful and dangerous, and have forbidden the Jews to read it: this had the desirable, though not contemplated effect, of increasing the interest which was already excited, and of leading to a more earnest and diligent comparison of the translation with the Hebrew Text.

A new demand has arisen upon the resources of your Society, in the willingness of the Jews to read the Scriptures in the Modern Languages of Europe; and many of your Missionary Stations have, in this respect, been largely supplied by the British and Foreign Bible Society.

The Missionaries at Warsaw are, at present, proceeding with the translation of the Judeo-Polish Version of the Old Testament, of which the Pentateuch has already had an extensive circulation. The language of this translation is spoken by at least two or three millions of Jews; of whom a large proportion, including the females, have a very imperfect knowledge of the Hebrew, if they understand it at all.

Your Committee are anxiously looking for the completion of a translation of the Scriptures into Jewish-Spanish, which is the language spoken by the Jews of Spain, Portugal, and Turkey, and round the shores of the Mediterranean. The translation of the New Testament was effected under the superintendence of the Rev. H. D. Levees, during his residence at Constantinople; and the printing is now taking place at Corfu, under the care of the Rev. Mr. Lowndes, on account of the British and Foreign Bible Society.

The revision of the Hebrew New Testament by Dr. Neumann, a learned Christian Jew of Breslaw, has almost arrived at its completion; and your Committee were desirous to take immediate steps for producing an Improved Version, which might be, at once, intelligible and acceptable to the Jews, and likewise faithful as a translation of the Word of God. Further attempts are, however, suspended for the present, in consequence of the application of an eminent Publisher of the Scriptures in various languages, (who is now preparing an edition of the New Testament in Hebrew, as part of a large Polyglott Edition of the Scriptures,) to have the use of the present Version, with all the proposed emendations and corrections of some of the most learned Hebrew Scholars in Europe, which are at present in the possession of your Society. Your Committee readily granted this request, in the hope of deriving great assistance from the publication of another Version under such advantages, and in which their responsibility is in no respect involved.

Your Committee have likewise undertaken to print an edition of the Haph-torah, or Selections from the Prophets, with Hebrew and German on opposite pages, as used in the Synagogue Service of the Jews; adding a few other selections of the chief prophecies relating to the Messiah, printed in the same manner, the whole to be bound together with the Hebrew Pentateuch, 12mo. edition. Several of your Missionaries have long felt the importance of this work, as likely to be very acceptable and useful to the Jews.

During the past year, about 14,000 Tracts, in various languages, have been issued from your Depository for circulation among the Jews; besides a much greater number published on the Continent, under the superintendence of your Missionaries, in German, French, Italian, and other languages.

#### *Students and Missionaries.*

In the course of the year, Ten Students have been under instruction, of whom four have been appointed to the Missionary Work. Five have been admitted since your last Anniversary, and three more are shortly expected to arrive from Berlin. The number of Missionary Agents, at present in connection with your Society, is 36, of whom 12 are

of the Jewish Nation; besides subordinate teachers, employed in the various Schools.

#### *LONDON MISSIONARY SOCIETY.*

We have had occasion, of late, to record various instances of unwonted zeal in the support of Missions; and rejoice to witness the steady growth of this spirit, so strongly enforced on all real Christians, by the rapid course and marked tendency of events around us. We quote with pleasure the following very judicious and sensible communication to the Society, indicative of the

#### *Enlarged Liberality of the Essex Auxiliary.*

The Committee of the Essex Auxiliary Missionary Society in aid of the "London Missionary Society," to the Board of Directors of that Institution.

#### *CHRISTIAN BRETHREN—*

We have, through successive years, exerted ourselves to co-operate with you in the great work for which we are all equally associated in that great Christian Union, the London Missionary Society; chiefly for the purpose of obtaining from our Christian Friends in this County as large an amount as possible of pecuniary aid, without, as an organized branch of the Society, seeking any direct intercourse with you or making any direct communication to you: nor should we, on this occasion, have deviated from our usual practice, or broken the silence which we have hitherto maintained, had we not felt desirous, when remitting to your Treasurer the amount of those Extra Contributions which we have recently obtained, to express the views and feelings with which we have, in this particular instance, co-operated with our Brethren in Manchester, London, and other places.

We beg to assure you, Christian Brethren, that, as we repose a confidence, which is as pleasant to ourselves as it is honourable to you, in the wisdom, fidelity, and energy with which you conduct in general the affairs of this great Institution; so we entirely concur in that opinion and spirit which induced you, during the last year, and on some former occasions, to draw largely on the Reserved Fund of the Institution, rather than diminish the operations of your

**Missionaries.** We agree with you, that the course which wisdom as well as zeal dictates, is, not to reduce our expenditure to a level with the inadequate contributions of the Christian World; but to make every effort to raise the liberality of the Churches to a more just proportion to the exigencies of the Heathen World, and the opportunities which a Gracious Providence has opened before us for communicating to them the Glorious Gospel.

At the same time, we are convinced, that the Society ought to possess a Reserved Fund. Could any doubt have previously existed on this point, the recent history of the Society must have removed it. We have seen that crises in the work will arise, when the expenses of Missionary Operations will exceed the current supply of means, and that an interval will then elapse before the explanations and appeals which must be made to the Christian Public will bring up their liberality to the necessary point; and, at such periods, the work must retrograde, and its Directors be embarrassed, if they do not possess a resource for the interval that intervenes between the unexpected increase of expenditure and the subsequent increase of supply. We are of opinion that the sums abstracted from the Permanent Fund of the Institution should be replaced; and that Fund maintained, if possible, at its full previous amount: and we beg of you to employ the remittance which we now make of 13,771 4s. 8½d., being Extra Contributions; for that purpose, and to fund it accordingly.

But we are desirous, Christian Brethren, to address you in the language of congratulation and encouragement. We would say, "Prosecute the great work with vigour. It is in our hearts to aid you to our utmost ability." We inform you, with pleasure, that these Extra Contributions have been given with more than common cheerfulness; and we believe, that, at no previous period, have the Christians of Essex felt a more lively interest in the Cause of Missions, than that which now prevails among them. We wish you to share with us in the encouragement which this state of feeling affords to our own minds.

We would not limit our exertion for your support and encouragement to the single department of raising and remitting money. We would uphold you with our prayers; and would implore

from the Great Spirit, on your behalf, growing wisdom and zeal, harmony and love, pleasure and success, in conducting the operations of so important a Society; any connection with which, but more especially to preside over its affairs, we deem a peculiar happiness and honour.

Of this Letter, which is dated Chelmsford, Sept. 21, 1829, and is signed by the Treasurer and eighteen others, the Directors say—

This Letter, which is alike honourable to the principles and feelings of the respectable Ministers and Individuals whose names are subscribed to it, has been received by the Directors, accompanied with a remittance amounting to upward of 2500L, the sum raised by the Auxiliary Society for Essex during the past year.

#### NATIONAL-EDUCATION SOCIETY EIGHTEENTH REPORT.

##### *General View.*

AMONG the causes of thankfulness and encouragement which the Committee have to acknowledge, may be numbered the general prosperity of the Institution—a growing persuasion in the public mind of its usefulness and importance—the large addition made to the Society's funds by the bequest of a charitable Individual—together with the continuance and increase of that good spirit, which has so long actuated the Parochial Clergy in promoting the Religious Education of the Poor.

##### *Total Scholars in Schools in Union.*

Returns made from two-thirds of the places having Schools in Union previously to the last Report gave a total of 100,477 Boys and 74,136 Girls attending Sunday and Daily Schools; and of 51,089 Boys and 51,547 Girls attending Sunday Schools only; making an entire total of 277,249. It is stated—

Adding one-third for the places from which no accounts have been recently received, the total of Children would be about 360,000. The inquiry recently made would enable the Committee to carry this result to a greater degree of accuracy; but, as a few Returns are still wanting, the publication of a New List of Schools is delayed till next year. It has been determined that a general inquiry into the state of Sunday and other

Church-of-England Schools shall be made **EVERY FIFTH YEAR**; and that information shall be periodically sought for, of the actual increase or decrease in the number of children educated under the Establishment.

*State and Progress of the Central Schools.*

The average number of Boys on the books during the last year has been 357, and of Girls 206; the latter being an increase on several preceding years. Since the last Report, 433 Boys and 182 Girls have left the Schools; a large majority of whom, viz. 179 Boys and 102 Girls, could read the Bible, write, cipher, and give a reasonable account of the chief Truths and Duties of Christianity, as taught in the Church Catechism, and proved from Holy Scripture.

Thirty-eight Masters and fourteen Mistresses have been admitted for instruction from Schools in the country: 43 Schools have been provided with permanent Masters or Mistresses, and 17 with Assistants and Monitors for a limited period; and 6 Boys and Girls have been received from Schools to be trained as Monitors; making a total of 118 Schools which have derived advantage from the Central School during the past year. Two of the Mistresses and one of the Masters, who have obtained permanent appointments, received their education as children in the Central School. A Master and two Mistresses have been admitted for instruction from the Newfoundland-School Society; and one Master has been recommended to a situation in Jamaica, at the request of the Lord Bishop of the Diocese.

*Pecuniary Grants.*

The Society has been relieved from the embarrassment which its operations suffered from want of funds, by the munificent bequest of Twenty Thousand Pounds of the late James Tillard, Esq. of Petham, near Canterbury. It is stated—

The Committee have thus been enabled to continue their pecuniary grants, in the same manner as in preceding years.... A total amount of 5302*l.* has been voted in 61 Grants for the establishment of Schools during the last year: 12 cases have been deferred, or necessarily declined as not coming within the Society's rules. Two grants have been made to the Metropolis—seven additional grants for cases in which, after

Nov. 1829.

every exertion, the expense of building could not be defrayed without some addition to former grants—ten grants to Wales—eighteen to populous and manufacturing places, chiefly in the North of England; and twenty-three to Villages in different parts of the kingdom. After the payment of these grants and the claims still remaining for grants in former years, the balance of property now remaining at the disposal of the Committee (taking into account the munificent Legacy just mentioned) somewhat exceeds 15,000*l.*

Of the Grants here mentioned, eleven places received each 100*l.*—two, 120*l.* each—one, 130*l.*—and three, 150*l.* each. To Rossendale, in Lancashire, with a population of 5500, the sum of 200*l.* was granted—to Ashted, near Birmingham, with 8000 inhabitants, 200*l.*—to Bacup, in Lancashire, with 5000 people, 250*l.*—to Keighly, in Yorkshire, with a population of 10,000, the same sum—to the City of London Second School, in St. Andrew's, Holborn, with a population of 35,000, the sum of 500*l.*—and the same sum to the Parish of Clerkenwell, with a population of 50,000.

*State of the Funds.*

The Income of the Year, from Contributions, Dividends, and Legacies, was 20,102*l.* 12*s.*—the Legacies amounting, after deducting the duty, to 18,280*l.* The Expenditure was 1675*l.* 9*s.* 8*d.* The Grants were paid, as before, out of the balance remaining on the King's-Letter Account.

*Call for Uniformity in Church of England Schools.*

One subject only remains, to which the Committee would earnestly request the attention of all members of the Church who are anxious for the diffusion of sound Christian Principles among the Poor. The Annual Reports, from year to year, have announced the existence of many Schools conducted strictly on the principles of the National Society, and of many others supported in part or entirely by private benevolence, in which the provisions of the form of union were less rigidly observed. Schools



of this description are extremely numerous, and there are many of the most populous towns in the kingdom to which these remarks apply. It would appear, from a recent inquiry, that, of 400 parishes, each containing a population of 4000 souls or upward according to the census in 1821, not more than one-half have any of their Schools actually united with the National Society, though there is reason to believe none of them are altogether without Church-of-England Schools. It cannot surely be questioned, that the variety in the method of instruction, and the want of uniformity in principle, indicated by these facts, are prejudicial to that cause of Religious Education in the Principles of the Established Church, which the National Society was instituted to promote.

#### BRITISH & FOREIGN SCHOOL SOCIETY.

##### TWENTY-FOURTH REPORT.

##### *State and Progress of the Central Schools.*

THE Central Schools have been visited, at various times, by persons eminently qualified to pass a sound judgment on their merits; and it is gratifying to find that the opinions expressed, at both public and private Examinations, have invariably reflected great credit on the arrangements, and on the Master and Mistress who superintend them—an approbation the more satisfactory, considering the degree of zeal and talent elsewhere devoted to the improvement of Primary Instruction, and the number of valuable Works respecting it which have lately issued from the press. The management of Primary Schools is now also a subject so interwoven with many grave discussions respecting the economical condition of the lower orders and the internal police of the country, that the various systems on which it is conducted are daily exposed to a more rigid scrutiny; while its bearing on the religious condition of these classes makes it one of the most important that can be submitted to the attention of society. On all these accounts, your Committee feel that a weight of responsibility attaches to them, which their unremitting efforts alone can discharge, and which cannot but make every evidence of success particularly gratifying.

In the Ladies' Report it is stated—

Particular attention is now paid to the instruction of the scholars in the rules

which ought to be observed by Household Servants. The admissions since our last Report have been 311: those previously admitted had amounted to 8167. Since the date of their last Report, your Committee have admitted 26 persons to the privilege of learning the System, 16 of whom have been appointed to the charge of Schools.

Of these, four have proceeded to Foreign Stations—Mrs. Chapman, for St. Petersburg—Miss Wallace, for Malacca—and Miss Robertson, for Greece; with a Greek Girl, brought to England by Mrs. Kennedy: see p. 255 of our last Volume.

##### *Want of proper Candidates in the Training Department.*

Many serious obstacles are opposed to the attainment of our wish—to be able, at all times, to recommend to the charge of Schools such persons alone, as we can conscientiously approve and the public interest requires. Our system is not a mere machine, which any one may be employed to put in motion and cause to perform its evolutions: it is mechanical so far only as is necessary for the more rapid and economical production of moral and intellectual results. Neither is it intended to supersede the enlightening and sanctifying influences which, under the Divine Blessing, flow from other institutions; but to co-operate and harmonize with them all. Our Teachers ought, therefore, to be literate, enlightened, and pious; otherwise they may only mar the work over which they are set.

Yet, in the ordinary course of society, we cannot expect to find such persons coming forward as candidates for the office: the generally small amount of income, its uncertainty, and the want of suitable associates in the ranks among which he is thrown, render the profession of Day-Schoolmaster so uninviting in this country, as to deter from the undertaking by far the greater number of those who might best discharge its duties.

Particular inducements and encouragements must, therefore, be held out; but the right appropriation of the funds set apart for this purpose is a matter of great difficulty. Many apply to be prepared for appointments as Teachers, from no other motive than that of earning a livelihood by a new trade, after having failed in others; and these your Committee think it proper, in general, to discourage,

although they cannot afford entirely to relinquish this resource. Others profess to have a taste for teaching; but even where this really exists, they sometimes apply at an age when the habits are generally too much formed to admit of a ready acquisition of the qualifications required in managing a school. The last resource lies in the careful selection of Lads who have acquitted themselves well as Monitors, and who seem to possess the requisite talent, energy, and aptness to teach, together with that steadiness and sobriety of character which are so important in a Schoolmaster: these, however, are qualified at the greatest cost to the Institution; for they must either be maintained for some years at your establishment, or their parents must be paid at a rate in some measure corresponding with the value of their labour, if directed to other occupations.

Your Committee try to make the most of all these resources; and are anxious that each class of candidates should receive every advantage, during the term of their attendance and probation at the Central Establishment.

*State of the Country with respect to Primary Schools.*

Your Committee have painfully to remark, that there is not a County in England which does not loudly call for an extension and improvement of the Means of Education; and they have, accordingly, been careful to avail themselves of every opportunity of discovering existing wants, and of pressing them upon the attention of the benevolent. A complaint having been made, that, in our last Report, due prominence has not been given to the necessitous condition of many large Agricultural Districts, your Secretary has personally inquired into the condition of some of the Midland Counties in this respect. In these were found many parishes, either quite destitute of the means of education; or those provided so inadequate, that the people are generally unable to read, and in other respects are grossly ignorant.

But, while such is the lamentable condition of a great part of our peasantry, and while early neglect is found to be the nurse of irreligion, pauperism, and crime, many difficulties must be encountered in attempting to effect a change. In the first place, in many such districts few persons can be found able and willing to come forward as the resident patrons of schools, communicating with Noble-

men and Gentlemen on the one hand, and with the Poor themselves on the other: our farmers might be of great use in this department; but, at the present time, have many more pressing demands on their attention, and do not always sufficiently perceive the value of well-conducted Village Schools as productive of intelligence, industry, and fidelity among the persons whom they employ: the Clergy of the Established Church and of other Denominations, though for the most part friendly and sometimes very zealous, find it difficult to obtain support, and often complain that they can hardly raise sufficient funds even for a Sunday School. In the second place, party spirit is too often allowed to interfere, where, without unanimity and co-operation, nothing can be done at all; and, lastly, the thinly-scattered population of many parishes, and the poverty of the labouring class, make the pay system a very slight aid to the funds where none but the Poor attend.

These difficulties constantly occupy the attention of your Committee, and various plans have been suggested as likely to assist in overcoming them. One of the most obvious of these is, to take advantage of the expensiveness and inefficiency of the present means of education among the farmers and others of their rank, by supplying Teachers for Country Schools qualified to give instruction in those higher branches, which, although suitable to the place which they occupy in society, are now beyond the reach of the greater part of them: by presenting a great advantage to all parties, such schools are likely to be well received by all; and if the fees paid for education by the various classes in a country town or village were thus applied to the support of one establishment, a decent maintenance for at least one Master might probably be procured, without imposing a heavy pressure on any party: to an arrangement of this kind, may be traced much of the economy and efficiency of the Parish Schools of Scotland. Where this plan cannot be adopted, several parishes, if not of too great an extent, may unite in having one school in common; an arrangement which has already, in some instances, been found successful: and where circumstances will not permit this, your Committee would recommend the adopting of the Circulating System, which has been found very useful in Wales and in the Scotch Highlands.

*New Schools.*

Eight New Boys' Schools have been established, and others are about to be formed in various places. Those reported as having been established in the year 1827-38, appear to be giving very general satisfaction: that for Boys at York displays, in great perfection, the advantages of a judicious application of the Interrogatory System. The example set by your worthy Treasurer, at Lyndfield, in Sussex, has been followed at Brighton, by incorporating with literary instruction the practice of various kinds of useful industry; a plan, which, it is expected, will both give the scholars an early taste for productive as well as merely amusing recreations, and add a new source of revenue to the schools. No school recently established seems to be operating with a more beneficial effect on the scholars, than that at Yarmouth, Isle of Wight: the Master has had to contend with the inveterate lawlessness of a population long accustomed to live by smuggling.

*State of Education in Ireland.*

Scriptural instruction is now rapidly extending throughout all the provinces of Ireland. The resources for this object—supplied by an annual Parliamentary grant, by local contributions, by liberal subscriptions in Great Britain, and by school fees—are such, indeed, as England, were her own character and interests less involved in the prosperity of the sister country, might almost grudge, seeing they have placed Ireland considerably in advance of her in the number and efficiency of her Primary Schools. The business of education is there conducted by various different Institutions, among which no small spirit of rivalry subsists; but it is gratifying to find that all of them profess to make the Bible their standard, and, with more or less particularity of application, bring the minds of their scholars into an acquaintance with its contents. In points of less consequence, variations may safely be permitted, as giving greater scope for improvements in the art of teaching, and as tending to sustain the zeal of its patrons and professors. Thus the "Society for promoting the Education of the Poor" pays particular attention to systematic arrangement in its Schools, and to the training of Teachers; and has also conferred a very important benefit on the country by its publication of Cheap

Books for Schools and School Libraries. Another Society, the "London Hibernian," grudging the delay occasioned by new arrangements, takes up the Common Schools of the Country as they are, only introducing better School Books, and in particular the Bible. It merits also great praise, as was remarked in our last Report, by its attention to Home Tasks, and by its careful provision that each scholar shall be taught intelligently to read and commit passages of the Sacred Volume to memory. The labours of a third, "The Irish Society of London," are chiefly directed to that part of the Irish People which still retains the Celtic Speech, on whom it has bestowed immense benefits, by providing books and instruction for them in their mother tongue.

A digest of the proceedings of these and other Societies formed for the benefit of Ireland was given at pp. 596—602 of our last Volume.

*State of Education in Scotland.*

Your Committee are happy to find, that the interest felt throughout Scotland, in the extension and improvement of Primary Schools, appears to be on the increase; though they have still to regret the absence of a general effort for supplying Public Schools throughout the whole extent of the present population of the country. The Publications of Mr. Wood, Professor Pillans, and others in Scotland, who have more or less ably treated the subject of Elementary Education, have done much to direct public attention to the state of Public Schools, and to stimulate the exertions of Teachers of all kinds. It is gratifying to record, that, since last year, the salaries of the Parochial Schoolmasters have been somewhat increased, through the recent operation of a prospective clause in an Act of Parliament relating to that highly-useful body.

The last Report to the General Assembly on its Highland Schools states, that, since May last, 19 Additional Schools have been established, making 85 in all, attended by about 8000 Scholars. These are in addition to the Parochial Schools, and to those supported by the Society for Propagating Christian Knowledge, and by the Gaelic-School and other Societies. Fifty-five School Libraries, supplied with books in English and in Gaelic, had been put in operation. The Landowners were giving

every encouragement to these Schools, and the Committee had situations in view for about 180 more. They have postponed the design of having separate Girls' Schools—both sexes, by the custom of the country, generally receiving the elements of religious and literary instruction together; and the opposite practice being repugnant to national feelings, and often disapproved in principle by the Scotch. The Assembly continues to promote to the very utmost a high standard of qualification in Teachers, and a taste for liberal learning among the people, both which purposes are met by corresponding feelings among all classes; and they entertain the hope that all their Schools may at length present the means of acquiring the elements of Classical and Mathematical Science. The strictest vigilance of inspection is exercised; and, besides occasional and stated Examinations, each Master must report twice a year, to the Board in Edinburgh, on the progress of each individual child, in all the branches in which he is receiving instruction. It would thus appear, that in no part of the civilized world is Popular Education more advanced than in the Assembly's Schools throughout the Highlands and Islands of Scotland.

In remarking on the Cheap Books furnished by the Education Society, the Committee make the following very just observations on the

*Advantages of Mental Cultivation to the Labouring Class.*

These Books, though at first designed merely to supersede some silly and immoral Publications which had found their way into the popular reading and even into the schools of Ireland, are now extensively used on both sides of the Channel; being found excellently adapted to supply what has long been a desideratum, the want of books for the humbler ranks, at once cheap, useful, and entertaining. Wherever these Dublin Books are attached to a school, the Teacher may, with proper care, both supply many an hour's innocent and agreeable recreation to his scholars, and implant a taste capable in almost any circumstances of being cheaply gratified; besides being peculiarly calculated to attach the labourer and mechanic to his home, and to withdraw him from the alehouse and the gaming-table.

Nor need it be feared, that, in the

case of ordinary talents at least, any distaste will hence arise for the common pursuits of their calling. A well-constituted and rightly-principled mind will always contentedly pursue the employments to which, under Providence, he and his family are indebted for their daily bread; and this spirit, the enlarged capacity for useful reflection produced by an early cultivation of the mental powers will rather foster than destroy. By the very constitution of our nature, mental fatigue is relieved by moderate bodily exercise, and bodily fatigue by a greater or less excitement of the mind; and thus the taste for useful reading is not so much to produce mental excitement where otherwise it would not exist, as to give it a new and a better direction.

The labourer and the mechanic WILL have mental excitement at their leisure hours, whether we choose or not; and it would be just as cruel and preposterous to deny it to them, as to refuse to the man of business or philosophy his daily ride and walk. But, looking abroad on the evening recreations of the common people, who does not regret that they should so often be of a low, absurd, and even pernicious description! Coarse ribaldry, furious contentions about matters of no meaning or consequence, loose songs and jests outrivalling each other in blasphemy, and the charms of betting and deep play, though unhappily not confined to the illiterate, would doubtless be less common in the humbler ranks, were they better educated by those who ought to be their patrons, advisers, and friends.

But it is not only at their leisure hours, and out of the routine of their daily occupations, that the labourer and artisan are benefitted by a taste for reading. Even in the commonest handicraft, there is an ideal perfection, which a cultivated mind alone can apprehend; and which, being beyond the reach of human art, presents an object for the mind to aim at, wonderfully fitted to enliven labour and to promote skill. Mental cultivation is thus, in every respect, desirable: it both stimulates labour and refreshes fatigue: it multiplies a thousand-fold the occasions of pious and useful reflection in all the walks both of social and of solitary life; and it affords a never-failing source of enjoyment even to the poorest labourer at home, either in solitary study, or when amidst his family and neighbours he tries by his con-

version and instructions to assimilate them in character and taste to himself. Your Committee trust that these remarks will not be considered out of place, when called to express their sense of the obligation under which all who speak the English Language have been laid by the publication of the Dublin Books.

#### RELIGIOUS-TRACT SOCIETY.

##### *Wretched State of many Parts of the Metropolis.*

UNDER this title, we have, for several years, extracted from the Appendix to the Society's Reports the substance of communications made to the Committee, by a laborious and self-denying Distributor of Tracts among the most abandoned of the inhabitants of the Metropolis. His last Report is here abstracted.

*Limehouse*—Some of these streets are large, with many inhabitants: they consist of watermen, Irish Families, and labourers who work in the East-India Docks. Great depravity exists in these parts. I had some friendly conversation with them, as I passed on; and said, "Time is short, and Eternity is long, and at hand." I spoke of the importance of reading the Scriptures, and hearing the Gospel preached. Some said, they had no Bibles. I endeavoured to impress on their minds the privilege of possessing a Bible, and the importance of reading it with prayer, and also the Tracts which I left with them: the Tracts in general were well received, and my remarks gained attention.

*St. Giles's*—These deplorable places are numerously inhabited by abandoned characters, the greatest part Irish Families. I met two women, who were Papists: they said it would be of no use to attempt to turn these people from their holy faith: I said my design was to turn them from darkness to light, and from the power of Satan unto God. The profanation of the Sabbath, and bigotry and superstition, abound in these places. I came in contact with a street-keeper, who was a Papist: he said I ought to know better than to come to poor people's doors, to turn the children from the religion of their parents: I replied, My design was to turn them from error to truth, in the name and strength of Jesus Christ. These parts are scenes of misery, wretchedness, and great atrocity. I withdrew from them with much grief.

*Bethnal-green*—I found many destitute of Bibles and Testaments, and in some places the distribution of Tracts was a new thing to them. I proceeded with much exhortation. I met with some infidels in my walks; also some Irish Families, who treated my books with contempt.

*Rotherhithe*—These places are numerously inhabited by watermen and seafaring men, bargemen, boat- and barge-builders, shipwrights, and many Irish Families. They are, in general, in a wretched state of depravity, and altogether ignorant. I met with a woman who told me that her husband had hanged himself the day before: she has four small children: I availed myself of the opportunity of conversing with her, and found her to be in gross darkness, and without a Bible or Testament: she listened very attentively to my conversation; and expressed a wish for a Testament, which I gave her, and she thanked me gratefully.

*London Docks*—I distributed many Tracts to the seamen in various ships, and to the captains and mates: to the labourers about the docks, in the different departments, and among the clerks employed; also to the Custom-house officers, and Peace-officers. The Tracts were readily received.

*Shadwell*—These parts are very depraved, and the inhabitants numerous: there are many watermen and Irish Families, and lodging-houses for the accommodation of seamen and travellers, in these parts; also barge- and lighter-men; and many unfortunate females. Obscenity does not abound here so much as formerly. I met a man, as I was passing on, running with full speed, and others crying "Stop thief!" It afforded me an opportunity of conversing with many people who were brought out to view him; and I gained their attention. There were many Irish Youths who begged my bills, and immediately tore them before my face. I also visited the public-houses, and found them filled with seafaring-men and abandoned characters.

*Whitechapel*—The inhabitants in these parts are very numerous. The houses are let out chiefly in apartments, for travellers, of well-known bad characters, of both sexes. Great atrocity is exhibited here. I distributed Tracts in the various public-houses, to those present. I found a number of rude Irish Persons; also many stubborn Jews, and a few

Nominal Protestants. I got through these places as well as I expected, although I found the road rather rough in some places; but I proceeded with humble confidence in Him who makes the crooked paths straight and the rough places plain. I met with some insults, but was very thankful I was enabled to bear with them.

*Poplar*—These parts are numerous inhabited by Irish Persons and labourers in the East-India Docks, seafaring-men, shipwrights, boat- and barge-builders; there are also many unfortunate females: the inhabitants are in a deplorable state. I distributed Tracts to the labourers coming from the East-India Docks; also in the public-houses, which were willingly received, with some exceptions, among the Irish.

*Lambeth*—These parts are very numerous inhabited by labourers and different classes of men. They are in a deplorable state. I met with some who had been confined in Horsemonger-lane Jail: they recognised me again. One of them asked me about his old acquaintance, who had been confined with him for a long time. I had given him many Tracts while he was in that prison. Another man told me I had given him a Bible when he was confined there, about twelve years ago. I distributed Tracts to the watermen and bargemen, and to the coal-heavers at the different wharfs; also to barge-builders, and to men at work in different warehouses. I met with several of their employers, to whom I gave Tracts: they said they were glad to see these Tracts given away, and especially those against swearing and drunkenness. I found some without Bibles or Testaments, and could compare them only to the people of St. Giles's. My Tracts were, in general, well received.

*Camberwell*—These places are numerous inhabited: the people are in a deplorably dark state. I met with a man who has four sons, two of whom were transported, one for life and another for seven years; and another he has been obliged to send to sea, to get him out of the way of bad company. The persons came to the door to receive my Tracts, and were very grateful. I made some inquiry about a man who had been executed at the Old Bailey. I passed by a house where I heard a great noise and laughter: one of the neighbours told me that that was his house. I

knocked at the door, and inquired for his wife: she appeared, and a little girl with her: the corpse of this man was lying in the room. When I passed the house, I was led to suppose that there was some sport going on by the noise I heard, instead of the corpse of a malefactor lying there. I went in; and there appeared another young female, and a very tall man; but I have reason to believe there were others who did not appear. I told them that my design in calling was to leave a few Religious Publications, which were calculated to benefit their immortal souls. They begged I would sit down; and I complied with their request, and began to talk very seriously to them on the exceeding sinfulness of sin, which had brought death into the world; which rather surprised them. I proceeded for some time, and gained much attention. After I had closed my address, I asked if it would be agreeable to spend a few minutes in prayer. They said, Yes; and we bowed down our knees and lifted up our hearts to God in prayer. I then departed. The tall man said he would shew me the way out. I said to him, that I hoped he would be able to remember my discourse in the house, and attend some Place of Worship, and refrain from that company and those places which led to vice, and be led to seek Jesus Christ, who says, *Behold! I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.* The Lord was knocking at the door of his heart by His judgments, and had brought an ignominious death upon his associate: He was calling loud upon him to repent and believe the Gospel, for his life was very uncertain. He was wholly unconcerned about these things; and I exhorted him to lift up his heart in prayer to God, in the name of Jesus Christ, that he might feel sin to be a burden, so that he might be led to turn from it.

*Whitechapel and Spitalfields*—On Sunday Afternoons I distributed Tracts, where there was a herd of well-known bad characters, who gain their subsistence by plunder; and the greatest part of them young persons, who spend their Sabbaths in different sports and gambling. My visits threw them into confusion, and caused many of them to depart: they are acquainted with my coming by the persons whom they employ to look out. The houses in these

parts are chiefly lodging-houses for very abandoned characters of both sexes, who are continually removing from one bad neighbourhood to another. The visits in these places are very painful and distressing, and the air extremely nauseous: much misery and wretchedness are exhibited. These parts resemble a dangerous sea-coast, and need a well-experienced pilot.

**Prisons.**—I have visited the King's Bench this Quarter, and am informed that there are about 600 prisoners: there is great depravity among them: I have distributed many Tracts there at different times, and had some conversation with them: they receive my Tracts generally with willingness. In Horse-monger-lane Jail, it grieved me to see that the prisoners were so numerous; and many were very abandoned juvenile offenders, I suppose nearly two-thirds: I have gained the attention of some, and have observed others reading my books. In the Marshalsea, the prisoners are numerous, and in a deplorable state of mind in general: the Tracts have been received by them very willingly: I have had much conversation with them: many of them do not admire religious subjects; and I find that the shorter my Publications are, the better they are liked. At the Tread-mill, at Brixton, the number, at present, is about 160; but they vary continually: the greatest part of them are juvenile offenders: I leave the Tracts with the Governor, who distributes them at the most seasonable times: he told me that they read the Tracts; and I humbly hope and pray that they may receive benefit from them.

**Workhouses.**—In these houses, I read a Chapter from the Holy Scriptures, with a brief exhortation, beginning and concluding with prayer. There are some who cannot read, and others who are blind and infirm, and others whose minds are in such a state that the prudent converse of a spiritual physician may advantageously second the efforts of medical skill. Here are many children who need instruction; and who, without it, may become the future pests of society. There are many pious persons who are bed-ridden and oppressed with poverty and disease, who hail the approach of a messenger of Jesus Christ with almost as much joy and gratitude as if he were an angel sent from heaven.

## Continent.

### JEW'S SOCIETY.

THE Twenty-first Report furnishes the intelligence, of which we have made the following digest, in the usual order in which the Society's Continental Proceedings are recorded in our pages.

#### LABOURS AMONG THE CONTINENTAL JEWS. France.

The *Rev. J. J. Banga* continues to occupy his former station at *Strasbourg*, from whence he continually makes journeys to the towns and villages of that district. Amidst all the discouragement which seems to press on the mind of the Missionary, it is evident that the Word of God is much sought after by the Jews, and that a deep interest for their spiritual welfare is beginning to be felt by the Christians among whom they dwell. *Mr. Banga* writes—

At *Colmar* I remained a year, under outward and inward trials: but, during this weakness, the work entrusted to me began to prosper. I succeeded in establishing depôts of the Society in many places, under the care of the truly Christian inhabitants of those places: to them, the Jews, who shunned my personal acquaintance, repaired in great numbers; and the supplies of Publications which I received from England have been scarcely adequate to the demands for them. Of the great number of Books and Tracts thus circulated, only a very few have fallen into hands which abused them.

As to the disposition of the Jews in Southern Germany, *Mr. Banga* says—

The field is much riper in Southern Germany than in Alsace; but Missionary Operations, without authority from Government, are still less practicable in the German States than in France. The German Jews are far less infected with superstition; and their education leads them much more to reflect, and to appreciate what is presented to them without prejudice: but the strict Police regulations of the countries forbid us to think of any effective operations among them, until we shall have obtained the protection of one or other of the Princes under whom these Jews live. . . . There is an extraordinary revival of vital Christianity in the Protestant parts of Bavaria, especially among the Younger Clergy. There is no doubt but the Cause of Israel will also obtain a due share of the attention of the Christians of that country, as soon as the Lord shall have given them rest a little from their enemies: at present, their attention and their very small pecuniary resources are fully employed, in a most animated conflict with the baneful Neological Apostasy, which has to such an awful extent deadened the German Churches; and in pre-

viding for the want of Bibles and good religious Books and Tracts in their own country.

In November last, Mr. Banga was joined by the *Rev. J. P. Oster*, who, on leaving England, visited the Jews in Paris and other parts of France, where, hitherto, little attention has been paid to their spiritual wants; he is now actively engaged, in concert with Mr. Banga, in journeying through Alsace and the neighbouring districts.

Mr. M'Caul visited the Jews of Metz, in passing through France last year: he observes that the state of the French Jews is very deplorable; yet that they were generally aware of the existence and objects of your Society, and that he considers even that knowledge to be important, as their attention is thereby turned to the subject of Christianity. He found several Jews in possession of the Scriptures and Tracts received originally from your Society, which had come into their hands by circulation among the Jews themselves: your Committee regard facts of this nature, of which they hear continually, as a great encouragement to persevere in sowing the good seed of the Word of God; by a general distribution of the Scriptures, and by a diligent preaching of the Gospel, accompanied by the prayer of faith.

#### *Netherlands.*

This country presents a most important field for Missionary Exertion. The number of Jews in Amsterdam alone is estimated at upward of 20,000; and your Committee have, at all times, been desirous to have a Missionary labouring there, though it has not been occupied as a regular Station since the retirement of the *Rev. A. S. Thelwall*. The Missionary who was placed there for several months during the past year found continual employment among the Jews, in preaching to them the Gospel of Jesus Christ: some circumstances have, however, occurred to render it necessary to remove him from his situation in connection with your Society; and *Mr. Lange* and *Mr. Waachitsheek*, late of your Missionary Seminary, have been appointed for the present to this Station.

#### *Germany.*

*Mr. Stockfeld*, after having laboured for some time in the *Duchies of the Lower Rhine*, requested and obtained permission from your Committee to leave his Station for a time; in order to visit the Jews of other countries, at that time destitute of Missionary Labourers: accordingly, he

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spent a short time in Holland. He was soon, however, induced to return to a sphere of labour, to which he had become sincerely attached; and where he had been the means of kindling a spirit of love for Israel among the Christian Friends in various towns and villages, by whom his labours were materially assisted.

*Mr. J. D. Marc* has been steadily engaged in the prosecution of his work; and still resides at Offenbach, within a short distance of *Frankfort-on-the-Maine*. The Jews of this city and neighbourhood seem to be in a state of preparation for some great change: the greater number are what are called Rabbinical Jews; that is, they receive the traditions of the Rabbies, and have no knowledge of the Scriptures, except as conveyed to them through the perverted channel of their own most absurd Commentaries. But there is still a large body of the Jews, who are desirous of a reform to pure Mosaism, laying the authenticity and divinity of the Old Testament as the foundation; and are actually building a temple. A long discussion has been carried on in the public prints between the Reforming and the Rabbinical Jews: the Rabbinical accuse the Reforming of infidelity; and the Reforming deny the charge, and assert positively the authenticity and inspiration of the Old Testament, but deny the divine authority of the Talmud. The *Rev. A. M'Caul*, who, with the *Rev. S. R. Maitland*, spent a short time at Frankfort, on their way to Poland, were led to consider Frankfort as presenting a very important opening for the zealous labours of Christian Missionaries to the Jews: *Mr. Moritz* has, in consequence, removed thither, at the request of your Committee.

*Mr. C. G. Petri* has continued his labours among the Jews in the *Westphalian Provinces*. Everywhere the truths of the Gospel appear to be making progress, and the hearing ear and understanding heart are found with many.

*Mr. J. P. Goldberg* continues for the present to remain at *Dresden*, although he does not now take any part in the management of the school for Jewish Children, established in that place, under the superintendence of several pious individuals. Your Committee have been for a considerable period in correspondence with the Dresden Committee, respecting the appointment of a suitable person as *Mr. Goldberg's* successor; but, from peculiar circumstances, have not



hitherto been able to take any decisive steps toward so desirable an object. Mr. Goldberg, in the mean time, continues his labours among the Jews at Dresden, Leipsic, and in the neighbouring country.

At *Hamburg*, great opposition has been raised. The small school, under the care of *Mr. and Mrs. O'Neill*, has been almost entirely deserted by the Jewish Children who formerly attended; owing to the active endeavours of the opposing Jews, who have gone so far as to offer food and clothing in addition to gratuitous instruction, as an inducement to the parents to send their children to schools established by themselves. The discouragements, which seemed to attend the efforts of your Missionaries at this Station, had led your Committee seriously to deliberate on the propriety of abandoning it for a time: mature consideration, however, has induced them at least to defer such a measure. There is a very considerable Jewish Population, to whom your Missionary has access, notwithstanding all the obstacles thrown in his way; and from whom your Committee would be unwilling to withdraw the Means of Christian Instruction: they have felt themselves, therefore, called upon to persevere in sowing the good seed, in obedience to the command of the Lord Jesus, and in full assurance that He will not leave the humble labours of His faithful servants without a blessing. Mr. O'Neill undertook, some time ago, in company with a Christian Friend, to visit all the poor Jewish Families in *Hamburg*; and he has found much real advantage resulting from the prosecution of this plan.

#### *Prussia.*

*Berlin*—During the greater part of the year, *Prof. Tholuck* has been absent from *Prussia*; and your Committee have not received such copious extracts as in former years from the Journals of the *Berlin Missionaries*: they have, however, maintained a constant and friendly communication with the Committee of the *Berlin Society*, to whom they have granted the sum of 100*l.* toward the support of their Jewish Mission.

*Posen*—It was stated in the last Report, that the *Rev. J. G. G. Wermelskirch* had received, as his fellow-labourers, *Mr. J. Graf* and *Mr. J. C. Hartmann*. The Journals of the Missionaries contain very satisfactory details of their interviews with the Jews, who

pay them frequent visits; in some instances, with an evident blessing—in others, with apparently little or no effect: still, *Christ is preached* to them. The Ministry of *Mr. Wermelskirch*, in his Public Service on the Saturday, appears to have been attended with much success: the number of Jewish Hearers has increased: the Christian part of the Congregation has not diminished; and a feeling of kindness toward the Jews has been increased among the Christians, by means of a Weekly Meeting established on the Sunday Evening, at *Mr. Wermelskirch's* apartments, for the purposes of friendly communication and the discussion of Scriptural subjects. In this way an opening has been made for the encouragement and assistance of Jewish Proselytes.

The Schools established at *Posen* and *Pinnè* were mentioned in the last Report: during the year, a similar school has been opened at *Margonin* with equal success; and, subsequently, another at *Schlichtensheim*. They are all under the active superintendence of the Committee of the *Posen Society*, who have shewn an earnest desire to unite with your Committee in their efforts on behalf of the Jewish rising generation. The *Rev. A. M'Caul* lately passed through *Posen*, and visited the Schools: he gives the following pleasing account:—

The School had 53 Children, when we saw it; though this is not the full number. The School at *Margonin* had, according to *Mr. Hartman's* Letter, 40 Children, and has been opened with the approbation of the Rabbi. Applications have been made by Jews from several other places, for the establishment of similar schools. I am glad that I can now repeat, what I have so often stated in *England*, that the number of Jewish Children at the Mission School in *Posen* is still greater than in any of the Jewish Free-Schools in that city. One great benefit, independent of instruction, has already resulted—the attachment of the Children to the Missionaries and Teachers: one of the *Posen Committee* told me, that, on a Christian Holiday, he was walking in the fields; and, seeing a great number of children at a distance, he went to see what they were doing, and found that they were the Jewish Children of the Mission School, spending their holiday with the Christian Schoolmaster.

*Koenigsberg*—The *Rev. J. G. Bergfeldt* gives interesting particulars of a Jewish Convert.

*Dantio*—It was mentioned in the last Report, that the *Rev. M. S. Alexander* and the *Rev. W. Ayerst* had com-

menced their labours at Dantzic. Mr. Alexander writes—

We have had much reason to rejoice over the abundant opportunities which the Lord has afforded us of proclaiming the glad tidings of Salvation. We have been quite overrun by Jews of all classes; who come to us, desirous to hear what we had to say to them, and to get books. On one Saturday, I had nearly 50 Jewish Boys in my room, some of whom I found tolerably well acquainted with the Old Testament. . . . Several Jews repeated their visits, and some agreed to meet every Wednesday Evening with us, to read the Holy Scriptures and converse upon them. The first time we met, we had some, with whom I began to read, and expounded Isaiah: but Satan will never allow the work of the Lord to go on undisturbed; and the principal Rabbi, having got knowledge of it, preached publicly in the Synagogue, and warned all his people not to come near us, nor to have any thing to do with us, and by no means to take books from us. This has had its effect; for hardly any have come near us since, and one or two came with their boys, and brought some Tracts back to us.

The opposition of the Rabbies was exceedingly violent; particularly against the Schools, which the Missionaries were desirous to establish. Mr. Alexander writes—

Respecting our proceedings in Dantzic, I have, alas! nothing of a pleasing nature to communicate at present. The School is unvisited by any Jewish Children; and they seem, generally, to have set their faces against us, so that we feel it necessary to be somewhat quiet at present, and wait patiently upon the Lord, who will not leave His numerous erring and straying sheep of the House of Israel in Dantzic, without bringing some of them, in His own time, to His fold, to His praise and glory.

Yet these unpromising circumstances were overruled for good: all the Missionaries were led, in consequence of them, to take frequent journeys among the Jews of the surrounding country, by whom they were for the most part kindly received. Of one of these Journeys Mr. Ayerst writes, Sept. 6, 1828—

We made, a few weeks ago, a very interesting journey into the country: indeed we find it easier to get access to the Jews in the small country places, where they reside in smaller numbers, than here, where Infidelity is more prevalent among the better-informed, and the others are more afraid to expose themselves to the observation of their brethren. At Chrisburg, a place about 50 miles from hence, we found near 300 Jews; and had much conversation with the Rabbi and several others, who were really very well-informed and liberally-minded people. It is, indeed, a pleasing fact, that hitherto we have, in no single instance, been treated with incivility or rudeness, by the regular Rabbi of the Congregation, even in the

smallest and most obscure village which we have visited.

It is the general conviction of those persons who have had opportunities of becoming acquainted with the Jews, that, to say the least, a very great change has taken place among them during the last ten years: there is an increasing knowledge of the doctrines of the New Testament; and there is also a very sensible diminution of prejudice, and a desire to hear something about Christianity.

The general ignorance which prevailed among the Jews of Dantzic about ten years ago, and the great improvement which has since taken place, are thus noticed by Mr. Ayerst—

When Mr. Alexander left home, ten years since, to go to England, he was at least as strict and zealous in the Jewish Religion as any of his relatives now are. And it is no small proof of the extent of their prejudices and the darkness of ignorance which did prevail among them, that, although he had spent a long time in cultivating Jewish Learning, yet he never once even heard that such a book as the New Testament existed. It is cause of thankfulness that we now can say, DID prevail; for, slow and difficult as the work must be and is to bring the Jews to an acquaintance with the truth as it is in Jesus, yet the most superficial observer, who has the least acquaintance with their state, especially in that neighbourhood, must perceive a marked difference: it must be very rare to find a Jewish Student now, who knows absolutely nothing concerning even the existence of the Gospel of Christ. I was really astonished to hear with what respect a great number of Jews speak of the labours of the Missionaries who have visited them; and nowhere is this more remarkable than in S., where our Brethren Händes and Ball spent some time about two years hence, and had much intercourse with the Jews. But still nothing but the grace of God can soften and subdue the heart: and thus Mr. Alexander found, that, although he could meet one and another of his relatives, till at length all were assembled together at the house of his Sister, yet still much is to be done, before the Jews can even conceive how it is possible that a man can have good and substantial reasons for leaving the faith of his fathers, and putting his trust in a Crucified Saviour: we conversed together till late in the night; and they heard, with attention and affectionate interest, their Brother tell them how he had been brought to see that there is salvation in no other Name than that of Christ.

Mr. Alexander's remarks on the same subject, in a Letter of Dec. 28, 1828, are confirmatory of the foregoing:—

I cannot omit mentioning, that that journey has left a deep impression on my mind, that a wonderful change has taken place among my brethren of that part of the coun-

try, since the time I left it ten years ago. There is a general anxiety to converse about the truth of Christianity, which, when I left, was considered an abomination; and especially is it to be considered as no small proof of better feeling on the subject, that they now receive one of their brethren, who has gone over to the Christian Religion, and comes to declare the same truths to them, and treat him generally with affection and kindness. This I have found far exceeding my expectations. I have found numbers of my former acquaintances and friends, who listened, with great feelings of interest and sympathy, to my statement of how the Lord has led me and brought me to the knowledge of that Saviour, whom to know is life eternal; and from my native place, which we visited on our last journey, I have read Letters regretting that I did not stay longer among them, and wishing that we might soon visit them again. Any one who is well acquainted with the strong prejudices and hatred which the Jews formerly manifested, especially toward one whom they would consider an apostate, will look upon the above fact as decidedly favourable to the promotion of the Gospel Truth among them.

The last Letters received from Dantzic state, that, after the Missionaries had almost abandoned in despair their plan of establishing a School for Jewish Children, several providential circumstances occurred, which led them to renew their efforts; and, in consequence, their School was attended by a considerable number.

*Breslau*—The Rev. R. Smith has been absent from Breslau during a considerable part of last year; but he has now resumed his station, and is at present employed in establishing a School for Jewish Children. He is assisted by Mr. Lawrence.

*Thorn*—The Rev. A. Gerlach resides at Thorn; where he has been enabled, by the Divine Blessing, to surmount the difficulties which at first threatened to prevent the free prosecution of his Missionary Labours.

#### *Poland.*

A general outline of the state and prospects of the Mission to the Jews in the Kingdom of Poland was given in the last Report. Your Committee are thankful that they have to state, on this occasion, that the accounts which have been received from that part of the Missionary Field during the year now past have partaken of the same interesting character as before, and present a most powerful appeal to all Christians in behalf of the thousands and tens of thousands of Jews who crowd the towns and villages of that kingdom. Mr. M'Cauley

thus gives a short sketch of the daily employment of the Missionaries:—

In Warsaw there is a great deal doing: 14 persons, of whom four are females, receive instruction every day: some of them are in earnest, and know what they are seeking; some have lived hitherto as Heathens, but now desire Christian Instruction: this week we have turned off a Jew and his Wife, because they did not seem in earnest; and we have no time to spare for such persons. Our Brethren *Wendt* and *Becker* have both suffered so much from over exertion of the lungs, that Mr. Wendt has been obliged to go to the country, and Mr. Becker is not permitted to speak much: to remain in Warsaw, and not to speak at all, is impossible; as Jews and Jewesses are continually coming either to buy or to beg parts of the Scripture, and I am engaged a great part of the day with the instruction of the persons above mentioned. *Goldenberg* is engaged every day for seven hours with a small school, which he began some months ago, and which has gradually increased, notwithstanding the opposition of the Warsaw Rabbi; who sent a learned Jew to preach against it, and two others to the houses of the parents to dissuade them from sending their children on Saturday, according to the custom of the Jewish Schoolmasters, he visits the parents in their dwellings; and examines the children before them, and has thus an opportunity of conversing with them upon friendly terms. Our Saturday's Exposition is so well attended, that our room begins to be too small. The Jewish Missionary *Meyersohn* is just returned from *Berdicew*; where he has been for several months, and laboured with much success: his own relations, and many of the most respectable Jews, invited him to their houses, and were willing to hear what he desired to preach. . . . Mr. Hoff has made a successful journey: all his books were sold, and orders given for many more. Since his return to *Radom*, he has had several Letters from Jews in *Zamosc*, begging for Bibles: we can, therefore, repeat, what we have so often said before, that there is a desire on the part of the Jews to receive, and in some places to buy, the Word of God: and, everywhere, at least a curiosity to hear it. We can also add, that there is a greater ferment and more disputation among themselves, and also an attempt, on the part of their leaders, at a more systematic opposition. Threats, railings, fines, and all other means of persecution, which do not immediately draw down the arm of the law, are actively employed.

The Rev. S. R. Maitland's visit to Poland has been mentioned. He spent some time at Warsaw; and he states, that, if he had not been a witness to it, he could have had no adequate idea of the deep and extensive spirit of inquiry which has been raised among the Jews. Your Committee, in common, they believe, with many other sincere friends of

Israel, have been deeply affected by the powerful statements of their valued friend on this subject, which so completely corroborate the communications of the Missionaries. It is evident, that the small exertions, which have been hitherto made, have prepared the way for greater; and that if there was a pressing necessity to begin the work, there lies a twofold obligation on your Society to proceed in it with an increase of faith and zeal. A very powerful desire has been excited among the Jews to possess and become acquainted with the Word of God; and your Committee pray to have grace and power given them to satisfy that desire. Referring to the comparatively-limited circulation of the Scriptures which has already taken place, Mr. Maitland writes—

We are cutting out work on a great scale; and, by the blessing of God, have raised such a spirit of inquiry, as we must be prepared to meet and improve.

The following is a further Extract from his Letter, dated Warsaw, August 20th; and your Committee trust that their Christian Friends will enable them to adopt the suggestion which it contains:—

As to the state of matters in this place, I wish the Committee were here, to see for themselves. As to whether the Jews are in earnest, and in very great numbers seriously inquiring, it admits of no doubt. On Saturday week the Missionaries were actually overrun by them. I found the house full when I went up in the morning: when I went in the afternoon, I expected, from the numbers whom I met coming down the street, that all was over for the day; but when I came near the house, I saw at least, I think, 150 outside the gates, who could not get on the premises; and a great many in the yard, who could not get into the house. Those I had met were probably a previous set, who had been actually (I may say, **FORCIBLY**) turned out, to make room for a fresh set. In short, the eagerness of the Jews has stirred up the Rabbi to vigorous measures: he has prohibited all Jews from sending their children to the school, or even entering the street where it is; and, on Saturday, a notice was posted in the Synagogue, prohibiting all intercourse with the Missionaries. This damped them a little: yet, on that very day, the Missionaries had 45 at their Service; and crowds were about the premises, who did not venture in because the Rabbi had spies. It is high time for us to consider how to proceed; and I do venture to suggest to the Committee, that a liberal distribution of the Scriptures, at such a time especially, is most desirable: to expect many of these persons to pay, would be altogether absurd; and to deny them, when they come with anxious importunity in the face of this opposition, seems, to me at least, impossible.

This unusual excitement on the subject of Christianity continued for several months; and was evidently blessed as a means of awakening, in the hearts of many individuals among the Jews, a serious concern about their souls, and a desire to embrace the Gospel of our Lord and Saviour Jesus Christ.

Your Committee must here mention an Institution which has been in existence about two years-and-a-half at Warsaw, for the purpose of providing employment for individuals of the Jewish People, who have become exposed to privation and want, in consequence of their inquiring after, or professing Christianity... Your Committee cannot but feel sensible of the painful difficulties which a Jew has to encounter, even in approaching the subject of Christianity in a truly inquiring spirit: in their intercourse with Jewish Converts, your Missionaries have seen and deeply felt these difficulties, and have been desirous of seeing some kind and Christian measures adopted for their partial removal.

Providential circumstances led to the first establishment of the Institution, for which the liberality of Christian Friends at Warsaw supplied the requisite means; and an appeal has since been made, not without effect, to the Friends of Israel in this country. Its conductors are fully aware of the difficulties of their undertaking; and they wish it to be considered merely as an humble attempt to relieve the pressing necessities of truly inquiring or converted Jews, by affording a temporary asylum, and by teaching them to earn the means of subsistence by honest labour.

In reference to the visit of Mr. Maitland to the Continent, the Committee remark—

Your Committee take this opportunity of acknowledging the kind and valuable services of the Rev. S. R. Maitland, of Gloucester; who, at their urgent request, undertook, during the last summer, to visit several of the most-important Missionary Stations, in company with the Rev. A. M'Caul. The result has been exceedingly beneficial to the promotion of your objects: much valuable information has been communicated; and the wants and present interesting disposition of large bodies of Jews on the Continent, especially in Poland, have been represented to your Committee in a very striking point of view. They feel that

it is due to their valued friend, to state that his journey was undertaken at his own expense.

#### EDUCATION SOCIETIES.

FROM the Twenty-fourth Report of the British and Foreign School Society we obtain the following view of THE STATE AND PROGRESS OF EDUCATION.

##### *France.*

The Government of France professes to provide for the education of all classes throughout the country. Every Seminary of Learning is a branch of the University of France; over which presides a Cabinet Minister, appointed to that particular office, and whose duties are prescribed by various Statutes regulating the affairs of the University, in all its ramifications. While, however, the Legislature and the Government of France are the ostensible guardians of National Education, the actual provision for Schools depends on the liberality, zeal, and good sense of subordinate Authorities and Individuals; and is, therefore, much influenced by the state of popular feeling on this subject, and by the degree to which that feeling is consulted in public measures. Thus, if the Legislature enact unpopular Statutes respecting the establishment, patronage, or ordinary management of Primary Schools, or if the Minister of Education interpret and administer the laws relating to them in an unpopular manner, although the Machinery of Public Education remains, its powers are repressed or destroyed. It is necessary to premise this information, in order that the present situation of the Paris Society may be understood. That Institution was established soon after the cessation of the hostilities in which France had been so long engaged with the rest of Europe, in the course of which popular education and many more of the peaceful arts had been neglected, and the country had acquired a general and fatal predilection for the excitement and the arts of war. At such a time, every rational and sincere lover of his country must have hailed the operations of an Institution, which, by encouraging popular zeal in behalf of Primary Instruction, and by the introduction of improvements enabling its friends cheaply and yet efficiently to extend its advantages, gave pleasing evidence of a better spirit influencing the leading men of the metropolis, and afforded anticipations of a more ge-

neral addiction on the part of the people to peaceful pursuits: the School and the Schoolmaster were, no doubt, commonly and justly regarded as unequivocal harbingers of more settled times throughout the kingdom; and, accordingly, the better-informed classes appear, almost universally, to have concurred in the views of the first promoters of the Institution, and to have seconded their efforts. But, after a while, as their eloquent Secretary observes, the Genius of Evil appeared—shed a gloom over their prospects—and; diffusing his icy breath, advanced, amidst the destruction of their establishments and the decay of that vital spirit which had given them birth: thus, Schools declined—Associations were dispersed—and the Society's own members forsook it in crowds. Yet, notwithstanding these unfavourable omens, and even while the tempest raged and ravaged on every side, there were some staunch advocates of its cause, who would not be driven from their posts, but stood by the Institution until it had fairly weathered the storm: the wished-for change has at length taken place; and the spirit of French Patriotism, no longer obstructed in its course, is advancing with fresh vigour and with extraordinary success. The laws now favour the Society; and the opinions and character of the Minister are pledges of its prosperity. May the Spirit of Truth enlighten and guide these newly-awakened energies, and render them conducive to the best interests of millions now living and yet to be born in France!

In perusing the Paris Report, we find, as might have been expected from a lively and ingenious people, that their attention was promptly turned to a great variety of objects and plans. The Committee have not only continued to be the active promoters of useful improvements in the various branches of instruction in the Boys' and Girls' Schools which they originally patronized; but have also extended their regards to the compilation of a New Journal, and to the institution of Adult, Infant, Sunday, Army, Prison, and Classical Schools. These objects have engaged the attention of different Societies in this country; and perhaps more to the general advantage, than would have been the case had a single one patronized the whole of them. It is, however, to be regretted, that the Cause of General Education appears, on the whole, to be neglected, if not unpo-

pular, in France; and that by far the greater part of the population seems to be still destitute of the means of instruction.

#### *Netherlands.*

Your Committee have received a valuable and interesting Statistical Account of the Schools of Holland and Flanders, in a Report of a Royal Commission appointed for that purpose. This Official Document presents very satisfactory evidence of the zeal felt throughout nearly all the Dutch and Flemish Provinces, in the revival of Public Schools, and in the extension to all classes of a degree of education suited to their various circumstances and duties.

The Report chiefly regards the year 1825; which year, we are informed, although not remarkable for any great change in the regulations respecting Primary Instruction, was yet distinguished by the zeal of men in office of every rank for its extension and improvement, and by the noble efforts of private persons in the same cause. As the Commissioners wished for the present chiefly to confine themselves to the statistics of the subject, their account of particular proceedings throughout each province is brief, but at the same time highly interesting and instructive. Great prosperity had, upon the whole, attended the establishments for education. The Model Schools of Haarlem and Lierre had supplied a number of well-qualified Teachers; and instructions of the same kind, given in the Southern Provinces, had been attended with considerable success. Associations among Teachers, established in every part of the kingdom, had powerfully contributed to call forth the intellectual capacities of their members. The plan of filling up vacancies by a fair competition among candidates, which in the North had long been found the best mode, was coming into general practice throughout the Southern Provinces; and had proved very useful, both by exciting the emulation of other seminaries, and by presenting models for their imitation. These institutions were, it seems, welcomed in all parts with the liveliest gratitude, and are essentially promoting the cause of education.

#### *Germany and Prussia.*

The Education of the Poor has long been a prominent object of attention in Germany; and the importance attached

to Popular Instruction in that country may be estimated from the fact, that several Journals entirely devoted to the subject are published in its different parts, and are sold to the extent of many thousand copies monthly. The Model Schools on the British System, established under Mr. Vanselow's superintendence at Koenigsberg, are reported to be in a flourishing condition, and to be exciting an interest in the improvement of other Schools in that quarter.

#### *Denmark.*

No part of Europe displays greater efforts for the improvement and extension of Popular Instruction than Denmark. All its Schools are under the patronage of the King; who has charged our zealous Correspondent, the Chevalier D'Abrahamson, with the task of recommending the adoption, throughout the whole, of the Monitorial System: and to that indefatigable Individual, your Committee are again indebted for a Tabular Statement, exhibiting the continued success of his efforts. According to this statement, the Monitorial System had been adopted, on

31st December, 1823, in 244 Schools.

1824 ..	605
1825 ..	1143
1826 ..	1545
1827 ..	2003
1828 ..	2302

And it will be adopted, in 1829, by 314 more: so that, by the end of the present year, it will be exhibited in no fewer than 2646 Schools.

From the Appendix, we extract Mr. D'Abrahamson's general view of the Plan of Education adopted in Denmark:—

These three principles we consider to be quite settled—First: That there is a certain amount of elementary instruction, which all ought to have; since, without it, none can reach that condition of well-being, which, as rational creatures, all ought to enjoy—Second: That, in addition to this, each condition and rank in society ought to enjoy, in the fullest measure, whatever higher instructions they can put to a profitable use—and Third: That superfluous instruction is very often useless instruction.

Such are the fundamental principles with which we started, and the soundness of which experience has confirmed. Elementary Instruction has proceeded, during the last few years, with renewed

seal. The King has devised a plan for accelerating at least Primary Instruction among his people. I. Every Village must have its School. II. Each School is divided into two departments. III. The lower ranks must have instructions, according to the Mutual System, in reading, arithmetic, writing, geography, orthography; and, for Boys, gymnastic exercises; and each child, individually, religious instruction. IV. The higher ranks have (besides this) simultaneous instructions in, 1st, mental arithmetic—2d, the history of their native country—3d, continuation of orthography—4th, ditto of geography—5th, reading of manuscript—6th, natural history—and 7th, for boys, gymnastic exercises—and individual instruction in religion. V. At the age of 14 or 15, Young Persons receive the Rite of Confirmation; and are, by that act, admitted into society; their social existence then commences; for, until this, they are treated as in their nonage, but, after this, are considered as members of civil society: then commence their civil rights, when they make oath before a magistrate, hold property, &c. VI. No one, and you will mark this essential and constant rule, can receive Confirmation (nor, consequently, pass from a state of nonage) without first being able to read, write, and cast accounts, and without what is considered a requisite knowledge on the subject of religion. Thus it is absolutely necessary that every individual of both sexes and of every rank—all, in fact, without exception, should receive elementary instruction, as that which is for the advantage of all.

In reference to this statement the Committee remark, in conformity with the general principles of the Society, that, in respect of religious instruction,

—it is desirable that a distinction should be observed, between the lessons of a merely popular, and those of a strictly religious institution: in order that the attention of the Churches may be more pointedly directed to their own peculiar responsibility; and that the respect for conscience, which permits the maintenance of religious differences, may not be neutralized in its operation by the partial bestowment of public benefits.

#### *Russia.*

There is little new to communicate respecting this vast empire, by far the greater part of which is still involved in

mental darkness; yet it is gratifying to find that the cause of Popular Instruction is not wholly neglected. The English residents at Saint Petersburg still continue to interest themselves in the Monitorial Schools there. Mrs. Chapman, who, in consequence of an application for a Schoolmistress, sent to your Ladies' Committee, was appointed to the Foreign Girls' School, has arrived in safety; and, according to the latest accounts, was meeting with every encouragement.

#### *Italy.*

The central position of Italy, the intellectual energy and genius of her children, the liberal provision made by many of her provinces for the encouragement of polite literature and the fine arts, and the remains of that commercial spirit which once contributed so much to her splendour and influence—all unite to render her, in the eye of the Christian Philanthropist, one of the most interesting portions of the globe. Your Committee cannot, however, with the exception of Tuscany, discover that much is doing either for or by Italy, in reference to the education of the lower orders. In Tuscany, a Society, established for objects similar to your own, has, indeed, existed for several years. The efforts of this Association appear to be so vigorously exerted, that Twenty-seven of its Schools are now in operation.

#### *Spain.*

But a few years ago, very hopeful prospects of success attended the attempts which were then made at Madrid for the establishment and propagation of Monitorial Schools: but ignorance and misrule again predominate; and, under their baneful influence, the minds of men are either perverted by superstition or rendered callous by scepticism and unbelief: hence the fountains of Scriptural Instruction are again closed; and any effort to re-open them would, at present, be attended with manifest peril to its authors.

From one quarter alone, on the confines of the country, your Committee have been informed, through the kindness of a Correspondent, that children are receiving instruction in the Holy Scriptures according to the British System; and that there is a prospect of the practice spreading more widely, without encountering any serious check or molestation.

The general condition of this fine portion of Europe seems, however, to be extremely unfavourable, in all that respects the best interests of its inhabitants; and, while we painfully contemplate the picture thus presented by the ally which twenty years ago so strongly attracted our sympathies and regards, and whose territory soon after became so extensive a theatre of British Warfare, it becomes us to ponder deeply the responsibility under which we are placed, by the very superior share of religious and political advantages, which, through the favour of Providence, we enjoy. We sympathized with Spain, and seized the first opportunity of assisting her, when she rose in the energy of a devoted patriotism, to throw off the foreign yoke which had been artfully laid on her neck: but surely the bondage which she now suffers is of a worse kind; and the more pitiable, if it be voluntarily endured. Hence, should any opening be presented by which we might peaceably assist in her emancipation, it ought to be rendered available to the utmost extent of our resources.

#### *Portugal.*

The recent history of our more ancient ally, Portugal, is such as must also excite the sympathy of every generous and pious mind. A system of Primary Instruction, communicated by proper Teachers, would, no doubt, powerfully contribute, both to the mitigation of the calamities under which her people labour, and to the return of a happier order of things; but every opening for usefulness in this way seems, for the present, to be completely closed. Even in Madeira, our Schools have severely suffered.

In contemplating the present condition of Portugal, it is painful to reflect on the indifference which we have shewn to the moral and religious condition of its inhabitants during the long course of our alliance. We have assisted each other in times of danger: we have enjoyed many of the advantages of mutual commerce; and we lately congratulated them on the attainment of a political constitution, liberal and well-regulated like our own: but we have never yet taught them to train up their Youth in those Christian Principles and Virtues, which, at once, promote the formation of a Liberal Constitution as their best patron, and in return present the best security for its permanence and vigour.

Nov. 1829.

Much, however, as this is to be deplored, it is gratifying to find, that, if not in their own country, the Portuguese have received, in ours, a strong testimony of our attachment to the Bible, and of our sense of the great importance of Scriptural Instruction during the period of youth. Among the Emigrants who sought refuge last year in England, it was discovered that many, both children and adults, could not read; and a School was accordingly opened for them at Devonport, to which your Committee had the satisfaction of contributing a grant of slates and Portuguese Lessons. Owing to the speedy re-embarkation of these exiles, this School dispensed its benefits for a short period only; and, during its progress, had to encounter many disadvantages arising from the peculiar circumstances of the Scholars: yet it is gratifying to learn, that many of the Soldiers shewed an eagerness for improvement, in which they were encouraged by their Officers—that many continued their attendance almost to the day of embarkation—and that several expressed their gratitude for the benefit afforded them. The influential men among them must, doubtless, have been struck with the prompt attention, paid by the great and free Nation which received them, to the moral and religious wants of their poor countrymen. Under such circumstances, to have called them off from the amusements by which they might have sought to beguile their sorrows, or from the idle complaints and denunciations in which it is natural for men so situated to indulge, and to have induced them to take an active part in so noble an exercise of Christian Philanthropy, was an office worthy of the best times of our country; and must have given them a lesson which we trust they will not forget, and which Providence may yet enable them to practise. The scholars, also, we may hope, will retain, amidst the trials and vicissitudes of private and political life, some beneficial recollections of the precious truths presented to their minds while among us.

#### *RHENISH MISSIONARY SOCIETY.*

SOME account of this Institution, with the appointment of its First Missionaries, appears at pp. 353—355: from a Letter of the Rev. Ernest Frederick Ball, Pastor of the Reformed Church at Hoerslgen,



near Crefeld, we extract particulars of the

*Origin and Formation of the Society.*

The Society of Elberfeld was instituted in 1799, in consequence of the formation of the London Missionary Society, and of the Missionary Zeal awakened in various parts of Germany by the first reports of the exertions of that Institution. At first, the Elberfeld Society was both a Missionary and Tract Society; and, what is still more remarkable, a Bible Society also: for, before the Bible Society was commenced, the Elberfeld Society distributed Bibles, according to its means, among the poor. From its funds, it sent also contributions to the Missionary Seminary at Berlin, under the superintendence of Mr. Jænické—to the Danish Missionary-Institution at Halle, from whence Missionaries have been sent to Tranquebar—to the Moravian Society—and, afterward, to the Bâle Society also.

The Barmen Society, established in 1818, began by contributing to the funds of these Societies, and especially to the Seminary at Basle; but, at length, the friends at Barmen were led, by several providential indications, to found an Institution for the Education of Missionaries. This Seminary has been formed several years; and, as soon as the first Missionaries were ready to depart to the Heathen, the Lord opened the door to them, to enter South Africa.

In 1828, the Societies of Barmen and Elberfeld were united; the internal affairs of each Society being still managed by its appropriate Committee, but the direction of the foreign and general concerns being devolved on a Committee formed of Deputies from both Societies.

The two other Societies in this province (Cleve-Berg), that of Cologne and that of Wesel, have been invited to join the union. They have consented; and they are represented, in the direction of affairs, by deputies appointed by them from among their Missionary Friends residing at Elberfeld and Barmen.

The Societies, thus united, form the Rhenish Missionary Society; the first act of which has been to send out the Four Missionaries with whom you have become acquainted.

*BIBLE SOCIETIES.*

THE Committee of the British and Foreign Bible Society have received

from a Correspondent the following report of the

*Zealous Exertions of a Pious English-woman in St. Petersburg.*

Of this Lady's early initiation in habits of benevolence, he says—

It was the peculiar privilege of this devoted Christian, to be brought up by a Lady distinguished for benevolence; who sometimes took her as her companion when she visited the abodes of misery and woe, and at other times sent her as the almoner of her bounty to relieve their distresses. By this means she acquired a talent for conversing with the poor in various languages, in a familiar, affectionate, and instructive manner—a talent, which has since proved invaluable, and which God has blessed to the good of many. Those persons, who have never made the attempt, can form no conception of the difficulty of conversing in this way: yet those, who are beginning to engage in the delightful work, should be greatly encouraged by the assurance that this, like every other talent, becomes brighter by being used.

She appears, however, not as yet to have acted on the true principles of a Christian; but, about seven years since, a Russian Lady of high rank was made an instrument of great good to her.

After conversing with her a short time, the Princess said, "Are you not an English Woman?" "Yes"—"Do you ever go to Chapel?" "No"—"Then come along with me," said the Princess: "step into my carriage: I am going, and I will take you thither." She consented; and it may be truly said, that now commenced her happiness. Before this period, she was an intelligent, industrious, and kind-hearted woman: now, she became a religious one. Her labours were transformed into Christian Labours; and were followed up with an ardour and perseverance which I have never seen exceeded. In her visits to the poor, she now carried Books and Tracts, as well as food and raiment; and when she found persons unable to read, which was frequently the case, she made it a point to read to them, and to explain what they could not understand.

I consider her prompt assistance as, in a great measure, instrumental to my becoming extensively engaged in the circulation of the Holy Scriptures. She

gave me two of the first Finnish Bibles that ever passed through my hands: and when there was a great demand for the Sacred Volume in that language, she actually sold her watch, in order to furnish One Hundred Bibles to the poor, at reduced prices! This was a noble effort in the Cause of God: it augured well as to future usefulness; and the expectations, which were excited by it, have been more than realized. We hear of Ladies in England taking a part of a district, and using every effort to put the inhabitants of it in possession of the Word of God: I rejoice at it: we bless God for it—but this zealous woman has taken a whole city for her sphere, and perambulated it alone; and has succeeded beyond all expectations: in the course of a few months, she has sold more than One Thousand Five Hundred Bibles, and Testaments, and Psalters; and in this blessed work she is still actively engaged.

In labours so abundant, a variety of interesting particulars have come to our knowledge. One of the most striking and important is as follows. She furnished a certain poor family with a Psalter—the first Sacred Book which they ever possessed. In the course of a week, she called to see what had become of the newly-purchased volume: as she entered the room, she found a young person reading it: after a few observations on the excellency of the Scriptures, she took the Psalter, and read the Psalm which begins with *Blessed is the man whose transgression is forgiven, and whose sin is covered, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile*. A thin partition separated this family from several others; some of whom, hearing an unusual conversation, came in: another and another followed, until seventeen persons were sitting or standing round her, listening to the words of Eternal Life. This was a fine opportunity, and it was not permitted to pass unimproved: she explained to them the nature of Divine Forgiveness, and the only way in which it can be obtained—shewed them how desirable it is to possess this blessedness—and then pressed home the important question to their consciences, “Do you possess this blessedness? Do you see your need of it? Do you earnestly desire it?” At these solemn appeals, one woman began to weep, and walked away. “Stop!” said my warm-hearted friend, “stop! remember that

our Lord Jesus Christ shed tears over the sins of others, and it is no disgrace for you to weep over your own sins. Come back, and hear more about it.” The woman returned; and the subject was continued, until the place became a *Bochim*, “a place of weepers:” every one was in tears; and when she rose to come away, they asked her, with much solicitude, “When will you come to see us again?” She has been to see them again, and has provided them with 50 copies of the First Book for Children; and hundreds of persons in that neighbourhood are now deriving advantages from her visit: some are learning the alphabet—others are reading the Scriptures, with which she has furnished them—and others are listening, perhaps for the first time in their existence, to the joyful sound, *Believe on the Lord Jesus Christ, and thou shalt be saved*.

Is not this cheering? Is not this the way to promote a revival? If only one in twenty of the disciples of Christ were to evince an equal solicitude for the salvation of sinners, it would soon turn the wilderness into a fruitful field.

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### Mediterranean.

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We have been favoured with a communication from the Rev. H. D. Leeves, of a subsequent date to that which is quoted at pp. 443, 444, from which we extract some

#### *Further Particulars relative to the Jewish Converts.*

The first of the Eleven Baptisms took place in the beginning of March. The individual, who had the courage first to follow the example of the two original Converts, was the Young Man, of whom Mr. Hartley, in his Letters from Smyrna, has given you some interesting details. Like the younger John, he was only 17 years of age; and, like him, had already by his parents been promised in marriage. The day for the nuptials was fixed; and, only ten days before the ceremony was to take place, he chose to renounce all his earthly connexions and prospects, which were considerable, being of one of the richest Jewish Families of Constantinople, and to unite himself by spiritual bonds to his Saviour. He was baptized at Pera by an Armenian Priest; and remained in concealment for 40 days, until he supposed—vainly, indeed, as appeared by

the sequel—that he might again shew himself with safety.

In the month of April, another Jew received baptism; and, in May, six more were baptized by Armenian Priests in different parts of Constantinople.

These proceedings could not be viewed by the Jewish Nation with indifference; and they used every exertion to excite the Turks, both against the individuals who had left their Communion, and against the Armenians who had encouraged and received them. An Ordinance of the Grand Seignior had been issued about the beginning of last year, commanding all his Rayahs—Greeks, Armenians, and Jews—to remain in the religion which they professed; and prohibiting, under pains and penalties, any change whatever in this respect: and it is probable that the Jews made the infraction of this Ordinance the ground of their accusation.

After detailing the persecutions of both the Converts and the Armenians which we have already stated, Mr. Leeves adds—

One of the three Converts who received baptism on their way to the place of their exile, is the elder brother of John Baptist. At the period of the first persecution, in 1826, he was of the number of those who were thrown into the Bagnio; but, not being baptized, and probably his faith being still weak, he allowed himself to be delivered, at the requisition of the Jews, who, however, kept him confined to his house and under strict surveillance for above six months, allowing none to visit him but a few of their Rabbies, who imposed on him various penances for the sin of which they reputed him to have been guilty in desiring to become a Christian, and laboured hard by exhortations and instructions to reclaim him thoroughly to the Jewish Faith. After he was again allowed to enjoy his liberty, he met a Young Man then in my service, to whom he recounted these particulars; adding, that his sentiments remained the same—that he deeply regretted that he had not been able to receive baptism, in which case he should hope to have resisted all trials—and that he longed for the moment when he might openly profess the Faith of Christ. God, as it appears, has now granted him his request, although with sufferings and persecution; for I conceive that he was one of the two still-unbaptized Jews who re-

ceived the bastinado. May the Grace of his Saviour now keep him firm and faithful!

It is a great consolation to think, that this little band of Jewish Christians, although banished from Constantinople, still remain together; and can enjoy the comforts of Christian Fellowship and Communion. They will, I am sure, be followed to their place of banishment by the sympathy and the prayers of many Christians in England; and I have the full confidence that God will, as in ancient days, when the first Believers were scattered abroad by persecution, make all that has happened result in the further progress of the Gospel.

#### AMERICAN LADIES GREEK COMMITTEE.

EXTRACTS FROM THE JOURNAL OF THE  
REV. JONAS KING.

THIS Journal, which has been published at New York, extends from August to November of last year; and exhibits the state and sentiments of many of the Greeks, in a manner which cannot fail to augment the interest already felt for that oppressed and fallen people. We shall extract the chief parts of the Journal.

#### *State of Education in Greece.*

—From a French Paper, called “*L’Abielle Grecque*,” published at Egina, it appears that an examination has been made of the state of Schools in many of the Islands; and that, on the first of May last, there were Ninety-two Schools, containing, in all, 2333 Scholars, from five to thirty years of age. Of these Schools, 23 were Lancasterian, having 969 Scholars. Of the 92, only 13 were established under the Turkish Domination—57 from the time of the Proclamation of Independence, March 1821, till the arrival of the President, Jan. 12, 1828—and 22 after his arrival and before the 1st of May 1828.

—In the opinion of Constantas, who was for a while, after the commencement of the Revolution, Superintendent of Education in Greece, about one-third of the inhabitants of the Morea and the Islands know how to read.

—At Napoli, the first object which claimed my attention was a Lancasterian School in the Castle, consisting of 215 Boys, most of them orphans, taken from the midst of wretchedness and poverty, and furnished with clothing at the expense of Government. This school appears to be in very good order: the same Teacher, N. Niketoplos, has another

school in the city, consisting of about 180 Boys and 20 Girls: this, also, is supported by Government. In a Lancasterian School in the city, the scholars are taught writing, reading, arithmetic, a little geography, and to recite portions of the Gospel: the Teacher, who is a native of Demitsana, in the Ancient Arcadia, has caused to be printed select portions of the Four Gospels, which he puts into the hands of the scholars, and requires them to commit to memory; and when any one can repeat the whole, he receives a badge of distinction, which he wears on his shoulder: he has also printed another small book, containing useful and moral lessons for children, with short prayers at the end, addressed to God and Christ alone: this they also commit to memory: all listened with the strictest attention, while I addressed them, at some length, on the importance of Education and of the Gospel. From this school I went to see a small school taught by a woman from Crete, and which is called the School for Females: 15 small girls attend it, and a few little boys: nearly all of them I found without books: to the girls I spake on the importance of Female Education, and of living according to the Gospel, and taking that for their guide, so soon as they should be able to procure it. Besides these schools, there is one small school, not yet properly organized, for teaching Ancient Greek: it consists of about 20 scholars. There are six churches at Napoli; and each church has belonging to it a little school of about 20 scholars; who are taught, by a Priest or Deacon, to read lessons in Ancient Greek, which they do not understand.

All these schools I regard as little buds toward the close of winter, which the genial warmth of spring may cause to expand, and open, and blossom, and shed a rich fragrance on all around.

—At Argos, a city now in ruins, having been destroyed by Ibrahim Pacha, but still containing a population of more than 7000 souls, there are three schools, one of which is on the Lancasterian Plan, and contains 156 scholars.

—At Tripolitza, several of the first people called to solicit me to establish a school for the instruction of their children: the expense, according to the opinion of some of them, would be 4000 piastres for a house and 1500 piastres a year for the Teacher—in all, about 400 dollars.

—At Demitsana I received the following intelligence from one of the Demogerontes, a Teacher of Ancient Greek. The Hellenic School was established about 70 years ago: at that time, there was no other school for Ancient Greek in the whole of the Peloponnesus. To the first Teacher, Agapios, suc-

ceeded another of the same name, who continued as Teacher about 60 years. From this school went out many Teachers; and it may be considered as the principal source of light in the Peloponnesus. From Demitsana, and from this school, went out many distinguished men in the Church: the Patriarch Gregory, of Constantinople, was a native of Demitsana, and fellow-student with Agapios: Procopius, of Jerusalem, was also a native of this place and a student in the school: the Archbishop Germanos, who might be said, perhaps, to be the first who unfurled the banner of war against the Turks, in the late struggle, was, like Procopius, a native and a student of this place; he died the last year, at Napoli di Romania. In this school there are now 50 pupils, under the instruction of Anagnostes Angelides. Belonging to this school, before the Revolution, there was a Library of 2000 volumes in Classical and Ecclesiastical Greek, with a few in Latin: there now remain only about 400: the rest were torn up in 1821, the first year of the Revolution, to make cartridges for the Greek Soldiers: those that remain were secreted in caves; but a feeble little enemy, whose progress a cat might have arrested, found its way into these secreted caverns, and, with unsparing tooth, for six or seven years devoured much of the remnant.

#### *State and Want of the Press in Greece.*

I went, at Napoli, to see a Greek who is occupied in founding types: his name is Constantinos Demides: he has a small printing-press, and a fount of types, which he made himself. Another Greek, whom I found with him, is printing, at his press, a small arithmetic, in Modern Greek: the press is rather rough, and the printing not very good; but these are, I trust, the beginning of better things in Greece.

There are now in Greece five printing-presses; three of which are at Egina, one at Napoli, and one at Patras. Two of the presses at Egina and the press at Napoli are used for printing Greek: the other two are from France, and are employed upon French Newspapers. One of the Greek Presses at Egina was given to the Government by Mr. Didot of Paris, in 1824.

I hope that some American Printer will shew the same liberality as Monsieur Didot; and send out a press to Greece, which shall be wholly devoted to the printing of the Classics; and it is very desirable that there should be another, devoted to the printing of Theological Works. A third I should be glad to have under my own direction; devoted to the printing of Extracts from the Fathers, Portions of Ecclesiastical History, and information with regard to the present

state of Religion in different parts of the world.

A fourth press I should [wish to have wholly devoted to printing Books of Law. The utility of such a press, at the present moment, in Greece would, it appears to me, be incalculable. Mr. Skoufas, who is a lawyer, informed me, that the first National Assembly of the Greeks adopted as their Civil Code, the Code Justinian; for their Marine, the Code Napoleon; and, for their Criminal Code, a few articles were drawn up and printed by the Greeks themselves: but that, at present, it may be said, that they have no fixed Code of Laws. I am sometimes asked by a person in office, how I would judge in such and such a case. I, of course, tell them what appears to me to be according to both Law and Gospel: but I should be happy if I could furnish them with the means of learning the laws and decisions of an enlightened and civilized Nation.

#### *Miserable Remains of Tripolitza.*

Tripolitza, at the commencement of the Revolution, was a large fortified city, containing about 25,000 inhabitants; 15,000 of whom were Turks, and 10,000 Christians. The number of houses was estimated at about 5000; in the midst of which rose, here and there, beautiful Mosques and Churches.

On entering the city, I felt, for the first time since my arrival in Greece, that I was in a country which had been visited by a barbarous enemy. At Poros and Egina, Trezene and Epidaurus, the enemy had not been; and Napoli had only been shattered by the cannon of Grivas, in a civil feud: at Argos, I could fancy that some terrible conflagration had caused the ruin which I saw: and, as to the small villages which I had seen in ruins, I could easily suppose that they had been destroyed by a few men, and might by a few men be rebuilt. But Tripolitza presented such an extended heap of ruins, as it appeared to me I had never before seen. I had seen the far-famed Ruins of Thebes and Tyre, and Balbeck and Sardis: but, there, the busy hand of man has removed much of the rubbish, and over much more earth has spread her green mantle; so that all that meets the eye of the traveller is here and there the wreck of some mighty monument, which shews how great must have been the ruin which time now conceals, and the extent of which is left to history and imagination to determine. But at Tripolitza the ruin is new and complete: nothing is covered, and nothing left to the imagination: it presents to the eye, one mingled mass of the ruins of walls and towers blown up, houses burned, and mosques, churches, and baths rased to

the ground. It was destroyed by Ibrahim in his anger, last February, after the battle of Navarino.

And even the sight of the former inhabitants, who are now returning and clearing away the ruins and erecting habitations, tends to make a deeper impression on the mind with regard to what they have suffered. If all were silent, and nothing to be seen but the lizard running over the prostrate marble columns, one might feel a kind of relief in fancying that the former tenants of these habitations were now reposing in a better world, or had passed beyond the reach of human aid and sympathy: but he sees lank and meagre human beings, huddled together in a little cabin, or roaming the field in quest of something to satisfy hunger. I could scarcely believe, when I was told, by the Officers of the Police, that there are now assembled here 5000 or 6000 persons. Many of them are engaged in some small mercantile business, and have the means of procuring a comfortable subsistence as it respects food and clothing; but very few have, as yet, what may be called a comfortable dwelling.

#### *Visit to Demitzana.*

Nov. 8, 1828—The whole of the way from Tripolitza to Demitzana was mountainous and rocky: but, for the last four hours, it was excessively bad; and appeared more so, perhaps, from the darkness of the night.

Nov. 9, Sunday—When I awoke, the sun was shining beautifully upon the snowy tops of Arcadia, and had dissipated all the fearful shades which hung on her cliffs the preceding night. On going out, I found myself in a village containing five churches, 320 or 330 houses, and 2600 inhabitants; perched on the top of a lofty mountain, in a spot as rude, if I may say so, as nature could make it. Around it were deep, craggy ravines—steep or perpendicular precipices—huge rocks jutting out from the sides of the everlasting mountains, whose barren heads, in every direction, rose in majesty toward Him, who seemed to have placed them there as a barrier against tyranny. In one great chasm rolls what is called, by the inhabitants, the River Erymanthus; following which, the eye perceives, at a distance toward the south, the beautiful Plain of Leondari, and beyond it towers in grandeur the hoary head of Taygetus.

As soon as the prayers in the Churches were finished, many of the inhabitants came in to see me. After receiving from them the usual compliments and welcome to their village, I expressed to them the interest which I myself, as an individual, and which tens of thousands of my countrymen, felt in

their welfare, both temporal and spiritual; and how much we desired to see the day arrive, when they should be enlightened, and enjoy all the privileges of the Gospel of Christ—when they should enjoy that political liberty for which they had so long been struggling; and, above all, the true liberty of the Gospel—freedom from sin. In this manner, I addressed them for ten or fifteen minutes: all listened with silence, and some of them seemed affected almost to tears. When I ceased speaking, all murmured their approbation, and expressed great interest in America, and great gratitude for what the Americans had done, and for the sympathy expressed by the American Ladies to the Females of Greece.

The Oiconomos, or principal priest of the village, then ordered my baggage to be carried to his house, where I was invited to remain during my visit to this place; and he and others proposed to me to walk with them to see their Schools. First, we went to the principal Church, where many people were assembled. On my way thither, my attention was arrested by the peculiar manner in which I was everywhere received: wherever I passed, children, old men, and women arose, and did obeisance. A little distance from the Church were the Hellenic and Lancasterian Schools. I found the scholars all assembled; and, as I entered, they all arose and bowed in the most respectful manner: after saying a few words to the scholars in each of these schools, and promising to visit them the next day, I retired; and signified to the priests and people who accompanied, that I wished to find some place where I might rest, as it was the Lord's Day, and I was much fatigued from the previous day's journey.

Nov. 10, 1828 — While packing my baggage, preparatory to leaving Demitzana, multitudes pressed in to see me; some to beg for Tracts, and some to express their good wishes.

A little before noon, I was ready, thanked the priest for his hospitality, and bade him adieu: but, on going out, he and the other priests informed me that they were going to accompany me a little distance: so leaving the mules to be led, I walked out of the village, accompanied by the Priests, Schoolmasters, Officers of the Police, and some of the Principal Men. After having proceeded about a quarter-of-a-mile, what was my surprise, at seeing arranged in military order, on each side of the path, nearly 200 boys, with sticks for guns, and little banners waving, and shewing me, as I passed through their files, a sort of military honour: in addition to which, they raised their caps and put their hands to their breasts, in token of

affection. These were the scholars of the two Schools which I had just visited, and to whom I had given Tracts. Having passed through the files, accompanied by the train that followed me from the village, the Oiconomos signified to me that they must now leave me; and, after expressing to me the pleasure which they had enjoyed in seeing me in their village, and the hope that they might one day see me again, they wished me a happy journey. Just before the Teacher of Ancient Greek took leave of me, he presented to me three of his pupils, whom he considered the first in the school; and who had expressed to him a desire to go, if possible, to America, to complete their education. They are about 14 or 15 years of age, and the Teacher spoke of them in high terms of commendation. I did not engage to send them, but told him that it was POSSIBLE I might send them.

Leaving this interesting spot, I pursued my way on foot down the steep rocky side of the mountain, to the River Erymanthus: here I mounted my mule, crossed over, and ascended the steep mountainous bank on the western side; and, for three hours, pursued nearly the course of the river, whose banks, in many places, rise almost perpendicularly, for hundreds of feet. In the sides of the mountainous rock were pointed out to me the caverns in which the inhabitants of this region dwelt for a long time during the war: some had constructed houses on the cliff of a rock, which rose perpendicularly far above their heads; while from their threshold they looked down to an abyss below: by some narrow path among the clefts of the rocks, they entered their dwelling, where a handful of men would have been able to withstand thousands. Here and there I observed a convent in a similar position, where the religious tenant has constantly before his eyes the rudest and grandest works of the Creator.

#### *Manners and Sentiments of the Maniotes, or Modern Spartans.*

In four and a half hours from Demitzana, I arrived at Caritena, which is a village containing 150 houses and 850 souls. There are four churches, and four priests who officiate in them. There is one school of 70 scholars, taught by a priest from Scio, who was a student with Bambas. About one-third of the houses in this place were destroyed by Ibrahim and his army.

Nov. 11—My journey this day lay through a beautiful level country, with here and there a gentle elevation. Passed many shepherds feeding their flocks; and, as the day was fine and the scenery beautiful, I began to feel as if I had entered Arcadia, the ancient country of the shepherds. I had

seen little before, since entering the province, which seemed calculated to lead one to sing the charms of a pastoral life.

*Nov. 12, 1828*—At seven in the morning, I set out for Mistra, where I arrived in about eleven hours.

*Nov. 13*—Toward noon, I went to visit the site of the ancient Sparta, which is one hour's ride from Mistra. To the south of the hill on which the citadel stood, I saw two or three tents pitched, resembling those of the Bedouins: these were all the inhabitants of which the ancient, the mighty Sparta can now boast! Her ruins are now no longer interesting, except from association. The greater part of them, as I was told, were removed by the Venetians, to build Mistra; and for the purpose of taking away from the view of the Greeks those noble monuments of their ancient grandeur, which were continually exciting them to rebellion.

I left this solitary spot with some degree of sadness; and returned to Mistra, reflecting on the frequent and mighty changes to which Man seems destined.

After reposing awhile at my lodgings, I received visits from Priests and People; and gave Tracts to many Boys and Young Men, who called to solicit them. Two Young Men here expressed a strong desire to go to America, to receive an education.

*Nov. 14*—From Mistra to Marathonisi, I was full ten hours on the way. Marathonisi contains, according to a recent census, 618 souls. When I arrived, it was dark: all the shops were shut; and, at first, I could not find any one who took interest enough in me, as a stranger, to conduct me to the Demogerontes. The streets were full of people; and I spoke to one after another, to assist me in finding a place where I might lodge, or to conduct me to the Officers of the Police: but some were strangers—some were occupied with their own business—and others, perhaps, being accustomed to sleep on the ground, in the open air, thought I might do the same. At length, I found a man who went with me, to what he said was the house of one of the Demogerontes, where I knocked and a voice from within inquired what I wished, and, without opening the door, informed me that no Demogerontes lived there. So I went back; and, after a while, learned that the Governor of Sparta (or Agent Extraordinary, as he is called) was in the place, and I immediately requested to be conducted to his house: on learning my name, from the President's Letter, he asked if I were the same who had been mentioned in the Public Papers; and, on my replying in the affirmative, he immediately laid aside all business—entered into conversation—spoke with great

interest of the Americans, and the Letters from the American Ladies—ordered a house for me—and treated me with the greatest kindness. I now found that I was no longer the uninteresting stranger; but every man, with whom I came in contact, seemed ready and eager to serve me.

*Nov. 15*—In the morning, one of the Maniot Captains, who was formerly Governor of Eastern Sparta, called to see me, accompanied with several of his men, armed with swords and pistols. The moment they entered the room, I was struck with their appearance; and felt, for the first time, that I had seen something which answered to my ideas of the ancient Spartans: their countenances indicated a mind bold and daring—a soul ready to kindle at the slightest offence—men, who would pounce upon their adversary with the swiftness of the eagle and the ferocity of the tiger: in short, they looked like men who had lived in freedom, and who would rather die than bear the yoke of oppression: and such indeed is their character.

I immediately entered into conversation with the Captain, and gave him some School-books and Tracts for his son. He seemed interested; and proposed accompanying me to see the ruins of the Old City, which is 15 or 20 minutes distant from Marathonisi: I accepted his invitation, and went out, accompanied by himself and six or eight of his armed men: while walking about among the Ruins, I could not help thinking occasionally of my situation as a stranger, surrounded by those bold fellows, all armed, and in the midst of a country celebrated for theft and robbery; and, in conversation, they acknowledged that fame had not belied them.

On returning to the city, the Captain invited me to go into a coffee-house and take some refreshment. The coffee-house was full of people, and all eyes were fixed upon the Captain and myself. "Here," thought I, "is an opportunity of speaking on the subject of Religion. But how will it be received? Shall I not give offence? Does not prudence demand that I should, for the present, hold my peace?"

While these reflections were passing in my mind, the Captain began to tell me of the Delegation assembled at Marathonisi, from all parts of Mani, to decide upon the question whether they would submit to pay tithes to the Government, and that they had decided in the negative—that they had not retired to the mountains, and lived in hunger, and submitted to every hardship for the sake of freedom, now to be brought into bondage to a Greek Government.

I replied, "In America, where we are all

free, we do not consider it bondage to pay taxes for the support of a Government which we choose, and which cannot be administered without expense."

On my happening to mention the name of Mavromichaëlis, the Captain observed to me, "I am his enemy;" and related an unhappy affair which had just taken place between a friend of his and a member of the family of Mavromichaëlis, in which one of them had been wounded, and, as it was supposed, mortally. He then went on to make some remarks with regard to the character of his countrymen, the inhabitants of Mani. "We have ever," said he, "from time immemorial, been quarrelling and fighting with one another. When the common enemy approached us, we united to oppose him; but, as soon as he was gone, we commenced fighting among ourselves. One village often wages war upon another village; and the inhabitants thus rob and kill one another, and do one another all the mischief in their power. And this we do," added he with a seeming pride, and in way of boasting of their high spirit, "and this we do for a WORD ONLY!" I replied, "Jesus Christ teaches us to love our enemies!" On my uttering this, there seemed to be a little movement among several present; and some of them said, in a low voice, "Surely he cannot mean to say, that we should love the TURKS?" and some thought I had not expressed what I intended to say.

As soon as the hum of this conversation had ceased, I proceeded to shew them, that I had made no mistake in what I had uttered—that to be a Christian, was to follow Christ—and to follow Christ, was to do as He did, and to possess His spirit—that He did good to His enemies, and prayed for those who crucified Him—that He had taught us to be perfect as our Father in heaven is perfect—that He causes the sun to rise on the evil and on the good; on Turks, Jews, and Christians; and sends rain upon the fields of the just and the unjust—that if they loved those only who loved them, and did good only to them, they would do no more than the most abandoned robber on the desert would do—that although they possessed the boldness and courage of the ancient Spartans, and feared not, and ought not to fear man, yet they should remember that God is the King of the Universe, and has a right to be King, and must be feared, and His laws obeyed—that love to Christ should lead us to refrain from many things which we might naturally wish to do—that if I had a dear friend, to whom I was indebted for all that I enjoyed, I would refrain from what I knew would displease that friend—that Christ is the Sinner's Friend; and all we have, or

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hope for, is of Him and through Him; and His love, manifested in Gethsemane and on Calvary, in His bloody sweat and His death, should constrain us to FORGIVE one another; and not make war upon one another, and kill one another, and that for a single WORD.

In this manner I addressed the Captain, and his companions and soldiers, and all present; who listened with the most profound attention. But of the whole company, none listened with more apparently intense interest than the Captain, whose warlike countenance seemed to soften—and, when speaking of the love of Christ, he seemed a little affected. All looked at him for an answer. He replied, "Formerly I thought differently; but you turn my head. What you say is true. That is the True Religion; and this is what we need to hear, and what I never heard before."

After this conversation, he went with me to call on the Bishop of Sparta; and remained while I remained, and took part in the conversation. The Bishop spoke of the Letters from the Ladies in America, with a great deal of interest: and also of the Societies, which had been formed in England and America to send out books; and observed, what I was surprised to hear him say—"We have been living in darkness; but, by means of those books which have been sent to us, and the coming of more, and then one to preach the truth, a little light is beginning to shine upon us." He also expressed a desire to have Schools established, both for Males and Females. The Captain thought that the prejudices against females being taught to read would not, at present, permit of schools being established for them; but that it might, perhaps, be accomplished three or four years hence. With regard to the Letters from the Ladies in America, the Captain remarked to me, when at the coffee-house, "When I read them, I wept;" and, in the true oriental style, said, "rivers of tears ran down my cheeks—many wept—and the man, who could read them without weeping, must have been harder than adamant."

From the Bishop's, I went to call on the Governor, who invited me to remain and dine with him, in company with some of the Maniote Captains and a Bishop.

On returning to Marathonisi, just as I was entering the place, I observed, near a Church, a great quantity of human bones piled up; and on inquiring whose bones these were, I was told that they were the bones of Greeks, who had been buried near the Church, and dug up to be examined by the priests, in order to learn if all were well with their souls in the other world—that it is the custom, at the expiration of one year after a person is



buried, to open his grave, and for the priests to examine his bones—that if they find **BLACK FLESH** upon them, they conclude that he is in misery; and lay him back in his grave, and the friends of the deceased then give alms, and give money to the priests to say prayers for the departed soul; and, at the expiration of the second year, the body is again inspected, and if all is well his bones are left above ground: but if, after two or three inspections, there be still black flesh or other bad things, they conclude that the man during his life-time committed some mortal sin, and can never be pardoned. If a man died instantaneously, as when shot in battle, and at the moment of his death had evil thoughts in his mind, they suppose his brains remain: if hair is found on the scull of a female, it is a proof of her having combed her head on the Sabbath, and paid much attention to her dress and appearance.

The man, who explained this to me, seemed most fully to believe it; and replied with much warmth to another, who said that he believed it was only a figment of the priests in order to get money,

In the evening, the Captain called and informed me that he was about to go to Crete, with 2000 Spartans, of whom he was to have the command. Conversing with him again on the importance of following Christ in the regeneration, and being prepared for another world. Many others also called. The interest which the Captain manifested in me, seemed to give me a good deal of celebrity.

This was to me a most interesting day. The reception which I met with among this rude and fierce people, and the apparent interest with which they listened to the truths of the Gospel, left upon my mind a strong impression, that they perish principally for lack of knowledge.

Among those who called in the evening, one observed, in speaking of the Spartans, that before the President Capo d'Istria came, they were continually quarrelling among themselves—committed thefts and robberies—and sometimes murdered those whom they robbed, in order to avoid being known and falling under the displeasure of some Captain who might feel an interest in the one despoiled. "We Spartans," said he, "are of a peculiar character: we are ashamed to ask alms, but not ashamed to commit robbery: we will not eat meat, but rob."

*Nov. 16, 1828: Sunday*—One of the Demogerontes from Skoutari called, and expressed a wish that I should preach in the Church: he said that the Captain had sent him to tell me, that he wished me to speak freely to the people the Gospel, and without fear; and observed that my appearance in the place and my conversation had excited a

good deal of wonder—that some thought it was "the second coming of Elias!"

This language was to me so unexpected and so strange, that I hardly knew what to think of it—whether the man was sincere, or whether he wished to flatter me; and if so, why he should come with such a message from the Captain, whom I should soon see, and might detect the falsehood, if it were such—or whether the Lord was indeed opening before me a door, into which I should enter. I replied, that if the people wished me to speak in the Church, I should be willing so to do. Soon after, the Captain called, and said that the celebration of a wedding that day would prevent most of the people from going to Church, to hear a Discourse; but that he should be glad to have me remain a few days, at the expiration of which, some thousands were to be assembled there from different parts of Sparta, and that I should make an address to them all.

The Governor afterward called, and gave me a formal invitation to speak in the Church the next day. I doubted the propriety of my taking such a step at this moment, lest I should awaken much enmity, which might perhaps try to throw obstacles in the way of distributing the Scriptures and establishing Schools, which seem to me now the most important means for the renovation of Greece. I, however, consented; and made it a subject of prayer, that I might be directed in the path of duty.

During the day, multitudes called, both young and old, to solicit New-Testaments, School-books, and Tracts; and, among those who called, were many of the Demogerontes from different parts of Laconia.

In the evening, one of the Demogerontes from Skoutari called, and begged me to go to his village to preach to the people, saying—"We live in ignorance. This day, for the first time, have I known my faith: before, I made the sign of the Cross, but knew not what it meant." This I could easily believe; but there was something in his appearance, which made me suspect that he was not altogether sincere. I, however, took the opportunity of endeavouring to impress on his mind the truth of the Gospel. The Lord only knows the heart.

*Nov. 17*—Several circumstances occurred, which caused the Service, above mentioned, in the Church to be omitted. Spent the day in visiting and receiving visits. Many of the Demogerontes, from different parts of Laconia, called and invited me to visit their villages. To all, or nearly all, I gave Tracts, and conversed with them on the importance of their making great exertions to establish Schools and to put the Gospel into the hands of their children; as, without the Gospel, the

faults and errors which existed among them could never be rectified.

The character of the Spartans as drawn by themselves, and which appears not to be far from the truth, is that of men who are bold, hospitable, lovers of liberty, and vindictive; but who may be led by persuasive words.

I always feel an interest in learning what ideas a people have of themselves; and, where individuals are not concerned or local points touched on, they are, I think, quite as likely to give a true picture of their own character, as their neighbours of other nations are to give it for them; and they certainly have better means of judging. Their neighbours judge from a few individuals—they, from an extensive acquaintance: their neighbours, from a few prominent men—they, from the mass of the people.

This portion of country, Mani, was divided into several little districts; the inhabitants of which were subject to their different Captains, to whom they looked for protection, and each of whom, in his district, was a kind of feudal lord. The population was estimated at about 8500 families and 50,000 souls: the number of men capable of bearing arms was estimated at 10,000 or 12,000. Their Captains were continually making war upon one another; and sometimes a single saucy word, from an individual of one district, involved thousands in dire consequences. Two villages were actually at war with each other when I was at Tchimova.

With regard to their character, I have said, perhaps, sufficient, in treating of Marathonisi. I will, however, add, that the only means of bringing this people into good order, is the establishment of Schools to enlighten them, and the distribution of the Gospel, of which, at present, they know but little. In speaking of the people of the country and their robberies and thefts, a Monk observed to me, "They are holy men. Go and see what a hard life they live, and you will pardon them!" What can be expected from a people who hear such language from one to whom they look for spiritual guidance!

*Some Account of Petro-Bey, or Mavromichaëlis.*

Nov. 18, 1828—I came to Tchimova Limeni, or the harbour of Tchimova, a small village containing 100 inhabitants: but what gave me a particular interest in this place was, its being the residence of Petro-Bey, or Mavromichaëlis; who, under the Turks, was the Bey of Mani, and who, during the Revolution, has been called by his countrymen to sustain important posts of office in the Government. I had the pleasure of his acquaintance at Egina, where he now resides; and he had, in a most friendly manner, sent me the following Letter of Introduction, ad-

dressed to all the inhabitants of Sparta. His son Anastasius received me very politely, and gave me a lodging in his father's house, and insisted on my taking my meals with him while I remained at Tchimova. The father has not seen his house since the war commenced, eight years ago.

"TO the Most-Beloved of God, the Holy High Priests and Priests; to the Captains, the Principal Men, both great and small, of our Country, Sparta.

"Wishing to pass through every part of our beloved country, for the sake of seeing it, the bearer of this, the venerable priest, Mr. King, a man most honourable and worthy of love and intercourse, sent by the Philanthropic and Phil-Hellen Americans, who came to Greece with aims to distribute to the poor Greeks; and as he is going particularly through our celebrated, undefiled [by Turks], peculiar country, Sparta, I commend him to your love, that you may receive him with all possible kindness, as if it were I myself—whom, indeed, having served my country these eight years, you desire to see: and still more so, since the great good which he will be able to bring about and to effect in our country, I, with all my efforts and struggles and labours, have not been able to execute. He will cause Schools to be established in our Sparta, with the expenses from Philanthropic America—will take Six Youths to send thither to be educated at their expense—and as many other good things, which he may know to be useful and which you may present to him that he may understand, he will effect and accomplish. Suffice it to say, as above, that you shew yourselves worthy of his love and virtue.

"The word of our Holy Gospel—*Peace be with all; and Love thy neighbour as thyself*—will lead you not to devour one another. For the love of God and your own honour and happiness, cease from civil wars—for repentance is unprofitable. This—and may God grant us a happy meeting.

"Your zealous countryman,

"PETRO BEY, MAVROMICHAELIS."

"P. S. I say also to my family, other relations and friends, stand with all readiness, that you may please this worthy venerable Phil-Hellen from Philanthropic America."

What is said in this Letter may lead you to suppose that I had promised to establish Schools, and send Young Men to America. It was not so, however: I only conversed with Mavromichaëlis on the subject of establishing a School or Schools in Sparta; and told him that I HOPED, but that I could not say at present for certain, that it would be in my power one day, through assistance from America, to establish such a School or Schools, and also to send five or six Young

Spartans to be educated. He seemed delighted with the idea; and has ever since been urging me to write to my friends, so that the School may be established.

*Interview with the Son of Petro-Bey.*

Nov. 19, 1828—I procured a mule, to go up to Tchimova, about one hour's distance from Tchimova Limeni; but found the road so steep and rough, and the mule proceeded with so much difficulty, that I sent it back, and went on foot. The greater part of the way was like going up stairs; and when I arrived at the top of the mountain, the road and the fields seemed completely covered with stone. On entering the village—a stranger, unaccompanied by any person, in a Frank dress, and unarmed—the people stared at me, and seemed not to wish to enter into conversation with me: they were all armed; and their appearance struck me as quite savage.

On my inquiring for the house of Byzande, (as he is called,) the son of Petro-Bey, a soldier beckoned to me to follow him, which I did; but, after following him for awhile, I began to think that he might be leading me astray, and demanded of him if he were conducting me to the house of Byzande. Instead of answering, he made signs, that I should follow him; and I began to talk to him in rather an angry tone of voice, and asked him if he could not answer me. He then said that he was going to the place which I wished; and pushed on, and I followed.

At length he brought me to a place where I mounted by a narrow stair-case on the outside of a building; and at the top of which a door opened, and I entered into a room where were several armed men. The door was closed; and, following my guide, I proceeded through one room and another, then went out upon the roof of another house, which I passed close to the eaves, and entered another building. After being led through two or three small rooms, I was conducted to a flight of steps, narrow and steep, and at the top of which was a trap-door. Here I was bid to ascend: I began to doubt my guide's fidelity; for I said, "It cannot be that the son of Petro-Bey lives up in such a place." I hesitated; and demanded again, in order to be assured. My guide said, "Yes," cried out to the people above, and the trap door opened; and I mounted, half expecting to find myself deceived. As soon as I had fairly set foot on the floor above, down went the trap-door again; and I found myself in a very decent room, hung round with swords and pistols: on a sofa sat several men, with arms; and on a couch, in one corner of the room, reclined the man whom I wished

to see. He was ill; but, making a little effort, he half raised himself, and gave me his hand in a most friendly manner, introduced me to those present, and said, "You see to what a situation we are reduced, and how we live." This was Georgius, the second son of Mavromichaëlis. I had seen him before at Egina.

Here I spent some time in interesting conversation—gave some little School-books and Tracts to all present—and then went out to see two small Schools, where the children have the means of learning almost nothing. Among them, also, I distributed Tracts and School-books.

On returning to the house of Georgius, he proposed and urged that I should visit a place in the vicinity, called Charia. I, at length, consented; and, a mule being provided, I mounted and set out for Charia, accompanied by two men, one to lead the mule, and the other to flog him and protect me. The latter was armed with gun and pistols. I know not that I ever rode in more fear, not of robbers, but of falling on sharp-pointed stones and craggy rocks, which shot up out of the ground in every direction. In the midst of these, I saw, here and there, men and women labouring to sow a little barley, with almost the sure expectation of a scanty harvest. In fact I could hardly conceive how it is possible for the people to live in such a stony region, even in time of peace. At Charia are 80 houses and 500 souls. At Pyrgon, about half-an-hour from Charia, are about 300 houses and 1900 souls. At Charia, I went into almost every house, to see how the people appeared, and how they lived; and I must confess, I thought of what the Monk had said to me, "Holy men—go and see how they live, and you will forgive them." The bread which they had to eat was made of oatmeal and beans; and of this, they had but a scanty portion. They have little else but rocks and liberty.

My guide, who was a native of this place, said to me, "We live in a state of ignorance, almost like the brutes. At the age of 10 or 12, instead of going to school, we gird on our arms, which we never put off; and how should we know any thing? We need Schools to enlighten us, as other people have."

*Calamata.*

Nov. 22 — Having hired a boat on the 20th at Tchimova, I arrived at Calamata, and felt great relief in my mind; supposing that the worst part of my journey was now over, having passed the Mountains of Argolis, Arcadia and Laconia, and entered upon the Plains of Messenia.

Before lying down to rest, I observed to the Governor, that it was my custom, when

circumstances would permit, to read the Scriptures and have prayers with my servants: he replied, "I hope you will do so here. What! are we not Christians?" During prayer, he kneeled with us; and afterward expressed much satisfaction in hearing a prayer in Modern Greek.

*Nov. 23, 1828: Sunday*—The Demogerontes, five in number, called to pay me their respects—expressed much gratitude to America, and great interest in the Letters from the American Ladies—and treated me with the greatest politeness. Converged much with them on the subject of religion; and gave them some School-books and Tracts, for which they seemed quite grateful. They informed me that they intend to establish, as soon as possible, a Lancasterian School. In the evening, I had much conversation with the Governor, on the subject of fasting and prayer, the Councils of the Fathers, the ignorance of the Priests, and the errors of the Greek Church. On all these subjects, he conversed with much animation; and seemed to have very correct views; and said he looked forward to the time, when they should have an enlightened religion, and when the errors now existing would be done away; but that the work must be gradual, and by means of Schools. With him, also, I had an interesting season in reading the Scriptures and in prayer.

Calamata has now a population of about 3000 souls, all living in the midst of ruins. The Governor's house, which might be supposed to be as good as any in the place, consisted of one room below for the servants, and one above, in which we slept, and into which we entered by a trap-door.

The scenery around the city is delightful. Numerous gardens of oranges, figs, sweet and sour lemons, and citrons, are to be seen in every direction. Hedges of prickly-pears are to be found, also, in abundance. The mulberry and the olive flourish here; but the olives have been extensively destroyed by Ibrahim: ten years of prosperity would hardly repair the damage which these have sustained.

#### *Neai.*

*Nov. 24*—Arrived at Neai in about three hours: the road is through a plain, which has everywhere been laid waste by the Turks and Arabs. I called on one of the Demogerontes; who informed me, that such was the ruined state of the village, that it would be very difficult to find a place where I could lodge: so I concluded to go on my journey, and had mules procured for that purpose. The district of Neai contains, according to the Demogerontes, about 4000 souls, and not a single School. All is ruins!

As the sun went down, I arrived at a place called Petalida, where is what is called a Khan, and three or four families living in cabins.

#### *Coron.*

*Nov. 25*—Rose about midnight; and, at two o'clock, set out on my journey. At day-break, I found myself near a village; and when the sun arose, it discovered to me the stumps of thousands of ancient olives that had been wantonly cut down and burned down, by Ibrahim. At half-past nine, I arrived at Coron, where I met with a most cordial welcome from the Governor, Antonius Jounas: he is Governor of, or Agent Extraordinary for, Upper Messenia.

#### *Desolations, but opening Prospects, in Upper Messenia.*

From the Governor, I learned that there are, in Upper Messenia, 10,000 souls; and that there is not a single School in existence in that district—that, under the Turks, Schools were not here permitted; or were established with so much difficulty, that the greater part of the people were left in a state of great ignorance—that, in Coron, are about 1500 inhabitants, and that the poorer part of the former population is yet in dispersion—that in the district of Coron, Ibrahim destroyed two hundred and ninety thousand olives, and that there are only ten thousand now remaining—that this he knew from the reports made to him, by men whom he had ordered to take the number of the olives now standing and of the stumps of those that had been destroyed.

On my speaking to him of the importance of establishing Schools, among all the people, he observed, that the places the most important, and in which he greatly desired to establish Schools, were, Coron, Modon, Navarino, Gargalianos, Philiatra, Arcadia, Zourja, and Aetion; and expressed an earnest desire, that the Americans, who were sending them food and clothing, would, if possible, aid them in a still more noble and useful manner, in the establishment of these Schools. "The Americans," said he, "have done much for us, and we owe them everlasting gratitude: but if they could establish Schools for us, the benefit conferred would be far greater than that of food and clothing, which is soon gone, and we are left in the same situation in which we were before; but the effect of these Schools would be without end."

What an apparent opening for doing good! The man, who should establish these Schools, might, in all probability, put the Gospel into the hands of every child in Upper Messenia; and the Gospel will enlighten the ignorant, and raise any people under heaven from degradation.

*Modon.*

*Nov. 26, 1828*—I arrived at Modon in about seven hours. Here are 600 souls; and in the remaining part of the district of the same name are 1500. This district was represented to me as being formerly like a garden, but now all in ruins! The olives, the figs, the vines, the oranges, and lemons, were all destroyed by Ibrahim. The people have now no Churches, and most of them live in cabins.

*Navarino.*

*Nov. 27*—I arrived at Navarino in two hours. As I came in sight of the place, a salute was fired by a ship of war just coming into the harbour, and answered by another—I need not say, that I was already thinking of what there transpired on the 20th of October 1827: the echo of this salute roaring among the mountains which rise to the east of the harbour, and the sight of nearly fifty ships of war which were lying at anchor, tended to give me some idea of that tremendous scene, when seven or eight thousand cannon were belching out death and destruction in every direction—shattered masts falling—ships burning—magazines exploding—wounded and dying, of different nations, groaning—spirits hastily ascending before Him, who, on that day, looked down through the pillar of the smoky cloud which hung over the combatants, from Spacteria to the main land, and troubled the host of the Egyptians and the Turks. That was the Day of Deliverance to the Greeks: and well might they have sung the song, which Moses and the Children of Israel sang, when they saw the Egyptians dead upon the sea-shore.

After viewing the Harbour, the Village, and the Castle of Navarino, I proceeded on my journey; both because I was anxious to finish it, and because it would have been quite impossible to find a place there to lodge, even for a night: every house, and every hut, and every cabin, were full.

*Gargalianos.*

In four-and-a-half hours from Navarino, I arrived at Gargalianos. I called on one of the Demogerontes, to whom I had a Letter from the Governor at Coron, and who received me very kindly and hospitably into his house, where I spent the night. All the Demogerontes were present on my arrival, and welcomed me in the most cordial manner; and both they and all the people whom I saw while there expressed and appeared to feel great gratitude toward the Americans, of whose charities they had just been receiving. A Letter had been drawn up at the request of the females of the village, to be sent to America. The Demogerontes observed, that the females in their village, after returning from Navarino, where

they received the food and clothing above mentioned, called their priest to the Church, where they offered prayers for the females in America; and afterward demanded a most solemn promise from the Demogerontes, that they would forward this Letter.

The village contains 834 inhabitants, without a single School for the children. In this vicinity, Ibrahim burned 15,000 olives, and left 4000 more half burned: 1002 now remain unhurt.

*Philiatra.*

*Nov. 28*—In three hours, I came to Philiatra. The Demogerontes, on whom I called, informed me, that there were in their village 1049 souls. Their houses were all burned by Ibrahim, but the greater part of the olives were spared. The people appeared very civil, and the females much less Turkish than in many other places through which I had passed.

*Village of Arcadia.*

In three or four hours from Philiatra, I arrived at the city or village called Arcadia, and sometimes New Arcadia; which contains about 1200 inhabitants. In the whole district, I was informed by the Demogerontes, are 100 villages, containing about 30,000 souls, and not a single School! A native of the place, and one of the Demogerontes, in conversing with me in the evening with regard to Schools, said, "The people here wish for Schools more than clothing; and old men, with beards, would go to learn to read, so much do they desire them." Another of the Demogerontes, Athanasius Gregoriades, said, "As the hart pants for the water-brooks, so do we pant for these Schools." They wish to have them established both for males and females.

From all the Demogerontes I received a most cordial welcome. The evening was spent in conversing on the political state of Greece, and on the importance of establishing Schools, and of distributing the Gospel—and the need which the people have of religious instruction, in order to elevate their character, and render them happy under a free Government.

At a late hour, dinner was served. While at table, the Mother of Gregoriades sat down opposite to me—helped me to food—blessed the American Ladies—and, with tears in her eyes, recounted to me her trials and sufferings during the last eight years; and how her husband and brothers and sons, and one relation after another, had fallen by the sword of the Turk, and how she had been deprived of all her goods and reduced to a state of penury—then spoke of my being far away from my friends, looked at me with a sort of maternal kindness, and

seemed to feel a peculiar pleasure in seeing me happy, though a stranger, at her table; and when I bade the family adieu, the good Old Lady followed me with her benedictions.

*Good Hopes of Enlightened Greeks respecting their Country.*

The Bishop of Talanti told me that he hoped that there were a thousand, or at least five hundred, good men in Greece, who were Christians indeed; and this was his hope that Greece would be saved, because God hears prayer.

Papadakes, one of the Chief Men at Napoli, appeared to me to be a man of intelligence and reflection; and fully aware of the ignorance of the people and the priesthood, and of the importance of reform. He observed to me, that, forty years ago, it was considered a crime for any of the Laity to read the Bible: but "now," said he, "all wish to have the Gospel, and to put it into the hands of their children." He considers the Greeks as a redeemable people, if they can but have the means of instruction; and that if they could hear the truths of the Gospel from the priests, they would soon improve. I need not say, that I listened to such conversation with great pleasure and intense interest.

## India beyond the Ganges.

### Burma.

#### AMERICAN BAPTIST MISSIONS.

##### *Account of some of the Native Converts.*

*Moung Dwah*—the Husband of Mah Doke, is a faithful and devoted disciple of Jesus. For years she wept, and mourned, and prayed, over her unbelieving husband: but her prayer of faith is answered, and she is filled with gratitude and joy: tears flow down her cheeks, while she speaks of the glorious change in her husband: she says the most ardent desire of her heart is gratified, and she can never again distrust the mercy and faithfulness of God. We have, in Moung Dwah, a striking example of the blessed influence of our holy religion: he was formerly unyielding, obstinate; and even unkind to such a degree, as to cause his Wife and the Native Christians much anxiety and grief: now, he is submissive and humble; like Him who was *meek and lowly in heart*. He is a man of respectability and good sense; and is unwearied in his efforts to do good among his countrymen.

[Mrs. Boardman.

*Mah Lah*—is a Widow, and lives in the family of Moung Dwah and Mah

Doke, at a short distance from our dwelling: she possesses good abilities, and is well able to exert a considerable influence. It is but recently that her mind has become fully decided in favour of Christianity; but her views of doctrine are remarkably correct. She is apparently sincere and hearty in her attachment to the Blessed Cause which she has espoused. Her whole soul seems intent upon doing good. "Oh," she says, "I want not earthly property. I wish not for silver or gold, or any worldly goods; but I long to be freed from sin, and to see these poor deluded votaries of Gaudama worshipping the Eternal God."

[The Same.

*Ko-Myat-Ryan*—is a brother of the first Native Chief in the place: he is possessed of a clear mind, considerable native eloquence, and an uncommon degree of mental and bodily activity. He has been an inquirer after truth many years, and has diligently investigated the systems of Buddha, Brahma, and Mahomet: at length, he embraced the religion of Jesus Christ, with all his heart and soul; manifesting more zeal and ardour than commonly characterize his cool, considerate countrymen. He has suffered as much persecution as can be openly inflicted under British Government; but bore it with the meekness of a lamb, and conducted himself with such forbearance and Christian Love that the tide has begun to turn in his favour. He has given up all worldly business, and devoted himself to assisting us in our Missionary Work. It gives us great pleasure to see him sometimes sitting on a level with some poor beggar woman; endeavouring, in language intelligible to her dark mind, to communicate some idea of the mysteries of Redeeming Love.

[Dr. Judson.

*M'Donald*—is a Native Hindoo, 28 years of age. He renounced Heathenism a few years ago; but afterward became perplexed, and was thrown into darkness by Unitarian sentiments, in which state he remained till he heard and embraced the truth at Maullaming. He understands several languages; as, the Tamul, Telinga, Hindoostanee, English, and Burman. On his being baptized, he instantly gave up a situation producing 50 or 60 rupees a month, because it required his attendance on Lord's Days; but chiefly because he was desirous, above all things, of devoting himself entirely to Missionary Work.

[The Same.

## India within the Ganges.

### Chinnelly.

#### CHURCH MISSIONARY SOCIETY.

THE following Extracts from the Journal of the Rev. C. E. T. Rhenius are in continuation of those given at pp. 423—425; and afford very

#### *Satisfactory Indications of the Growth and Influence of the Mission.*

July 22, 1828 — At Pooliyarkooritchy, henceforth called Dohnavoor, I found that, with the exception of Eight Families, all have joined the Congregation. After Morning Prayer, I went to inspect the ground selected for the building of the Bungalow for Mr. Winckler and of the Church. The piece of land for the house was lately purchased, for 21 rupees: it is a delightful spot: behind, to the west, are the mountains, with a village of Soodras between: in the front is Dohnavoor. The Church is to be on another piece of land, close by the former. Afterward I had the Congregation together, and examined them as usual: I had reason to be glad, both with men and women: an aged man, who was long averse to Christianity, has not only joined the Congregation, but in a short time learned the whole Catechism by heart, and seems to be quite alive for the Gospel: the Congregation is in a pleasing state, though much still remains to be done. Aisodian, the Catechist, is a faithful man, and blessed in his work. He was educated in our Seminary.

July 26 — at Aneikoolam, the Headmen seem now pretty unanimous; and reported to me, that now only Three Families of the whole village remain Heathens. I asked them, why they then allowed their Devil's Temple to stand: they said, "We are about to break it down, and use the materials for the Church" — "Well, and the images?" "We will break them in pieces." I told them, that if they were in earnest, they should not delay: they then agreed to do it immediately. Accordingly, we all proceeded to the Temple of Ammen, where there were three clay idols joined together, painted over with various colours, resting on a pedestal under a bow, besides some other images, all which had been worshipped for many years: when they had again declared that they were freely determined no more to serve idols, but the Living God, they fell to work, and in a few moments, those stupid idols were no more. We then went to a high pyramidal pillar in front of the temple, likewise an object of worship, made of stone and chunam: that also being destroyed, we proceeded to the

other side of the village, where there were several such pillars under trees: they also were pulled down. The village is now freed altogether from visible idols. May the Spirit of the Lord break down the invisible idols from their hearts! All the village was busy on this memorable occasion. Praised be God!

July 27 — Paradesi reports various troubles in his Congregation. Some who have lately joined it, from quarrels, as it appears, with their landlord, have gone back again, upon being reconciled to him. The head backslider endeavoured to draw three other men after him: they, however, answered him — "We were already, before you, desirous to become Christians, when you hindered us: after that, when you also went to the Congregation, we joined you: now you tell us to leave the Vedam again; but we will not do so: if, for this cause, we should lose even our palmyras and our lands, we will not backslide:" and therewith, they threw away their idol-cloth, broke down their altars, and paid him what was due as the headman of the village. In another village, Ramanen, there is a man who joined the Congregation a few months ago; since which he has not contributed toward the worshipping of devils, for which the Heathen Headman beat him, took away his sheep, and vexed him in various other ways: the Catechist went to speak with the headman about it, to which he replied, "If the man leaves this place, he will live; if not, I shall destroy him!" the oppressed man said, "The Lord will hear my complaint. Although all my sheep should be lost, I will not leave this Vedam."

Aug. 2 — In Kadeiyam, 13 Families have renounced Idolatry during the last month; in Ponangoortichy, 7; in Streeygoondam, 7; in Vattakaviley, 17; and, in Sakkammapooram, 10: besides several other Families in our old places.

Aug. 5 — This evening we had the Lord's Supper with 62 Native Brethren, including a number of the Catechists and Schoolmasters of the Tanjore Congregations. It was pleasing to contemplate the union thus happily begun. May the Holy Spirit uphold it by His gracious power!

Sept. 15 — Catechist Lazarus arrived to-day; with six householders, of the Retty Caste, from Mooneinjappettah, about 15 miles south of Palamcottah; who have resolved to renounce Idolatry and become Christians. I was there about two years ago. They have got acquainted with Christianity, more particularly by Paradesi, the Catechist of Kaloon-gooviley. They declared their firm desire to be instructed in the way to heaven, and wished to subscribe their names immediately. I advised them to wait until they had fully informed themselves of the nature of Chris-

tianity: but they said that they had already done so; and wished to have their resolution settled without delay, before their return home; so that, upon their return, when their neighbours and head people would doubtless endeavour to bring them off from their purpose, they might be able to say that they had already subscribed their names, and that therefore a return was impossible: they had made a journey of fifty miles in order to get their friend Lazarus in Kadeiyam to introduce them to me. Of course, I admitted them to the privilege in the evening; when they were recommended to the grace of God in prayer. They are intelligent men. Thus a door is opened to the Gospel in all directions! Praised be God!

Oct. 8, 1828—Received the sad news of the deficiency in the Society's Funds, and the consequent resolution of the Committee to reduce our Establishment. How shall we reduce, when every month we increase! However, the Lord knows that; and He will provide. But it seems that the people of England have grown less zealous in this good cause than the Roman Catholics, a few hundred years ago, were in the cause of superstition, who offered more at the shrine of Becket in one year than all the collections of the Bible Society!

Oct. 19: *Sunday*—This was again a great day for Tinnevely. I had the pleasure there to baptize 12 men of the Congregation. The Church was nearly full. Many Heathens were witnesses of the transaction. We again prayed heartily for Tinnevely. The enemies' mouths will have been stopped again, who spread various foolish stories about Baptism, to frighten our people.

Nov. 1—This day was the Anniversary of our Native Tract-Society. All the Catechists, and a number of other people from the Villages, men and women, were together; so that the Church was filled. Many Heathen also attended. The contributions at Palamcottah amounted to 553 rupees; and those at the other Branch, in Nagercoil, to 534. There have been 25,500 Tracts printed in the course of the year. In the evening was the Missionary Prayer-Meeting, when several of the Catechists gave a short account of their Congregations: in many of them the number of Candidates for baptism has increased. Aroollappen, of Taleivenkotei, particularly reported of the good which the reading of the Tracts has been the means of doing: several persons have already been brought to the resolution to become Christians.

Nov. 5—I received an application from Ten Families in Semmarikoolam for a Christian Teacher. Their request was supported by a Letter from a respectable Moodelliar

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in Tritchendoor, a Heathen, who was formerly inimical to our people. He now assists people in becoming Christians! Nothing is too hard for the Lord!

Nov. 8—While some of the Preparandi were talking to people from a village near Palamcottah at the river side, and reading to them a Tract, one of the men said, "No one comes and makes known these things in our village: it seems that God has cast away our village." I, therefore, advised the Preparandi to go every Saturday to some village or other in the neighbourhood with the Tracts.

Dec. 2—On account of the rain, not all the Catechists have come together: this evening we had the Lord's Supper, with 45 Native Brethren. In our conversations with them, we had reason to be glad in the work in which they are engaged. In several places, the Congregations have increased. Catechists are required. When I was speaking about telling new applicants, without reserve, what they had to expect as Christians, viz.—ill-treatment from the Heathen—Lazarus related, that the new people in Mooneinjahpettah, during their late troubles from the Heathen, had been addressed thus by some of them—"Now, what benefit have you got from going to the Vedam and to the Padre? You have nothing but trouble and loss." To which they replied, "When we first went to the Padre, he told us that such troubles would come upon us. Now, as they have come to pass, he has told us the truth, and therefore we will not leave this Vedam."

Dec. 9—The village Raneiyappapooram, about eight miles south of Palamcottah, has opened its door to the Gospel. Ten families, Maravers, who cultivate lands, have renounced Idolatry, and asked for a Christian Teacher. This good sense has been communicated to them by our Congregation in Chattikoolam, who are their relations. Two men were here to-day, and I was much pleased with their conversation. May it prove a work from the Lord!

Dec. 24—We celebrated Christmas Eve in Tinnevely. The Church was filled, and a very large number of Heathen were in the verandah. For the first time, a number of our people's wives overcame their scruples, and attended at Church. It was a blessed evening.

Dec. 27—At the Evening Missionary Prayer-Meeting, David related, that the Heathen in Tinnevely, who had attended Divine Service there on Christmas Eve, had among themselves reasoned thus: "What a wonderful thing all this is! Last year, at this time, this spot was lying waste, and now such a Church is built upon it, and



such an assembly of Christians in it?" In fact, last year, when the School-room was overthrown by the flood, several of the Heathen rejoiced at it, and confidently expressed their opinion that there would be no more preaching there — no Prayer-House there. But, behold, more than this is there! It is nearly a literal fulfilment of Ezek. xxxvi. 34—36. Yes, it is wonderful before our eyes, and shews the finger of God!

*Dec. 31, 1828* — Hitherto the Lord has helped us! The Catechists, and a number of our people from the Villages, were together this evening—a goodly assembly. Many who were, last year at this time, in Heathenish Darkness, have now emerged from it, and begin to be clothed with the light of the Gospel. Several places, where there was no Church to the Living God, have now Churches, and Teachers of the Word of Life. Several of our Native Brethren have, in the course of this year, finished their fight of faith, and are now rejoicing in the presence of their Redeemer. Great is the Lord, and greatly to be praised for His mercies toward us the children of men! May he graciously forgive all our sins and negligences, and make us more faithful and useful labourers in His vineyard!

*Jan. 1, 1829* — We celebrated New-Year's Day, this forenoon and evening. Our Church was filled. We took a view of the work of the Lord in this District, during the past year; and counted about a dozen Villages, which, in the course of the year, had opened their doors to the Gospel; but which, this time last year, were in Heathen Darkness: the remembrance of some, who had departed this life in faith, was, likewise, very encouraging and affecting. In the evening, we encouraged one another to more fervent and faithful Prayer for ourselves and others; and remarkable and very cheering instances of the benefit of Prayer were mentioned by some of the Catechists: one related, that two families of his Congregation had often been quarrelling together; and that, one day, he mentioned their sad state to the Congregation, and proposed, that, instead of proceeding to other measures, they should unite in prayer for them: they did so; and, to their surprise, the two principal were seen one morning in Church to weep: being asked about the cause, one said that she had been doing wrong and wickedly to the other—the other made the same confession, and so they were soon reconciled and happy. It was a most interesting meeting: the people were all alive, and were encouraged to pray much, in the course of this year, for themselves and for all sorts and conditions of men. While I was exhorting them to do this, one

of the Catechists proposed that we should more especially pray for the Gentlemen in authority: this was cordially adopted, and we could cheerfully address the Throne of Grace. Now, O Lord, hear and regard the prayer of the humble! Blessed be His Name for the great encouragement which He has given us on this very first day of the year!

*Jan. 2* — In several Heathen Villages a number of families have renounced Idolatry, and ask for Christian Teachers. Some of those men are here; and, when I examined their motives, one said, "All the world goes after this Vedam—shall not we, therefore, do likewise?"

*Jan. 15* — To-day, four Brahmins came from Velasgam, not far from Tinnevely, bringing a Petition from their Village for establishing a School there, that their children may learn true wisdom. The Brahmins seemed remarkably enlightened on the subject of Idolatry, and pronounced it all false and useless. They knew some of our Tracts; and one of them told me the contents of one of them, which we published two years ago, about the Flood. They seemed not far from the kingdom of God. Is there not a shaking among the dry bones?

*Jan. 17* — Our Seminarists, having returned from their homes, gave their reports. They nearly all declared, that there is now a great difference of opinion respecting Idolatry and Christianity, from what there was last year. Improvement is visible, both among the Heathen and the Old Congregations. Among the Heathen, they found a strong disposition to become Christians: in the Congregations, they found increase of faith. Nallatambi related, among other things, of a Boy about 10 years old, who died of a sore throat: during his illness, he spoke much about the forgiveness of his sins through our Lord Jesus Christ, and exhorted the grown people to believe in Him. Several of the Women in our Congregations had been greatly desirous to hear of Christ and His salvation. Several men, who had backsliden some time ago, were attacked by fever: they sent for the Catechist to pray with and for them: after recovery, they returned to the Congregation, acknowledging their sin, with greater conviction than ever of the folly of Idolatry. The happy deaths of Stephen and Abraham seem to have been blessed to many.

Thus we had much joy this evening; which was heightened by the presence of two men from Otparam, a village north-east of us; who came to ask for a School, with a mind that bespoke readiness to be converted from darkness to the light of the Gospel: they were intelligent, and could read. They first heard of us and our work from one of their relations, a Heathen; who was la-

houring here under Vengoo Moodelliar, when making a road. The Catechist of Poovani had, besides, left a few Tracts in their hands, which had been the means of opening their eyes with respect to Idolatry. Blessed be the Lord for all this encouragement!

Jan. 29, 1829: At Dohnavoor—About half-a-dozen men came from Ootchikoolam, a neighbouring village, expressing their desire, in the name of Ten Families, to become Christians. In the evening we went to Nallamaram, where also the Congregation gave us joy.

Jan. 31: At Palamcottah—The Catechists assembled. In the evening (Saturday) we had a Missionary Prayer-Meeting: it was very encouraging. In many places there is an increase in the Congregations. A few have backslidden. In several places there are great troubles by the Maravars: they are, indeed, a scourge to the country. Everywhere the Idolaters have been confounded; because their Idols did not give rain at the appointed time.

Feb. 6 — In Tinnevely, I went to the street of our Congregation, where we assembled in front of the School-room. A large number of Heathens surrounded us; and listened, with much attention, to the Word. We contrasted the nature of this Meeting with the proceedings in a neighbouring Devil's Temple, where they had just made poojah with a great noise. The cholera presses hard on Tinnevely: when I rode through the long street of the Heathen Weavers, I found in the front of each house a lamp burning, in order to keep the cholera away from them, upon the advice of the Brahmins. The Heathen confessed that it was vain. The Catechist related, that, the other evening, the Heathen of a certain street not far from us had brought their offerings to Ammen at a small Devil's Temple, when they earnestly begged Ammen to keep the cholera out of the street, and the Devil's Devotees (who is, on these occasions, always thought to be possessed of Ammen) confidently assured them that the cholera should no more enter their street: but, the very next morning, they found that ten persons had died in that street in the course of the night. Surely this will open their eyes!

Feb. 10 — Applications for Schoolmasters and Catechists increase very fast. Among others, there were two men from Soondankotai, near Kommatikotai, where there have been Seven Families under instruction in Christianity: now, Twenty Families more, with the Headman of the place, have resolved to become Christians. They have not been properly Idolaters; but belong to what are called "Eight-Letter Worshipers," who use no images. They have a Pandaram for their

priest, who exercises the functions of a God among them: in their sickness and troubles, the people repair to him, with prayers for relief; when he sprinkles them with holy water, and such like: this is all that they have from him. These people did not know even the Eight Letters. The Catechist at Kommatikotai has made them acquainted with better things; and I was much pleased with the account which these two men gave of themselves and of their present wishes. A third man was along with them, who has known Christianity these four years; but who, till last year, followed the course of the world and the common idolatry, contrary to his better conviction: he seems now to be convinced of sin, and of the grace which is in Christ Jesus: when I asked him how he thought God would pardon his sins and accept him, he answered, with much feeling, "Has Christ not said, *Come unto me, all Ye that labour and are heavy laden?*" he is an able man; so that we think of keeping him here to prepare him for the Lord's work in the country: he is a Soodra, and has hitherto lived by merchandize.

I got a Letter from an English Lady, who seems to have made good proficiency in Tamil; and employs her spare time in translating, and her money in publishing, small Tracts for Children: she is mindful, besides, of her Native Servants and other Natives; and, in the absence of a Minister, prepares weekly two Tamil Sermons for them. Surely this is worthy of imitation! Do we not see great things in India?

Feb. 14 — During the week, a small Tract on the present Want of Rain arrived from the press, and was sent about in all directions. This evening was our Missionary Prayer-Meeting; when the Messengers delivered their Reports, which were, on the whole, pleasing. Many Natives received the Tract gladly: some murmured; others despised. One man said, "The Padre has nothing else to do than to write such things:" to which another replied, "Nevertheless, God seems to be on their side." An aged man appears to have heard the Tract read with deep conviction; as he lamented that he had lived so long without the forgiveness of his sins. A Native Officer of the Corps in the Fort, seeing copies of the Tract in the hand of one of our people, inquired what they were—heard it read for a while; and then called some sepoy to read it—expressed great pleasure at it—and then taking four Tracts, gave them to the sepoy, with the order to read them in their leisure hours, instead of doing foolish things: he, also, sent me his salaam, with the blessing of Allah, for publishing such books: he is a Moorman. A rich Native in another place asked for several copies for his boys. A

Brahmin, hearing the Tract read in the street, said to the Reader, "All that is said about the idols is true; and we keep to them only from fear of the world." Several Natives have come and asked for the Tract. Here and there the women have encouraged the Reader to go on reading, and not to mind the foolish talk of some bystanders.

To-day, David set out on a tour to some of the distant Congregations; by way of Tritchendoor, where there is just now a great Idol Feast. The Assistant Catechist of Tinnevely and one of the Preparandi have taken more than 300 Tracts to Tritchendoor; and are gone in company with the Headmen of the Tinnevely Congregation, who have there, in common with the Heathen Weavers, a stone choultry, in which they have been used, on the occasion of the Feast, from a certain income belonging to the choultry, to give charities to those who come to the Feast from a distance; such as, water, butter-milk, &c. This year they will distribute these things, as Christians, with one hand, and the Tracts with the other. They will have their station on the one side of the choultry, and the Heathen Weavers on the other. This will certainly be a singular spectacle.

Feb. 25, 1829 — Three Goldsmiths, from some large village near Kadeiyam, had been in the Fort at the Feast, and there received some Tracts: one of them was the Tract on the "Idols' Cart;" and, having read it, they found what was said about Idolatry to be true, and therefore came to know more of Christianity: a fourth man from the Fort came along with them. I had more than two hours' conversation with them; partly to instruct them, and partly to find out their motives. It was apparent that the subject itself engaged their attention; and I rejoiced at the grace of God working in them, particularly in the elderly man: he requested, after I had given them an outline of the Way of Salvation, that I would pray for them, that God would give them the needful grace: he said, also, "You have established many Schools all over this country; but have not yet extended your charity to our place, which is a large town, and where small and great would like to be instructed." I supplied them with books, and dismissed them with much joy.

Feb. 27 — During the week, the persons who had been sent (see the 14th) to the Tritchendoor Feast returned. Many received Tracts with pleasure: about 300 were distributed, along with the water and butter-milk which the Tinnevely People gave out at their station in the choultry. It was a novel thing altogether; and, what is remarkable, Heathen flocked rather to the Christians' water-pots, than to those of the Heathen on the other side of the choultry.

David was well received in Tritchendoor, even by the Brahmins, knowing him to be our Head Catechist. In one temple, they honoured him much; and heard attentively about Christianity and the vanity of Idols: some were not pleased with it; and one of them, when David told them of the general spread of Christianity and that all would be converted from their Idols to the Living God, exclaimed, "Oh, would that I could die before that takes place!" others said, "Let the will of God be done!" The Name of Christ was to some pleasant; to others, grievous. While David was in the place, he held Evening Prayer with those who went with him, and with others of our people who had come thither for the market. David afterward visited many of the Congregations in the south, and found much cause for rejoicing.

Feb. 28 — To-day the Catechists assembled: in the evening was the Missionary Prayer-Meeting: a number of them gave short accounts of what had occurred during the month. In many places the Congregations have increased: a few persons have backslidden: the cholera has tried some.

March 5 — Two fine lads, each about 16 years old, were admitted in the Seminary, both exhibiting marks of a truly-awakened mind: one is a Heathen from Taleivenkotei, and has already suffered much for the Gospel: the other is a Christian, from the Tanjore Congregation at Bedeiyenkoodiyil-rooppoo; and, with much feeling, told the state of his mind, and his desire for the grace of the Holy Spirit. Besides these, we received three Young Men for the Preparandi Class: one is a brother of our Catechist Lazarus; the second is Anthony, from Oorkramkotei, already baptized; and the third is a Young Man from Bedeiyenkoolam Congregation, also baptized: all three gave us much pleasure. The Lord is evidently favouring us with suitable subjects for the Mission Service.

March 7 — Two men of our small Congregation in Mooneinjahpettah came, and related that they had not been heard by the Tasildar of Calcand, when complaining against the Heathen of their place, who continually do them injuries by means of the Maravers; and, last month, pulled down even their small Place of Worship, so that now they have no place in which to assemble, excepting their houses, which are very inconvenient. I advised them to be still, and commit their cause unto God. They were very willing; and appeared in so fine a state of mind, that we immediately knelt down and prayed together for themselves and their enemies.

March 13 — This evening we had the pleasure of gathering in again a portion of the harvest. We received eleven persons by

baptism into the Christian Church, besides three Roman-Catholics. Two were Seminarists: one was a child: most of the rest were Preparandi. Their account of the manner, in which the grace of God led them to know the truth, shewed that the Lord's hand is not shortened to reach the hearts of young and old. They were from different villages.

*March 16, 1829*—The Congregation in Tinnevely has again quiet from without; but there are some of their own number who trouble them. Yet there is good seed among them. Those, who have been baptized, walk on steadily in the midst of all trials. To-day their Headmen and some others were with us, and I instructed them in some particulars belonging to a Believer's life; especially on the infinitely wise permission of God to let His people pass through sufferings: this is usually a hard thing for them to understand. At last they made the following request: they said, that, when in a heathen state, they had, with the rest, and with the assistance of the Native Officers, secreted a number of looms, in order not to pay the taxes for them to Government; but now, as Christians, they could not do so any longer: they, therefore, wished to be put in the way of having all their looms registered, yet so that it might not appear to have originated with them, lest the Heathen should get angry with them. What a pleasing instance is this of the wholesome influence of the Gospel upon the heart of man! How can that Gospel be a cheat, which makes men's hearts honest! We concluded with prayer, and gave thanks to the Lord for granting His Gospel and His Spirit to sinful men.

*March 21*—Another village has opened the door to the Gospel. Three men, of the Maraver Caste, from Moodaleikoollam, came and asked, in the name of Nine Families, for Christian Instruction, as they would serve Idols no longer: they have received knowledge of Christianity by our new Congregation in Aaneiyappooram. One of this Congregation came with them: when I asked them how they found the New Vedam, now that they had heard more of its contents, "Oh," said he, "it gives us exceeding great joy. What wonderful light it is!"

*March 25*—Among the Preparandi I have much joy. They are a fine set of men, and promise to become useful labourers.

From Mr. Rhenius's communications we add the following particulars:—

*Remaining Influence of Heathen Notions on Native Christians.*

The Tinnevely Congregation is almost continually in agitation; if not from Heathen, then from one or other of their own

number, and this on account of some trifling things, about certain civilities at their marriages &c. To-day there came again a complaint of a similar nature. I have fixed upon Monday for getting them all here to settle their business. The passions of men are curious things.

I had to-day (March 30) a large number of the Tinnevely Congregation, with many of their heathen neighbours and relations, in order to bring them, if possible, to a proper understanding about their differences, and to establish peace among them. Their differences are exceedingly trifling in our view, but with them they are great indeed: they arise from their old connections, usages at marriages, caste, and such like. For instance, there are two men working at their yarn in the street: the one gets angry with the other, and forbids him to work: he in return does the same, and so both must stop. In this manner both parties remain without doing their business for many days, until they get reconciled, or until the matter gets otherwise decided. We had about two hours' conversation together, in which I endeavoured to lead them to a conviction of the folly of these things and of the necessity of bearing with one another and forgiving one another. The heathen party were very tenacious; and it became evident that their heathenish notions were in the way. Some of our Congregation also were obstinate. Whether any thing has been effected by the conference, time will shew. All, however, have heard many truths on the occasion, which may be blessed by the Lord.

*Petition of some of the Heathen against the Mission.*

I got sight of the Petition, which many principal Natives of the Tinnevely District made to the Governor, two years ago, against Mr. Monro the Collector, and myself; and to which, it seems, they have never yet got an answer. It was probably known that it contained a parcel of lies. I copy some of the passages which refer to myself. They say—

Mr. Rhenius, the Christian Teacher of Palamecottah, disregarding justice, places men in the public roads to call the persons who pass along them; and speaking ill of their several gods, he exhorts them to go over to the Christian Religion, saying, that if they will, he will remove their Government Rents, and will moreover procure for them the countenance of those in authority. By this means some senseless taddy-men and others, in the hope that their Government Tribute would be

diminished, have embraced the Christian Faith.

In a subsequent Letter to Government, they say thus—

It is the custom of Mr. Rhenius of Palamcottah to give religious instruction to those persons who have embraced his religion, or who are ready to embrace it: and not only this, but, from a wish that all should come over to Christianity, he speaks ill of us and the gods, whom, as it is proper, we worship; and endeavours by coaxing speeches to introduce into that religion all the Shanars, Fallers, Parriars, and others, who are our Slaves. The cultivation and the collection of the public revenues have been impeded by the people who have been converted to the above religion, and it is necessary to put a stop to the great evils which are thus occasioned.

The Petitions are signed by many Brahmins and Soodras from each Talook; in all, by 183 persons. They pretend to be the principal persons of the District; but the fact is, they are only a part of them. Many more have not sullied their names by subscribing to it; and lately, when David Pilley asked Takkar, one of the richest Brahmins in Tinnevely, how he could sign such evident falsehoods, the Brahmin assured him most earnestly that he himself never did so, and that somebody else must have done it in his name.

*Notice of a Native Tamul Book.*

In these days I got hold of a Native Tamul Book, containing the secret doctrines of the Vedanta Men. It is a curious production, said to have been made by some wise men among the Brahmins. They kept it a secret, because it contains their wisdom; but I believe the reason is, because it condemns all Idolatry, and even a desire after their heavens, Keilasam and Vygoondam. It contains also a prophecy concerning the end of the world by fire; and a description of a great Teacher or Priest, which indeed can only be applied to a man such as was our Lord Jesus Christ; in fact, it ascribes all Divinity to that Great Teacher. To Him, and to the Vadam, and to God, every person is directed diligently to apply, who will attain heavenly bliss. Its first part contains a system of Ethics for such persons; some parts of which are perfectly Scriptural; others shew that the writer groped in the dark. The whole strengthens me in the opinion which I have long cherished, that the Ancients in India knew something of the New Testament as well as the Old. I intend to translate it. An

old "wise man," who has been often with me, brought it to me, as a book that perfectly coincides with our religious books; and who is so enamoured with it, that, notwithstanding most glaring evidence to the contrary, I cannot bring him off from this idea. He intends to live and die with this book, although it tells him nothing of a Saviour from his sins. Oh, how much darkness and light are mixed together in their heads and in their books!

*Appeal of the Missionaries for continued Support in their Labours.*

The Missionaries in Tinnevely—Messrs. Rhenius, Schmid, and Winckler—in reference to a limitation put on the extension of their labours in consequence of the inadequacy of the Society's resources to sustain such extension, have sent home the following Appeal, which will greatly aid, we trust, in those exertions to obtain an enlarged Income which the Society is about to make.

To all the respected Members of the Church Missionary Society: The undersigned Missionaries of Tinnevely present their Christian regards, and their fervent wishes that the grace and peace from God our Father, and our Lord Jesus Christ, may be multiplied unto them.

Dear Christian Friends and supporters of our labours in this part of the world, you have heard of the grace of God manifested in this District, by which thousands of our fellow-men have turned from dumb idols to serve the Living God, and to inherit eternal life by our Lord Jesus Christ, in answer to your and our prayers. At the end of July last, there were, in 140 villages, 1250 families, consisting of 4305 souls, who bow no longer to stones and wood, but learn to worship Jehovah in spirit and in truth, and to know His way to everlasting life. Since then, several families in other villages have followed their example; and there is every prospect that many more will do likewise. Christian Places of Worship are rising in every direction, in which these once-benighted Heathens are, every Sabbath Day, yea daily, instructed in the Word of Truth; and Schools are established in many of those villages, in which the Young, both Boys and Girls, learn to know Messiah's

Name. Sin and its consequent misery are checked, and *the desert begins to blossom*. The Saviour, who died for the Hindoos, receives an increase to His satisfaction for the travail of His soul; and not a few of these Black Brethren have already died in faith, rejoicing in the hope of glory through His merits.

Now, in the midst of all these pleasing labours and joyful prospects, we receive the unexpected intelligence, that the funds of the Society have greatly diminished during the last year; and we are called upon, by the Madras Corresponding Committee, to make large reductions of the expenditure of this Mission! No choice is left us: either we must reduce, or, because of imperious circumstances, they will do it for us. Trusting in the gracious care of our Heavenly Master, we were indeed not materially perplexed by this intelligence. We feel assured that His Work will go on somehow or other. We think it, however, our duty to appeal to you.

According to present appearances, not only will the work already in progress suffer, but also the increase of the work will be checked. We must give up a number of Schools—we must dissolve our Female Seminary—we must be sparing in visiting our numerous Congregations, to water these promising fields—we must leave them more exposed to the snares of the Wicked One; and when new applications for Christian Teachers are made, by persons who desire to be delivered from the iron chain of Idolatry, we must tell them that we cannot send them; and when they crave for assistance to build Places of Christian Worship and Schools, we must refuse them. In short, we must say that the good work of evangelizing the Heathen, and of making them happy in Christ Jesus, must stop here.

Now, will you really have us to do so? We can scarcely believe it. Will you *live in coiled houses*, and let *the Lord's House lie waste*? We can hardly suppose it. Will you enjoy the blessings of the Gospel; and shall these our fellow-men be deprived of it, and perish in the service of Satan? We cannot admit the thought for a moment. And yet, if you stop in the good work begun, you will make us believe it—you will make us suppose it—you will force us to admit it. Had you been this day (it is the Sabbath of the Lord) with us in the town of Tinnevely, and seen in the midst of

that idolatrous city a small Temple of Jehovah's facing a Temple of Satan; had you seen the House of God filled with the worshippers of Jehovah, and twelve men of them baptized into the death of Jesus; had you seen crowds of Heathens at the doors and windows listen attentively to the word of Salvation, encouraging every hope that they also will sooner or later submit to the doctrine of the Cross for salvation; your heart would have rejoiced, your bowels of mercy would have yearned, you would have determined, This Mission shall not suffer by our want of exertion. Hear, Beloved Friends, an anecdote of a poor aged black woman, in one of the Native Congregations. The Catechist lately made known to them their duty of supporting the Tamul-Tract Association, established in these parts. A few days after, that poor aged woman, a widow, who has hardly so much as daily to satisfy her hunger, came and brought a few Cash [a small copper coin], and requested the Catechist to take them for the Tract Society. He, knowing her wretched circumstances, refused to take the money, and offered to pay it himself for her. But she insisted upon his taking hers. The Catechist then asked, whether she thought to gain heaven by it: "No," said she, "not heaven: but must we not do what we can to save the souls of others?"

Now, we would say, *Go, and do likewise*. May the Holy Spirit enlarge your hearts! May He fill them with the love of Christ! May He make you rejoice in every opportunity which His providence offers you to accomplish this great work of Redemption!

The reduction made in this Mission now amounts to 173 rupees per month, which is about 18*l.*, or 216*l.* per year. Every hope of supplying new demands is taken away. The new Church in Tinnevely is already too small for the new Congregation; another Church will soon be required. In other villages, new people ask for Teachers, and for assistance in building Places of Worship. Now, refuse them, if you can.

Kindly excuse our plainness of speech. We doubt not, that, if you were here, you would not only do the same, but make a much more powerful appeal, which would instantly send three or four hundred pounds annually more to our assistance.

May Jehovah, the Father, Son, and Spirit, shower His choicest blessings upon you!

## Recent Miscellaneous Intelligence.

## UNITED KINGDOM.

**Church Miss. Soc.**—The "Julius," for Sierra Leone, which sailed from Gravesend (see p. 477) on the 12th of October, was driven into Portsmouth, and sailed finally on the 24th.—The Members of the Society will hear with pleasure and thankfulness that the object which the Committee have long had in view has been, at length, attained, in the appointment of the Rev. David Morgan to the Chaplaincy of Freetown. This measure will greatly relieve the Missionaries from a burden of which they have long complained, and will leave them at liberty for the exclusive prosecution of their Missionary Labours. Mr. Morgan sailed for Sierra Leone on the 22d of November, in the "St. Andrew," Captain Draper.—The Rev. John Raban and Mr. and Mrs. Metzger being about to revisit Sierra Leone, accompanied by the Sister of the Rev. Mr. Seasing, and three African Youths who have been under Mr. Raban's care at Brixham, the Instructions of the Committee were delivered to them on the 3d of November; and also to Mr. Duckham, on his proceeding to Madras as a Printer. After a few words of counsel and encouragement from the Senior Clerical Secretary, they were commended by him in prayer to the favour and protection of Almighty God. Mr. Duckham sailed on the 19th, in the "Cesar," Captain Watt; and the African Missionaries accompanied the Chaplain, Mr. Morgan, in the "St. Andrew."

**Wesleyan Miss. Soc.**—Mr. Mowat, of the Madras and Negapatam Mission, arrived in July, on a visit home, after about nine years' service, for the restoration of his health.—Mr. and Mrs. White sailed, in September, for New Zealand, with the view of resuming their labours in that arduous field.—Toward the close of the same month, Mr. and Mrs. Palmer, Mr. Cameron, and Mr. Boyce embarked for South Africa.—On the 9th of October, Mr. and Mrs. Pilley embarked for

Honduras, with a view to the establishment of a Mission among the Mosquito Indians.

## WESTERN AFRICA.

**Church Miss. Soc.**—Mr. Weeks states on the 27th of August, in reference to the malignant sickness which lately prevailed at Freetown, that it had carried off one-third of the resident Europeans; but, as no case of fever had occurred for the preceding fortnight, there was ground to hope that the pestilence had spent its virulence. The Natives ascribe this visitation to the unusually early commencement of the Rains; which in 1823 seems to have produced the same results. Large farms had been cut in the bush; but, the Rains coming on before the bush could be burnt, it entirely decayed and became putrid: the effluvia which rose from this mass infected the air, and was carried by the wind on Freetown: the Native Towns also, which lay in the direction of the wind beyond Freetown, suffered much. Many Chiefs had died. Mr. Betts writes a few days later, on the 4th of September—

This fearful sickness commenced with the month of May, and has lasted more than three months, during which period upward of thirty resident Europeans have died. All the Members of the Mission are, at this time, enjoying a moderate share of health.

## INDIA.

**Church Miss. Soc.**—In a Letter of the 10th of July, Mr. Bannister, the Secretary of the Madras Committee, states, that a Committee of Ladies for promoting Female Education had been formed at Madras, and that Thirteen Schools had been already established.

**Scrapmore Missions**—Dr. Marshman, who sailed from London, with his Son and Daughter, on the 7th of February, on his return to his labours, arrived at Calcutta on the 19th of May. He found his Colleagues well. Dr. Carey, in particular, thought himself as healthy and strong as ten years before, and was pursuing his beloved work with his wonted vigour of mind.

## CONTRIBUTIONS TO CHURCH MISS. SOC. BY ASSOCIATIONS &amp; COLLECTORS,

From October 21, to November 20, 1829.

ASSOCIATIONS.	Present.		Total.		ASSOCIATIONS.	Present.		Total.	
	L.	s. d.	L.	s. d.		L.	s. d.	L.	s. d.
Atherstone, Warwickshire...	43	13 0	623	7 8	Northamptonshire.....	20	0 0	7201	6 10
Barnesley.....	32	3 6	169	12 6	Nottingham.....	68	1 0	4246	18 6
Birmingham.....	1	8 9	9659	18 4	Oxfordshire, North.....	6	9 2	446	0 8
Bradford.....	14	1 0	2090	9 4	Percy Chapel.....	8	16 0	4683	11 11
Bucks, South.....	210	4 0	4826	5 2	Pinner, Middlesex.....	22	5 0	302	17 6
Burford, Oxfordshire.....	44	0 0	129	3 0	Plymouth and Stonehouse.....	25	0 0	633	4 0
Bushy, Hert.....	14	10 0	177	17 6	Poplar.....	15	0 4	725	10 5
Camberwell, Peckham, Dulwich, and Brixton.....	167	13 2	694	13 5	Queen-Square Chapel.....	6	15 0	1184	9 8
Carlisle.....	100	0 0	3742	19 10	Ripon, Yorkshire.....	50	0 0	365	0 0
Chobham and its Vicinity.....	5	19 4	684	6 2	St. Neot's.....	44	0 0	400	4 0
Faringdon, Berkshire.....	20	0 0	708	2 1	Salisbury and South-Wilts.....	20	0 0	650	7 4
Glasbury, Brecon.....	6	0 0	1717	13 9	Shropshire.....	151	15 0	9694	4 10
Gloucestershire.....	75	1 8	11,667	15 10	Skipton, Yorkshire.....	21	0 0	54	10 6
Guildford and its Vicinity.....	30	0 0	2114	9 6	Suffolk.....	80	0 0	8966	19 7
Hallifax.....	100	0 0	2024	17 0	Tamworth.....	21	5 6	3487	6 1
Hampshire, South.....	100	0 0	2732	6 10	Tydd St. Mary, Lincolnshire.....	5	5 0	128	0 8
Heapy, Lancashire.....	10	0 0	23	1 0	Warrington.....	30	0 0	1672	12 9
Islington.....	72	12 3	1464	12 11	Whitby.....	14	17 8	58	5 8
Kent.....	125	0 0	9236	11 6	Whitehaven, Cumberland.....	3	0 9	53	13 5
Kirkby Lonsdale.....	20	0 0	1284	3 10					
Leeds.....	100	0 0	9246	19 6					
Liverpool and West-Lancashire.....	420	0 0	12,463	15 10					
Morden, Surrey.....	5	9 8	323	11 4					
Norfolk and Norwich.....	185	0 0	14,865	10 9					

## COLLECTIONS.

Dawes, Mr. Thomas, Isleworth,	2	0 0	16	13 2
E. A., Brentford.....	2	7 6	19	0 0
Phelps, Miss, Wilton.....	11	10 0	128	0 0
Prichard, Miss, Kidderminster,	15	0 0	261	2 0

# Missionary Register.

DECEMBER, 1829.

## Biography.

### OBITUARIES OF PRAKASEN AND ABRAHAM,

TWO NATIVE ASSISTANTS IN THE CHURCH MISSION IN TINNEVELLY.

AN Obituary of Stephen, a Native Assistant in the Tinnevelly Mission, appeared at pp. 433, 434: Mr. Rhenius has communicated the following accounts of the death of two of Stephen's fellow-labourers, one of whom was his brother in the flesh as well as in the Lord. The dying testimony of these Young Converts appears to have been of great benefit in this rising Mission.

#### PRAKASEN :

*Catechist at Aroolloor.*

Mr. Rhenius writes, on Sunday, Nov. 23, 1828, the day of Prakashen's death—

Early this morning, or rather in the course of the night, our dear Prakashen, late Catechist of Aroolloor, was called to his eternal rest, after a lingering illness of several months. He was one of our first Seminarists, received, as a Heathen of the Soothsayer Caste, into the Seminary in 1822. The Divine Word soon laid hold on his mind, and he evinced a real change of character, so that I baptized him with much pleasure in August 1828. He was an ornament to Christianity. Though he had not bright talents, yet he made considerable progress in learning, particularly in the knowledge of the Scriptures and of the Christian Life: no wilful transgression came, from that time, under our notice.

In March 1826, when we were much pressed for Labourers among the new Congregations, he was one of the Seminarists chosen for the office of Catechist, and was placed at Aroolloor. There he discharged his duties faithfully and beneficially; and endured, along with the Congregation, all the persecutions which Providence saw fit to try them with by the Heathen, and which ended in the murder of the Headman of our people. Prakashen was necessarily connected with those affairs, and had to make frequent journeys. His mild and feeling temper

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and his faith were often much tried; and I conceive that anxiety of mind and over-exertion of body laid the foundation of his illness.

In June, this year, he grew so much worse as to make it necessary to remove him to Palamcottah, that he might have the best Native Medical Assistance which we could procure for him. He took much medicine, but in vain. Till the middle of last month he was still able to walk about, though with difficulty: after that he was confined to his cot. I saw him several times; when I was cheered with the spirit of resignation to his Heavenly Master which he manifested.

Last Friday, I saw him for the last time; when I had a particular conversation with him on the state of his mind, in the presence of his Heathen Relatives; some of whom had often endeavoured to persuade him to have recourse to Heathenish Practices for the removal of his sickness, all which he steadily refused. He was not able to speak much; but he declared that he had no fear of death—that he was glad to go to the Saviour—that He was the comfort of his soul—that he by no means regretted having embraced the Gospel—and that, had he the choice, he would rather remove to be with Christ than stay any longer in this world. I then commended him, in prayer, to the grace of our Lord Jesus Christ. In the course of his illness, he often exhorted his relatives to repent and believe in Christ.



Last night he got worse, and speechless. Some of his former fellow-Seminarists remained up with him; and, in the night, his sanctified spirit was delivered from the body of clay. This morning we buried his remains; on which occasion I could say, with a good degree of assurance, that "Almighty God hath taken to Himself the soul of the dear Brother here departed;" and we committed him to the earth with "a sure and certain hope of his resurrection to eternal life." A numerous assembly was on the Burial Ground, whom I exhorted to see that they died, like him, *in the Lord*.

We have lost a faithful believer here below; but it is his gain. His memory is sweet to me; and I rejoice in the grace of our Lord Jesus Christ, which enabled him to come out of Heathenish Darkness into His marvellous light.

#### ABRAHAM :

##### *Catechist at Kongalarayakooritchy.*

On the 2d of December 1828, the day after the death of Abraham, Mr. Rhenius writes—

Intelligence arrived, from Titus of Tiroopoolangoody, that his brother Abraham, the Catechist and Schoolmaster of Kongalarayakooritchy, had yesterday been called to his eternal rest.

Abraham was one of the first-fruits of this Mission. He was baptized, with the late Stephen and with Titus, in August 1823; having, in common with the rest, endured afflictions for Christ's sake. The grace of God was very apparent in him: he had much Christian experience, and greatly loved the Divine Word.

In March 1828, he was appointed Schoolmaster in Kongalarayakooritchy, having already before that assisted his brother Titus in caring for the spiritual welfare of the people under his charge, of which that village was one. By degrees, he fulfilled there the offices of both Schoolmaster and Catechist.

In the beginning of 1828, the people were much harassed by their enemies; who, at last, burned down their School and Prayer-House; which occasioned proceedings in Court: where the enemies, both Heathens and Moormans, managed it so, that they escaped punishment; and, on their return, accused our people of various crimes, involving Abraham also in them. All at last came to nothing; but the Tasildar,

siding with the Heathen, had means enough in hand to distress our people previous to the decision. Abraham and the rest were most unjustly kept confined by the Tasildar for about thirty days, without any examination at all; after which a kind of mock trial was held, and they were liberated. But the cruel treatment which they received destroyed Abraham's health: he was taken ill in the prison, and came home ill; from which he never recovered. He was remarkably meek, trusting in the Lord; and always encouraged the people to be patient in suffering, and not to render evil for evil.

When he grew worse, he sent this message to Titus, on the 29th of November—"Read often our religious books: pray without ceasing; and be more and more diligent in exhorting the people." To the Heathen in Tiroopoolangoody he sent the following message—"Forsake your idols, and your vain ceremonies; and believe in the Lord Jesus Christ. Repent, and receive the forgiveness of your sins: thus strive to escape from the wrath to come."

On the 30th of November, he sent a man to Titus, to call him speedily to Kongalarayakooritchy. After Titus had arrived, Abraham made the Congregation come together, and spoke to them to the following effect—"As I am now at the point of death, what do you think about me? Oh, my Dear Friends, I greatly desire to leave this world and this body. Were I still to stay awhile, it would be well for you; but let this be, not according to our wish, but according to the will of the Lord. Now, by whom do you think I am at present so joyful and comfortable?" To which Nallatambi answered, "It is by the grace of the Lord Jesus Christ." Abraham then continued—"Those, who have not received the grace and mercy of our Saviour Jesus Christ, cannot be so joyful and comfortable at the hour of death. They are not at all desirous to leave this world. They are full of fear and trembling. They receive no comfort from the God which they worshipped; and they die worthy of the punishment of hell. On account of such persons it is right that others weep. Wherefore, do not think that I am afraid to die, or that I am perplexed." The people answered him to these particulars. He then further addressed them thus—"Be diligent in going to Church, and in

prayer. Walk in the fear of the Lord, until you leave this world. Pray also in private. Do not forget, Oh do not forget the things which I have now spoken to you. Do not forget them."

They then took him up, and carried him to Tiroopoolangoody, accompanied by many of his people. On the road, when he saw them come along so far, he requested the cot to be put down, and called those people together saying—"Why do you come along so far? I can be of no use to you. But the Lord liveth for ever: believe in Him: He will do what is necessary. Take care, that when you come to die, you may be as glad as I am." He then bid them farewell. When the procession came near Tiroopoolangoody, it rained, so that Titus and the rest feared that Abraham would get wet: observing that, he said, "Are you displeased with the work of the Lord? Be patiently resigned to His will." They then reached home, and had prayer together.

The next morning many Heathens came to see him, and lamented: them he addressed thus—"You need not weep concerning me; but weep concerning yourselves. I rejoice to leave this world. That you also may have such comfort and joy, forsake the Idols which you have so long worshipped, and turn to the Living Lord Jesus Christ."

He then called Titus, and spoke thus to him—"Serve the Lord with fear, as long as you shall be in this world. Be very diligent in teaching the people. Call, yourself, the people together to prayer; and exhort them for their edification. Tell boldly to the Heathen to repent, because the kingdom of God is come nigh. In all your conduct, fear God." He then informed him of the persons to whom he owed any thing, and the amount of his debts; and then called his Wife, whom he addressed thus—"Weep not about me. Believe in the Lord: He will give you the needful comfort. Do not trust in me, who am shortly to leave you. The Lord is immortal: He will be your helper for ever. Trust in the Lord Jesus Christ."

He then turned again to Titus, and said—"Out of the pay which our Reverend Minister gives me, defray the expenses, and the rest give to my Wife. My Son deliver over to him, to care for the fatherless and the widow. My infant child Isaac, give into the care of an old woman; for whom ask from our Minister some support, as for this boy. Be not careless about it." Titus asked him whether they had hitherto used any fraud against each other: he replied, "You will not do so: I know that very well; but I say what I must say. Now I cannot speak any more: feel my pulse." Titus did so; and, as it was nearly gone, said—"Death is near." Abraham then spread out his hands, looked up, and prayed silently, which was evident from the movement of his mouth: he then said, "I cannot speak any more." After that, he gave signs to lift him up. Titus placed him in a sitting posture: but he kneeled down, with his face to the ground; and, having continued thus for awhile, he cried, "O Jesus!" He then gave signs to put him back again. Titus did so; upon which his happy spirit left its body of clay. Titus further relates, that he repeatedly spoke to the people the words before stated: on one such occasion he said, "In many words there will be faults. Let us seek, above all, while in this world, the grace of the Lord Jesus Christ, who is able to impart such comfort to sinful men in the hour of death. May He Himself fit us for it!" Not long before his death he said also this to Titus—"You need not make vain expense in buying a new cloth for my corpse. Both the body and the cloth will turn to earth. All the ornaments of the body are vain; therefore don't do so. Ornament your immortal souls."

Thus died Abraham in the service of his Heavenly Master! Divine grace was very conspicuous in him, as it was also in his brother Stephen. Their spirits are now, doubtless, rejoicing together in His presence. Their memory is sweet and edifying. Blessed be the Name of the Lord!

## Proceedings and Intelligence.

### ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

It will be seen in the following List, that, as usual, we have not been able to ascertain the last year's Income of some few of the Societies. Government Grants, as before stated, are included in the totals of two Societies; viz. 15,532*l.* in that of the Society for the Propagation of the Gospel, and 25,000*l.* in that of the Irish Education Society. Two munificent Legacies, also, by the late James Tillard, Esq. of Canterbury, increase the totals of the present year—one of 30,000*l.* (less 3000*l.* Legacy Duty) to the Propagation Society, for Bishop's College, Calcutta—and another of 20,000*l.* (less 2000*l.* Legacy Duty) to the National Education Society. Independently of these Legacies, the Grand Total of the last year considerably exceeds that of the year preceding.

Societies.	Year.	Contributions.			Sales.			Total Income.		
		£.	s.	d.	£.	s.	d.	£.	s.	d.
<b>ANTI-SLAVERY.</b>										
African Institution .....	1828-9	-	-	-	-	-	-	480	0	0
American Colonization .....	1828-9	-	-	-	-	-	-	2910	0	2
Anti-Slavery .....	1827	1493	6	7	394	6	10	1787	13	5
Ladies' Negro-Children Education ..	1828-9	-	-	-	-	-	-	899	3	6
Ladies' Negro-Emancipation .....	1828-9	-	-	-	-	-	-	114	7	0
Ladies' Negro-Slave-Relief .....	1828-9	-	-	-	-	-	-	665	17	2
Slave Conversion .....	1828	-	-	-	-	-	-	3072	11	7
<b>BIBLE.</b>										
American .....	1828-9	15378	6	8	4725	16	8	20104	3	4
British and Foreign .....	1828-9	44693	18	4	41565	12	2	86259	10	6
Edinburgh .....	1828-9	3407	10	3	314	3	5	3721	13	8
French Protestant .....	1828-9	1123	6	8	1171	9	0	2294	15	8
Hibernian .....	1827-8	-	-	-	-	-	-	6457	6	4
<b>EDUCATION.</b>										
American .....	1828-9	-	-	-	-	-	-	1919	15	10
American Sunday-School .....	1828-9	12140	4	2	-	-	-	12140	4	2
British and Foreign School .....	1828-9	-	-	-	-	-	-	2615	6	5
Irish Education .....	1828-9	25683	18	5	5447	8	10	31131	7	3
Irish Sunday-School .....	1828-9	3342	18	9	764	0	4	4106	19	1
Ladies' East-India Female Education,	1828-9	-	-	-	-	-	-	180	15	6
Ladies' Hibernian Female-School...	1828-9	-	-	-	-	-	-	2222	10	0
National .....	1828-9	-	-	-	-	-	-	20102	12	0
Newfoundland School .....	1828-9	-	-	-	-	-	-	1914	8	0
Sunday-School .....	1828-9	-	-	-	-	-	-	358	4	2
Sunday-School Union .....	1828-9	251	1	1	5024	19	10	5276	0	11
<b>JEWS.</b>										
American .....	1826-7	-	-	-	-	-	-	263	15	0
London .....	1828-9	13020	11	1	109	4	1	13129	15	2
Philo-Judean .....	1828-9	-	-	-	-	-	-	321	7	9
<b>MISSIONARY.</b>										
American Board .....	1827-8	-	-	-	-	-	-	21251	17	6
American Baptist .....	1825-6	-	-	-	-	-	-	2284	15	10
American Methodist .....	1828-9	-	-	-	-	-	-	2953	6	8
Baptist .....	1828-9	-	-	-	-	-	-	10393	7	4
Baptist (General) .....	1827-8	-	-	-	-	-	-	1651	1	6
Church .....	1828-9	53607	2	9	68	5	3	53675	8	0
French Protestant .....	1828-9	-	-	-	-	-	-	1307	11	8
German Evangelical .....	1828-9	-	-	-	-	-	-	3059	0	0
Gospel Propagation .....	1828	-	-	-	-	-	-	27582	18	10
London .....	1828-9	-	-	-	-	-	-	41803	2	11
Scottish .....	1828-9	4858	6	7	108	1	0	4966	7	7
United Brethren .....	1827	-	-	-	-	-	-	8930	17	6
Wesleyan .....	1828	-	-	-	-	-	-	50005	19	4

## SEAMEN'S AND SOLDIERS'.

British and Foreign.....	1828-9	-	-	-	-	-	3462	0	9
Episcopal Floating Church .....	1828-9	-	-	-	-	-	1048	17	6
Merchant-Seamen's Bible .....	1828-9	221	17	0	375	7	597	4	7
Naval and Military Bible .....	1828-9	-	-	-	-	-	3771	18	8
Port-of-London Seamen's .....	1828-9	-	-	-	-	-	1787	6	4
Sailors' Home.....	1829	-	-	-	-	-	1700	16	8

## TRACT AND BOOK.

American Tract .....	1828-9	7287	10	0	5244	7	12531	17	6
Church-of-England Tract.....	1828-9	164	0	2	246	2	410	2	3
French and Spanish Translation .....	1828-9	312	10	0	103	6	415	16	8
French Protestant .....	1828-9	-	-	-	-	-	1307	11	8
Irish Tract and Book .....	1828-9	1589	11	10	2220	14	3810	6	6
Prayer-Book and Homily.....	1828-9	1566	0	9	622	19	2189	0	6
Religious Tract.....	1828-9	5225	3	10	17244	5	22469	9	5

## MISCELLANEOUS.

British and Irish Ladies' .....	1827-8	-	-	-	-	-	670	15	7
Christian Knowledge .....	1828-9	28305	13	0	44180	16	72486	9	1
Continental .....	1828-9	-	-	-	-	-	1866	10	8
Hibernian (London).....	1828-9	7511	16	8	86	8	7598	5	4
Dublin Auxiliary of Ditto .....	1828-9	-	-	-	-	-	722	17	11
Irish Society of London .....	1828-9	-	-	-	-	-	4327	0	0
Irish Society of Dublin .....	1825-6	-	-	-	-	-	1472	13	7
Peace .....	1828-9	-	-	-	-	-	612	10	7
Reformation .....	1828-9	-	-	-	-	-	1741	11	8

Total...£.501,267 1 8

## HUMAN SACRIFICES IN INDIA.

THE following Circular, enforcing the

*Duty and Practicability of a Speedy and Entire Abolition of such Sacrifices,*  
 prefers strong claims to the attention and exertions of every one who is concerned for the well-being of his country. We have been informed that it is intended to hold a Public Meeting in London, at no distant period, for the purpose of presenting Petitions on the subject to both Houses of Parliament.

The public attention has, of late, been directed, in an unusual degree, to the long-neglected fact, of our Administration in the East having permitted—most unnecessarily, as many of the best-informed contend—the continuance of Human Sacrifices, as a means of placating them that are no Gods—which have eyes, and see not; which have ears, and hear not; neither is there any breath in their nostrils! When it is considered that this is the Administration of a professedly-Christian Country, whose Ecclesiastical Establishment in India has not merely been recognised by the British Parliament, but has been of late years supported by British Munificence in the provision of certain Dignitaries of the National Church, it might have been hoped, that one of her own Bishops would not in vain have detailed, from personal inspection, the misery and degradation of our own Fellow-Christians and Fellow-Subjects in the East, among whom he soon afterward breathed his last; but that the English Nation would, ere this, have responded as one man to his scriptural and benevolent appeal;

and that, after having effected the extinction of Political Slavery in Africa, she would, with equal readiness, have decreed the suppression of Religious Murder in Asia. That time, however, has not at present fully arrived; but we trust, for the Interests of Piety and Humanity, that it is not now far distant.

A late attempt was made at the East-India House, to interest that Corporation and the Country at large in the interdiction of these abominations; which attempt had been preceded by some less ostensible, but not less important Motions of Mr. Buxton, in the House of Commons, for the production and printing of a voluminous mass of official information, received from India in the shape of regular Returns of the sacrifice of human life. It is probable, that, had not the illness of that Gentleman shortly followed those Motions, we might before this have witnessed some legislative enactment as the result. At all events, the documentary evidence thus collected has been of the highest importance; and it is certain, that, without it, the Motion made in the

Court of Proprietors at the East-India House could either never have been brought forward, or would have been attended with no success. As it was, the Motion in question was carried by the Proprietors, in exclusion of an Amendment proposed upon it by the Directors, and the following is a copy of such Motion—

Resolved, That this Court, taking into consideration the continuance of Human Sacrifices in India, is of opinion, that, in the case of all Rites or Ceremonies involving the destruction of life, it is the duty of a Paternal Government to interpose for their prevention; and therefore recommends to the Honourable Court of Directors to transmit such Instructions to India, as that Court may deem most expedient for accomplishing this object, consistently with all practicable attention to the feelings of the Natives.

It may not be generally known, that, in consequence of this Resolution of the General Proprietors, the Court of Directors, however defeated in their opposition to it, were honestly desirous, as it became them, of transmitting such Resolution to India; but, on submitting, as was necessary, their Letter of Instructions containing it to the late Board of Controll, that Board determined that this Resolution, adopted as it had been, after two days solemn discussion, and guarded as it was from every imputation of precipitance and intemperance, should not be sent to India: in consequence of which, the solemn expression of opinion, thus recorded at the India House, has not to this hour officially found its way to our Indian Empire; and half-a-dozen individuals have thus thought it their duty to array themselves against the recorded vote of the great body of East-India Proprietors, and to contract the deep and dangerous responsibility of withholding from an entire Empire one of the greatest boons which could have been conferred upon it, in answer to the wishes and prayers of every friend of religion and humanity abroad and at home.

Since the above Motion was carried by the Court of East-India Proprietors (now nearly three years past) nothing has transpired at the India House beyond an occasional inquiry by different Proprietors, at the General Court, whether any further information had been received, and whether any hope might be entertained that either the Indian Government abroad or at home were

any nearer to the suppression of the many atrocious, and now recorded cruelties of the Hindoo Idolatry. To these inquiries, only the most general, and of course unsatisfactory answers have been obtained from the Directors; and thus the matter at present stands.

Under these circumstances, we witness with no little joy the increased attention which the deeply-interesting subject of Human Sacrifices in India appears to be receiving from our own enlightened population: and, in the hope of contributing to the better understanding of so important a question among ourselves, and, above all, to provoke such increased exertions on the part of all who call themselves Christians to cleanse our beloved Country from the guilt of blood, we will now add a few further observations, having more especial reference to the practice of Suttee; as apprehending, that, in the moment that so flagrant an evil as that of widow burning shall fall before the Ark of the Living God, the other Dagonsof infanticide, burying alive, exposure of the sick and destruction of the dying &c.—will equally fall, in their turn, before the earnest prayers and well-directed efforts of our Christian Population.

1. It appears from the Papers published by order of Parliament from the Official Returns of the East-India Company, that the sanguinary and revolting practice of burning living widows with the bodies of their deceased husbands, under pretext of Religion, amounted to not less than the number of 6572 in ten years, viz. from 1815 to 1824 inclusive, being an average of 657 per annum.

2. That, of these sacrifices, it appears, from the same source, that the number of 5977 took place, during the period in question, in the single Presidency of Bengal alone; demonstrating, that the evil, however great where it prevails, is not generally diffused over India, but is of a local character, being confined to a comparatively small portion of that immense Empire, and having therefore no such connection with the general religious principles or feelings of India at large as has been industriously reported.

3. That it is evident, from the most accurate translations of the sacred books of the Hindoos, that the practice in question, however sanctioned by long usage, and supported by a corrupt and interested Priesthood, is nowhere expressly commanded, or enjoined as an essential part of the Hindoo Religion, but is merely permitted by it; while the best interpreters of the sacred books are decidedly opposed even to the permission of the rite.

4. That all late attempts on the part of the Indian Government to prohibit such sacrifices as were understood to be contrary to the Native Regulations (such, for instance, as the cases of the employment of force—the burning in time of pregnancy—and when under the influence of intoxicating drugs—or below the age of 16) have not only entirely failed of accomplishing their professed object, owing to the inefficiency and corruption of the Native Police and the absence of all adequate penalties for disobedience, but have tended greatly to increase and aggravate the existing evil, by favouring the belief, that, in all other cases except those expressly prohibited, the sanction of the British Government was intended to be given to the sacrifice—an impression very naturally encouraged by the painful and humiliating fact, that the written order of a resident British Magistrate is now, in all cases, directed to be given, before the sacrifice takes place; the effect of which has been, to legalize an act which before was of questionable authority, and virtually to make the Government itself a party to the destruction of its most defenceless subjects.

5. That although, in the course of the voluminous evidence collected on this subject by Parliament, a very few instances may be found in which opinions are recorded which are in some degree unfavourable to our interference for the suppression of this evil, yet that the great and almost entire current of testimony runs in a totally opposite direction; and that the most-abundant and nu-

merous statements from the highest Civil Officers, Judges, Magistrates, Collectors, and other Functionaries of the East-India Company, concur in establishing, in the fullest and most satisfactory manner, the perfect safety with which the prohibition of this unnatural practice would be attended: while it is further observable, that these are not merely the opinions of such persons as have quitted India, and would not be personally affected by the consequences of an erroneous judgment, but those of accredited agents now holding the most public and prominent situations, and actually residing in the midst of the people.

6. That the whole course of British Policy in India has been invariably opposed to the authority and influence of the Priesthood, whenever it was found necessary for the general security; and that the Brahmins are daily made amenable, both in their persons and property, to the criminal code: while the well-known and recorded triumphs of our Christian Government, over the sanguinary sacrifices of Idolatry, at Saugor, Juanpore, and Guzerat, afford so many practical evidences of successful interference on our part, in the suppression of bloodshed and crime; rendering it equally certain, that, while the Natives have invariably acquiesced in the protection afforded by Government to so many defenceless members of society, they will with equal readiness submit to any enactment which shall have the further effect of contributing to the preservation of human life.

## United Kingdom.

### GOSPEL-PROPAGATION SOCIETY. REPORT FOR THE YEAR 1828.

#### State of the Funds.

Receipts of the Year:	£.	s.	d.
Incorporated Members .....	592	4	0
Associated Members .....	5084	17	3
Benefactions, Subscriptions, and Collections .....	2627	2	9
Legacies .....	143	16	0
Dividends, Rents, and Annuities, 3602	18	10	
Grant by Parliament in aid of the Expenses in the North-American Colonies .....	15,532	0	0
<b>Total...£.</b>	<b>27,582</b>	<b>18</b>	<b>10</b>

#### Payments of the Year:

To 122 Missionaries .....	21,182	11	0
To 95 Schoolmasters .....	1544	2	0
To 13 Pensioners .....	555	9	0
To 29 Scholars, Exhibitioners, and Divinity Students .....	911	5	0
For Building Churches .....	515	0	0
For Instructing Schoolmasters .....	50	0	0
King's College, Windsor .....	500	0	0
Bishop Stanser's Pension .....	250	0	0
Superannuated Messenger. ...	37	10	0

Books sent abroad .....	80	11	6
Salaries and Allowances .....	732	1	8
Paper and Printing .....	852	3	6
Taxes, District Committees, and Sundries .....	557	13	2
<b>Total...£.</b>	<b>27,768</b>	<b>6</b>	<b>10</b>

#### East-India-College Account.

Receipts of the Year:			
Dividends .....	1452	10	0
Benefactions .....	1068	7	11
Annual Subscriptions .....	22	14	0
Legacy of James Tillard, Esq. deceased (after deducting 3000 <i>l.</i> Legacy Duty) .....	27,000	0	0
<b>Total...£.</b>	<b>29,543</b>	<b>11</b>	<b>11</b>

#### Payments of the Year:

Principal and two Professors .....	2380	0	0
Seven Missionaries .....	1764	3	4
Salary to Printer at Calcutta .....	300	0	0
Passage Moneys .....	377	7	6
On account of Current Expenses, 2000	0	0	
Printing Office .....	239	18	0
On account of Additional Buildings, 852	4	3	
Fitting-up and Completion of College and College Chapel .....	1131	15	0
Sundries .....	16	18	7
<b>Total...£.</b>	<b>9062</b>	<b>6</b>	<b>8</b>

Mr. Tillard's Legacy has been invested in the purchase of 28,685*l*. 5*s*. 6*d*. in the 3½ per. cents.

# CHRISTIAN KNOWLEDGE SOCIETY.

## REPORT FOR 1828-9.

*Issue of Books, Tracts, and Papers; from April 1828 to April 1829.*

	Sold.	Gratis.	Total.
Bibles.....	60,355	313	60,668
Test. & Psalters..	78,748	416	79,164
Common Prayers	151,588	114	151,702
Other bd. Books .	115,789	138	115,927
Tracts & Papers..	953,708	243,735	1,197,443

Grand Total....1,604,904

## State of the Funds.

Receipts of the Year:	£.	s.	d.
Benefactions.....	5442	19	8
Annual Subscriptions.....	13,719	3	4
Legacies.....	758	4	2
Dividends on Stock, &c.....	8385	5	10
	28,305	13	0
On account of Books.....	39,264	6	4
Ditto from Government.....	2260	4	6
Discount from Booksellers....	2656	5	3
Total.....	£72,486	9	1

## Payments of the Year:

Books sent to Members—			
Members' part.....	35,221	11	9
Society's part.....	19,318	13	3
	54,540	5	0
Books issued gratuitously....	696	0	7
Books issued at Prime Cost....	256	10	3
Books for Government, &c....	2345	0	8
Books for Charities.....	395	4	3
Welsh Bibles.....	414	10	0
Irish Bible.....	30	0	0
Family Bible.....	111	0	0
Annual Sermon and Report ..	1016	0	3
Scilly Mission.....	625	6	8
On Account of India.....	5167	9	8
On Account of West Indies....	1021	1	0
On Account of British America,	648	5	2
Salaries, Taxes, House Expenses,			
Repairs, Postage, Stationery,			
and Sundries.....	1999	17	5
Total.....	£69,266	10	11

In remarking on the State of the Funds, the Committee observe, in reference to the appeal (see pp. 586, 587 of our last Volume) made for enlarged support—

The Subscriptions received in the year ending at the Audit for 1829 have exceeded those received at the previous Audit by upward of 1000*l*.; and the Benefactions, and the Donations from Committees, have been increased during the same period by about the same amount. Such an answer to the Appeal of last year cannot but prove highly satisfactory to every one who is desirous

of advancing Christian Knowledge by the instrumentality of this Institution. A continuance of this well-timed liberality is all that will be required, to prevent the necessity of further deliberation respecting an increase of the charge for books, or a restriction upon the issue of them to subscribing members; and will authorise the Society to look forward to an available surplus, which may be safely and advantageously applied to its Foreign Objects.

## Progress of the Society in the last Twenty Years.

With the Funds and Issues of the past year, just stated, the Committee thus contrast those of the years 1809 and 1819—

The degree in which the Institution has accomplished the great work for which it was formed, and the rate at which it is advancing toward the completion of its task, will be most distinctly shewn, by comparing the operations of the past year with those, not merely of the year immediately preceding it, but of others removed from it by a considerable interval. On a comparison of the Audit Paper for the year 1829 with similar documents for the years 1809 and 1819, a fair estimate may be formed of the progress of the Society during the last twenty years.

It appears from these documents, that, at the first of these dates, namely, the Audit for 1809, the annual expenditure of the Society amounted to 17,910*l*. 19*s*. 5*d*.—the number of Bibles distributed in the year to 8881—the number of Testaments to 13,730—the number of Books of Common-Prayer to 20,876—the number of Religious Books to 20,867—and the number of Tracts to 127,193.

In 1819, the expenditure amounted to 52,684*l*. 8*s*. 8*d*.—the number of Bibles distributed to 81,756—the number of Testaments to 53,635—the number of Books of Common-Prayer to 87,885—the number of Religious Books to 76,203—and the number of Tracts to 940,014.

After stating the results of the Year 1829, as above given, it is added—

There can be no difference of opinion respecting the inference to be drawn from these facts. They prove, that there is an effective demand for the services of the Institution, and a general disposition to support it.

*Advantages afforded to the Clergy by such a Society.*

The influence of combination and co-operation, both among the Clergy, as a distinct body, and what is, perhaps, still more important, among the Clergy and Laity united, is not easily overrated. The Clergyman, who enters upon the discharge of his spiritual duties with matured judgment, extensive experience, and ample resources, may undoubtedly supply his parishioners with religious books, without having recourse to the help of any Charitable Association; although, even in this case, his exertions can hardly be so successful, as if he knew, at every step which he took, that he was not relying exclusively on his own judgment and experience, but was fortified in what he did by the consent and encouragement of others—acting in concert with the great majority of his brethren—and complying with the recommendation and imitating the example of his Diocesan. Much more, when the circumstances above enumerated do not exist, may the most salutary consequences be anticipated from a connection with a Central Society, which is regarded as a rallying point for efforts which might otherwise have been desultory and fruitless—which selects the most valuable and approved publications, and supplies them at the cheapest possible rate—and which provides them free of all charge whatsoever, in cases where an inadequate provision for the Clergyman and the poverty or bad disposition of his flock render such a measure desirable. Where the Pastor wishes to unite his parishioners to him by the bands of a common object, or where he is desirous of provoking them to good works by the example and success of other men in other places, the Society holds out facilities and advantages, which, even yet, have not been adequately considered; and is capable of extending its beneficial operations to a degree, which few, perhaps, have permitted themselves to anticipate.

*Revision of Books and Tracts.*

At the beginning of the present year, the Standing Committee presented a Report to a General Meeting of the Society, in which they stated that the Revision of the Books and Tracts upon its permanent Catalogue was nearly completed; and that a New Classification of them had been prepared, from which it appeared that there was a great want

of Short and Plain Tracts. The Committee, therefore, fearing that there was little probability of this want being supplied by the ordinary operation of the Society, ventured to suggest the expediency of having recourse to some new and temporary measure, in order to meet the demands which are occasioned by the rapid increase of Education.

This Report having been taken into consideration, and due notice having been given of the measure intended to be founded thereon, it was resolved, on the 3d of February, that, in addition to the provisions made in the 24th and 25th General Rules, the Standing Committee should be empowered to recommend Books and Papers to be placed on the Society's Catalogue; and that when any Book or Paper shall be so recommended at a General Meeting, it shall be determined by ballot at the next General Meeting whether such Book or Tract shall be adopted.

The arduous duty, thus confided to the Standing Committee, has been pursued by them, during the short period which has subsequently elapsed, with the least possible intermission. They have deemed it expedient to postpone the New Classification of the Books and Tracts, until further progress has been made in their present undertaking. Much of it still remains to be accomplished; and it is hoped that some additional facilities for the prosecution of it may be procured in the course of the present summer. But a material addition has been already made, in consequence of the measures just announced, to the Works which are circulated by the Society.

To the Tracts, 19 have been added; of which, three are Sermons by Archdeacon Paley, five Sermons by Bishop Wilson, and two are Tracts by the Rev. Basil Woodd. To the Supplemental Catalogue, 10 Works have been added.

*Proceedings in behalf of Ireland.*

In reference to the Grant of 1000*l.* made (see p. 587 of our last Volume) in behalf of Ireland, it is stated—

It was resolved, in compliance with the Lord Primate's recommendation, to consider this sum as a grant in aid of funds to be raised in Ireland for the maintenance of Agents, to be employed in communicating Scriptural Information



to the Roman-Catholic Population, under the immediate controul of the Parochial Clergy, and the general superintendence of the Ordinary. The plan has been tried, upon a moderate scale, in the Dioceses of Armagh, Down and Connor, and Cork: and the success of the undertaking has been quite as great, as, under the very peculiar circumstances of the times, it was reasonable to expect. The local contributions, collected from the Prelates and Clergy on the spot, have hitherto proved sufficient to defray the charges incurred: and no part of the sum voted by the Society has been demanded. The number of Agents employed in the Diocese of Armagh is 27, of whom 15 are supported by the local funds; while the remainder, for the most part, are supported by different Clergymen at their individual and private expence.

Upon a review of what has already been effected by them, it is confidently stated, that, notwithstanding the obstacles opposed to them by political excitement, they have been the instruments of great good. The Agents, in many instances, have been found useful auxiliaries to the Parish Minister; and it seems highly probable, that, by steadiness and prudence, they may gradually gain the confidence of the Roman Catholics, and induce them to study the Word of God.

*Measures in furtherance of a Division of the East-India Diocese.*

The lamented death of Bishop James took place so soon after his arrival in his Diocese, that no opportunity was afforded him of doing more than evincing his earnest desire to co-operate with the Society, by entering into correspondence with its different Committees, and collecting information respecting the various labours in which they are engaged. When the melancholy intelligence of his Lordship's decease reached this country, the Society lost no time in renewing its application to His Majesty's Government, and to the Honourable Court of Directors of the East-India Company, for a division of the Diocese of Calcutta. His Grace the Archbishop of Canterbury readily consented to bring the subject under the consideration of the proper Authorities; and enforced the arguments contained in the Society's Memorial, by recommending a compliance with the prayer of its petition. Replies were re-

ceived to this communication, both from the President of the Board of Controul and the Chairman of the Court of Directors; and, although the Society was informed that its wishes could not be acceded to, it had the satisfaction, at the same time, of seeing that the subject was deemed worthy of deliberate consideration—that the value of the Ecclesiastical Establishment was fully felt and acknowledged—and that the chief objection appeared to arise from the expence, which must be incurred by the erection of one or more New Bishopricks at a period when the strictest economy was imperiously called for, and had been introduced into the Civil and Military Establishments of the Company.

The Society, feeling convinced that its interference would not be misconstrued, did not hesitate to present a Second Memorial on the subject; in the course of which it requested the particular attention of the Court of Directors to the following circumstances:—

First, that the inconveniences arising from frequent vacancies in the See of Calcutta are neither imaginary nor of a trifling nature. They are real, because the limited power of the Archdeacon, upon whom the charge of the Episcopal Duties devolves during a vacancy of the See, can never remove them. They are most serious, because, before the successor of Bishop James can commence the active duties of his station, nearly four years will have elapsed from the death of Bishop Heber, during which the whole Diocese of India will have been virtually deprived of Episcopal Superintendence.

The Society also stated its firm conviction, that, without a frequent and personal inspection of every Presidency in his Diocese, the superintendence of a Bishop in India must be merely nominal, and the benefits to be derived from the institution of his office be almost entirely lost: for his authority and influence can be little felt, in places from which he is known to be far distant, and where he is seldom seen; nor, without an intimate acquaintance with the different manners, customs, and circumstances of the different Presidencies, which long residence or repeated Visitations alone can give, will the Bishop in Calcutta be capable of forming a proper judgment on the suggestions which he receives, the cases which he has to decide, and the measures which he should pursue in the remote provinces. At the same time, it

seems impossible to imagine how any individual, even in the fulness of health and strength, could be able to make repeated Visitations of so large a portion of the world as is contained in the Diocese of Calcutta; or how, if he did so, he could do it without the neglect of other and equally essential duties of the Episcopal Office.

With reference to the expense of the proposed measure, the Society observed, that every Christian Government, if it looks either for the blessing of Providence, the peace of its empire, or the conscientious obedience of its subjects, ought, above all things, to make an adequate provision for promoting the influence of those principles of holiness in the hearts of men, which Christianity alone can teach. This, indeed, seems to have been unequivocally admitted, by the increased provision made within these few years for the religious instruction of Europeans in the East—a provision, of which the Society is not unmindful, and for which every friend to Christianity and to the permanent prosperity of our Indian Empire must be grateful. But no one ventures to maintain that the Ecclesiastical Establishment of that country is even yet sufficient; and, consequently, the Society conceives that no argument, resting on the general expediency of retrenchment, ought to be allowed to operate against an increase in the Ecclesiastical Department.

Unhappily, these arguments failed to produce the desired effect; and another valuable life is exposed to the dangers, which are evidently inseparable from the administration of the See of Calcutta. The newly-appointed Bishop has sailed for his Diocese, unaccompanied by those colleagues who might enlarge the prospect of his usefulness, by contracting the sphere of his duty: and the Society has only to console itself by recollecting, that the general state of the Ecclesiastical Establishment, the very insufficient number of Chaplains, and the urgent want of due superintendence, must soon be brought, together with all that relates to our Empire in the East, under the immediate consideration of the Government, the Legislature, and the Nation; and that when that time arrives, a division of the Indian Diocese may be confidently expected. In the mean while, the sentiments of this great Institution have been formally declared and recorded; and there is every reason to

hope and believe, that the steps which have been taken in the business have paved the way for ultimate success.

# EDINBURGH BIBLE SOCIETY.

## TWENTIETH REPORT.

### State of the Funds.

Receipts of the Year:	£.	s.	d.
Subscriptions and Donations . . .	486	17	1
Collections . . . . .	146	6	11
Societies which formerly remitted, 1729	5	0	
Societies now first remitting . . .	474	6	8
For Specific Purposes . . . . .	321	10	0
Legacies . . . . .	236	3	0
Received for Second Statement, . .	0	10	0
Interest . . . . .	12	11	7
	3407	10	3
Sale of the Scriptures . . . . .	314	3	5
Total . . . £.	3721	13	8

### Payments of the Year:

Grant to Nav. & Mil. Bible Soc. . .	100	0	0
Printing or Purchasing the Scriptures, in German, French, Gaelic, and English . . . . .	3054	2	11
Reports, Agents, Salaries, Taxes, and Incidentals . . . . .	469	19	8
Total . . . £.	3624	2	7

### Summary of Proceedings for the Year.

Of Scriptures, in various languages, we have issued for distribution in Scotland, England, Ireland, South America, North America, the West Indies, and Germany,

Bibles . . . . .	13,618
Testaments . . . . .	7,833
In all . . .	21,451

### We have printed

Gaelic Bibles in 12mo . . .	10,000
Gaelic Testaments, ditto . .	3,000
French Bibles, pocket size . .	3,000
French Testaments ditto . .	2,000
In all . . .	18,000

### We have in the press

The German Bible in 8vo . .	10,000
The Gaelic ditto ditto . .	5,000
In all . . .	15,000

We have taken steps for increasing our facilities for circulating Scriptures in Scotland, by the appointment of Agents and the establishment of Depôts in different quarters.

We have set up a Bible Depôt in Newcastle, for that town and the populous district around it, and for such other parts of England as may wish for a supply from our stores.

We have remodelled our plan of operations in Ireland, so as to hold intercourse with a greater number of indivi-

duals as distributors of Scriptures than we have ever done before.

We have presented 100*l.* to the Naval and Military Bible Society.

We have a revision of the French Scriptures going on in Switzerland.

And we have established Bible Depôts and Agencies in Paris and Hamburgh, with every prospect of usefulness.

The Agent in Paris is Mr. Francis Oliver; in Hamburgh, Mr. J. G. Oncken.

#### *Progress of the New French Version.*

The Revision of the French Scriptures, to which we adverted at some length in our last Report, as having been undertaken by a great number of individuals in Switzerland eminent for their scholarship and their character, is advancing with all the rapidity that is safe and desirable. From the correspondence which we have maintained with the Revisers, and the discussions which we have had with them on the translation of particular words and phrases, we are fully satisfied that they are more than ordinarily qualified for the task: not only by their classical knowledge of the languages, but also by their sound principles, and their anxious desire to give a Correct and Faithful Version of the Original Record.... Their Secretary, Mr. Henry Oliver, mentions that they have received, from various quarters, great encouragement to persevere in their enterprise, that their brethren in France are waiting with impatience for its completion, and that the Work will experience there, he believes, a good and cordial reception.

#### *Intended Journey of Agent in Germany.*

We have engaged Mr. Oncken to make a tour through different parts of Germany, for the purpose of ascertaining the wants of particular districts—of selecting persons who shall be both willing and able to promote the ends of the Society—and of making such arrangements as may be most likely to facilitate the dissemination of the unadulterated Scriptures, among those who are destitute of that invaluable treasure. On this tour he is to enter as soon as his engagements at Hamburgh will permit. There is every prospect of his discovering channels in abundance, by which to convey the pure water of life to such as are languishing and dying for want of it. This he assures us of in the last communication which we have received from

him. After alluding to the opposition that will be given by the Lutheran Clergy, in consequence of their dislike to the exclusion of the Apocrypha, and expressing his sanguine hope of overcoming it, as it is to be encountered in supporting the cause of Truth and of God, he says—

It affords me, however, much pleasure to state, that several extensive doors are already open. I know some excellent men in various parts of the kingdom of Prussia, Mecklenburgh, Westphalia, along the Rhine, in this and other Hanseatic Cities, and in Holstein, who will be most happy to receive a number of Bibles of the new edition. And many more suitable persons may be found, whose integrity and piety may be relied on, when my intended tour is accomplished. I am persuaded that a tour through the whole of Germany, with the specific object of finding out suitable Agents for this important work, will more than realize your anticipations.

#### *BRITISH & FOREIGN SCHOOL SOCIETY.*

FROM the last Number of the Quarterly Extracts issued by the Committee, we extract, as highly interesting in itself and as likely to be useful to many, the following

#### *Account of a Conference of upward of Forty Schoolmasters.*

It has long been deemed highly desirable, that a greater degree of union should subsist among the different Masters of British Schools in and near London. In order to facilitate this object, and to solicit information respecting the state of the different Schools, a Meeting of the Masters was held, by invitation, at the Central Establishment, on Wednesday, July 29, 1829: upward of Forty assembled.

The afternoon was devoted to a rigid examination of the Central School; during which Mr. Crossley, the Master, took great pains to explain the variations and improvements recently adopted. The extended application of the Interrogatory System was particularly noticed; and the attainments of the children in reading, spelling, and general knowledge of language, as well as their intimate acquaintance with the meaning of all their lessons, excited general admiration, and proved its adaptation to the purposes of Mutual Instruction. The progress of the children in the other branches of learning called forth many expressions of satisfaction.

After the dismissal of the children, the Masters adjourned to the Committee

Room, where tea was provided: they then entered into a friendly discussion on the various methods of imparting instruction, and in turn gave interesting particulars respecting their own Schools. The following subjects were taken up in rotation.

**I. WRITING**—The propriety of placing *beginners at the side of better writers*, instead of forming them into a separate class, was discussed. It was generally thought best to place them in a distinct class, and to let their writing be inspected by boys taken from the Eighth Class: Mr. Elton (Fitzroy School) remarked, that he frequently had recourse to this expedient, and found it beneficial. It was also thought desirable to have a board, with the writing characters painted upon it, placed in view of the pupils.

**II. THE RELATIVE USE OF PAPER AND SLATE**—Mr. Hodgkinson (Kingsland) advocated the use of paper in every stage of instruction: but this was objected to, not only on the ground of expense, but because it prevented the inspector from making the many corrections which are essential to beginners. Mr. Ross (Tottenham), and some others, were of opinion, that boys who learned to write on slates only would be found incapable of using the pen afterward: to which it was replied, by Mr. Lewis (Crown Street), that although boys who had learned to write on slates were sometimes found incapable at first of writing well on paper, a few days' use removed the difficulty. It was observed, that parents are generally willing and even anxious to pay for writing-books, rather than that their children should be confined to slates.

**III. SPELLING**—The practice of the Central School was detailed, the Interrogative System again briefly explained, and a general feeling expressed decidedly in its favour; many questions being put on the best plan of carrying it into effect. It was remarked by Mr. Crossley, that the present Set of Spelling Lessons embodied most of the grammatical, geographical, and geometrical terms; and the knowledge of them would considerably facilitate the progress of the children: the last edition had been carefully revised; and care taken that no words even of one syllable should be inserted, to which a definite meaning could not be attached: the advantages of this plan were great in promoting the Interrogatory System; and it was found that the children took a much more lively interest

in the Spelling Lessons, in consequence of the alteration.

**IV. GRAMMAR**—Some conversation took place on the best mode of teaching Grammar. Mr. Coward (Pimlico) has a regular classification; but has lately rejected all written or printed lessons, preferring the communication of this part of learning orally with familiar illustrations. It was suggested that the Fifth Class might commence by naming the nouns, adjectives &c. in the Reading Lesson, and that further questions might be put in the succeeding classes.

**V. READING**—The question was asked, whether it is desirable that other reading books besides the Holy Scriptures, or extracts from them, should be introduced. Mr. Elton objected to such a change, on the ground that it might induce a neglect of the Bible and of religious instruction: he remarked, that the object of the supporters of British Schools was to educate children, not only for the World, but for God. Mr. Coward (Pimlico) said that he had daily to regret the shortness of the time which he could give to the reading of the Bible with the children; and he should greatly object to the introduction of any thing calculated to divert attention from this important object. Messrs. Hodgkinson, Bursall, Ross, and some others, advocated the introduction of other books, as likely to invigorate the minds of the children, to afford greater scope for teaching different kinds of reading, and to cause the Bible to be more revered than it generally is when used as the only school-book. In answer to this last remark, it was observed, that the reverence in which the Bible was held in schools depended very much on how the Master himself treated it—that a leading object in British Schools, is to teach poor children to *read the Bible*, and to make them thoroughly acquainted with its contents—that interrogation upon Scripture Reading afforded an opportunity of conveying much general knowledge—and that although a change in reading might in some instances, among the Eighth Class, be adopted with advantage as an occasional lesson, yet that special care should be taken that it did not interfere with the reading of the Holy Scriptures. No case was made out to prove that the use of the Sacred Text as a class book had, in any way, occasioned its being treated with irreverence.

**VI. HOME TASKS**—It appeared, that, in very few instances, Home Tasks were required, owing to the want of books. Mr. Bursall (Newington) stated, that it was his practice, during the summer, to meet some of his pupils at seven in the morning, one day in the week, for the purpose of inspecting and rewarding home productions: this is called the "Voluntary Hour." Mr. Elton stated, that he had adopted the plan of giving a subject on which to seek for proofs; and had found it advantageous, especially to parents, who very frequently assisted in the search.

**VII. ARITHMETIC**—It was generally considered that room for improvement in this branch of education existed, and the attention of the Masters was directed to it. The promotion of habits of mental calculation was recommended, in which it was remarked some teachers had been very successful. Several expressed their satisfaction with the progress of their scholars in this department, but nothing new was elicited.

**VIII. GOING HOME**—The practice of going home in columns was strongly recommended; the reports of those who had tried the plan being decidedly favourable. Mr. Elton has ten monitors, who take their stations at short distances from the school, and attend the boys home. At the Central School, the plan of returning home in drafts has been followed for some time, and it has been found to be a great improvement.

**IX. ABSENTEES**—The best means for ensuring regular attendance being proposed, Mr. Ross stated, that he had a monitor appointed to superintend the collecting of the children, who marks the class-list, and writes to the parents of each absentee: he requires a halfpenny toward the Reward Fund, for each day's absence without a good reason. Mr. Elton observed, that he too had a monitor specially employed in observing absentees—that he closed his school-doors exactly at 9 in the morning and 2 in the afternoon, admitting none afterward—that this system was found to work well; and that he rarely had more than 12 absent each morning, out of nearly 400 children.

**X. MEETING OF PARENTS**—The plan of assembling the parents, to witness an Examination of the School, has been acted upon in a few instances, and was warmly recommended. Such an Examination is likely to be productive of

very beneficial results: it tends to raise in the estimation of the parents a higher value for the instruction which their children receive: it interests them in the progress of their learning, and stimulates them to encourage a more regular attendance at school; and is likely to produce in their minds a higher and more grateful estimation of the services of the Master, who, if his conduct be marked by a zeal in their children's welfare, is surely entitled to the gratitude of every considerate parent.

**XI. RESULTS MORAL AND RELIGIOUS OF THE EDUCATION OF THE LOWER ORDERS**—This deeply interesting subject excited considerable discussion. It was greatly lamented that Masters should generally lose sight of their pupils after leaving the school. Mr. Elton stated, that he had been in the habit of meeting once a year those scholars who had been educated by him; and that, at those periods, he had frequently been much delighted to find that the good impressions produced at school had not been obliterated by intercourse with the world: he was now teaching the children of some of his earlier pupils, and found that generally they were well attended to at home. The importance of maintaining an acquaintance with the children after leaving school was much pressed: the consciousness of this friendly supervision, it appeared, tended much to strengthen virtuous habits, at the most critical period of life. Mr. Elton seemed to feel deeply the increasing depravity of the lower orders; while he was encouraged by many instances of good conduct in his own pupils, which had fallen under observation. Mr. Coward had often felt discouraged by the apparent increase of crime: looking round his own neighbourhood, he had frequently feared his labours were in vain, but was encouraged by the knowledge of many cases in which the school had been the means of accomplishing much good: so far as he had been able to ascertain the fact, those children who had left the school were conducting themselves with great satisfaction to their employers, and attending Public Worship: some of them are employed as Sunday-School Teachers; but of the decided piety of many, it was difficult for him to speak. Mr. Hodgkinson thought that the state of morals was not so bad as was represented; and appealed to the experience of each one, whether his own neighbourhood

was not improved of late years: he frequently saw many of his old Pupils, not a few of whom were filling responsible situations with good reputation. Mr. Hutchins (Spitalfields) described a very pleasing change as having taken place in both parents and children, since the Spicer-Street School had been under his charge: the whole of the children (340) were attending Sabbath Schools: he has been in the habit of visiting the parents, and has frequently experienced their cordial co-operation: he deeply regretted the increase of crime, which he attributed in part to the cheapness of spirituous liquors.

The Abuse of Liquors was generally allowed to be a prolific parent of crime; and all the Masters present were earnestly urged to exert themselves to check the growth of this dreadful propensity. They were reminded of their great responsibility, and the weight of moral influence which they had the power of exercising. It was suggested, that, probably, not less than TEN THOUSAND Young Minds were receiving impressions from the individuals now met together; and that the character of the influence which they would exercise in future life as parents and citizens would materially depend on the instructions which they received and the example that was presented to them.

The effects of the PAY SYSTEM were then partially discussed. The Masters present were earnestly desired to watch its effects on their schools; and sedulously to guard against allowing it in any way to change their primary character—that of places of instruction for the most needy and neglected of the poor. This subject, which is one of vital importance, attracted considerable attention; and it is hoped that, before long, a sufficient number of facts and opinions will be gathered, to enable us to decide whether this system has been abused, or whether it is calculated to shut out those who most need instruction.

The Visitation of the Parents was then strongly recommended, and the Meeting dissolved.

Every individual seemed highly gratified with what had passed; and a general wish was expressed that, at some future period, they might again assemble.

## LADIES' SOCIETIES

IN BEHALF OF NEGRO SLAVES.

Our last account of these Societies will be found at pp.544—549 of the Volume for 1828.

## NEGRO-CHILDREN-EDUCATION SOCIETY.

*Proceedings of the Fourth Year.*

The following Lists of Grants, paid or voted during the Year, will shew the objects to which the Society directs its attention.

The sum of 755*l.* 3*s.* 5*d.* was paid as follows, from July 1828 to July 1829; those marked having been voted, but not drawn for, previous to the publication of the last Report—

*Jamaica*: The Bishop, \*50*l.* Ladies' Branch Association, \*150*l.* Rev. G. Griffiths, for a School, an. 10*l.* — *Antigua*: English-Harbour Sunday-School, 20*l.* English-Harbour Infant-School, 36*l.* Mr. Thwaites's School, 25*l.* — *Montserrat*: Wesleyan Day-Schools, \*10*l.* — *Barbadoes*: The Bishop, 90*l.* — *Demerara*: Rev. Leonard Strong, \*50*l.* — *Bermudas*: Bp. of Nova Scotia, \*25*l.* Hon. Archdeacon Spencer, for Infant School-House, 85*l.* The Same, for Schoolmistress, an. 60*l.* Schools under United Brethren, \*100*l.* Books for different Schools, 44*l.* 3*s.* 5*d.*

The following Grants, amounting to 693*l.*, have been voted, but have not yet been drawn for:—

*Jamaica*: Ladies' Branch Association, 170*l.* Rev. John Stainsby, 25*l.* Rev. H. Beams, for a School, 5*l.* J. B. Wildman, Esq. for Schools, 55*l.* Toward an Infant School, 100*l.* — *St. Christopher's*: Rev. D. G. Davis, 25*l.* Female Benevolent Society, 28*l.* Mrs. Colonel Maxwell, for Slaves in Seasons of Distress, 20*l.* — *Nevis*: School at New Castle, 25*l.* — *Antigua*: Distressed Females' Friend Society, 20*l.* Rev. S. Horsford, for Slave Teachers, 10*l.* Female Refuge Society, 50*l.* Mr. Thwaites's School, 30*l.* — *Montserrat*: Wesleyan Day-Schools, 25*l.* — *Bermudas*: Bp. of Nova Scotia, 25*l.* — *Nova Scotia*: Bp. of Nova Scotia, for Free-Black School at Halifax, 30*l.* Schools under United Brethren, 50*l.*

The Committee remark—

The two hopeful circumstances, mentioned in our Report of last Year as greatly calculated to facilitate the work in which we are engaged, continue still to operate most beneficially: the Negro

and Coloured Population are no less eager to obtain instruction—nor are many of the Proprietors and Clergy less willing to join in bestowing it : indeed, in some instances, our correspondents inform us, that families of high respectability not only contribute their money and influence to neighbouring Schools, but also undertake the arduous office of teaching.

It is added—

Were any additional argument needed in favour of Negro Education, or a fresh stimulus to exertion required, it might be found in a fact, affectingly alluded to in the Report of the Jamaica Branch Society, namely, the imperfect knowledge which uninstructed Africans have of the English Language, so that they are frequently incapable of understanding the simple exhortations of the Missionaries.

We quote the statement here alluded to—

A Lady, a Member of this Society, was present when private instruction was given, by the Wife of a Missionary, to a number of females, among whom were several old African Women, as little acquainted with English as when they first left their own country ; and could scarcely say which of the parties was the most distressed—the labouring Instructress, speaking by an incompetent interpreter almost as little understood as herself—or the eager and anxious Hearers, attending with superstitious reverence, lifting up their eyes and hands toward Heaven, and manifesting other signs of adoration of an *Unknown God*.

In reference to an objection made to the Society, that the Slaves in its Schools received only Oral Instruction, it is explicitly stated—

The aim of the Society is, to enable the rising Slave Population to read the Scriptures for themselves. It is true, that, in many cases, this much-desired object is to be attained only very imperfectly and by slow degrees ; but, in others, large numbers of Slave Children are regularly taught : many are, already, able to read the Scriptures distinctly ; and some, previously educated by other Societies, are now employed as Assistant Teachers in the present Schools.

The Rev. J. M. Trew and J. B. Wildman, Esq., of Jamaica, bear the following strong testimony on this subject—

There is no School conducted by the Ladies' Branch Association in Jamaica, nor in which our own friends are engaged, where every child, whether bond or free, immediately on its admission, is not instructed in letters : and we beg to add the testimony of our experience, that very many Slave Children read the Bible with great accuracy and distinctness ; and explain what they read, in a manner encouraging to their teachers, and affording the best proof that the labour has not been bestowed upon them in vain.

The Receipts of the Year amounted to 899*l.* 3*s.* 6*d.*, and the Payments to 842*l.* 1*s.* 5*d.*

#### NEGRO-SLAVE-RELIEF SOCIETIES.

The Second Reports of the Bristol and Liverpool Societies (see p. 547 of our last Volume) have not reached us ; but we have before us the Fourth Report of the Birmingham Society, and the Fourth of the Society for Salisbury and its vicinity : the Receipts of the Birmingham Society were, in the year, 665*l.* 17*s.* 2*d.* ; and those of the Salisbury, 114*l.* 7*s.*

The object of these Societies is, to aid in the present Relief, and to hasten the complete Emancipation, of British Slaves. Ladies' Anti-Slavery Societies, with the same object in view, have been formed at Sheffield and in Dublin and other places. It is to be regretted that these different Associations do not act on a combined and well-digested plan ; as their strength and resources would, in that way, be most efficiently applied.

We request the Secretaries of all these Societies to forward copies of the Reports, as soon as printed, addressed to the Editor of this Work, to the care of the Publishers.

#### *Duty of emancipating Christian Slaves.*

The Society of Friends in America give the Slaves whom they have ransomed the option of going to Liberia, or to Hayti, or to the Free States on the Continent of America, or to Sierra Leone, and SEE THEM PROPERLY SETTLED. This noble example has had the effect, so often produced by those,

who first DO, and then TEACH, the commands of God. The Friends HAVE NO SLAVES OF THEIR OWN; and appear to be greatly blessed, in bringing this subject home to the consciences of many Slaveholders, to whom they have applied for the liberation of the relatives of those for whose benefit they were exerting themselves.

Charity being, in the eye of God, the most lovely of all the Christian Graces—because they who possess it are most like Himself, and most useful to their fellow-creatures—let us endeavour to exercise one branch of it, by trying to draw the attention of ALL to that class of their fellow-subjects, who have, as Bishop Porteus remarks, “such distinguished pre-eminence in misery.” Especially, let us beseech their attention to those of OUR SLAVES, who, having been converted to Christianity, have peculiar claims upon us, as the LEAST of Christ’s Brethren. Such they may justly be considered; because, of all human beings, they are the most disregarded and degraded. This, the remedial measures once proposed by Government, but never adopted—and now apparently abandoned—fully shew. But, if our Christian Bondsmen—mean, wretched, and helpless as is their outward condition—are indeed united by a living faith unto Christ our Common Head, so as to be regarded by Him as HIS BRETHREN, is it nothing to us, that they are subjected to treatment worse than ought ever to be inflicted even on the beasts that perish? Is it possible for a Christian to behold, with calm composure, the living members of that adorable Redeemer, who died for Him on the Cross, exposed to sufferings, to insult, and to degradation, such as only the vilest criminals upon earth could be justly sentenced to endure? . . . “If ONE act of injustice, wilfully committed, be inconsistent with the character of a Christian, what must be ten thousand? If ONE injured and oppressed fellow-creature cries against us for redress to the Father of Mercies, and cries not in vain, what will not the cry of thousands upon thousands effect? If an OCCASIONAL deed of cruelty, prompted by passion, is a provocation in the eye of a Gracious Father, what must a cool, deliberate SYSTEM of cruelty be?” (See the Rev. Daniel Wilson’s “Thoughts on Colonial Slavery,” published in the “Amulet” for 1828.)

[Striding, Report.

Dec. 1829.

*Security of the West Indies connected with Emancipation.*

So far from having any feeling hostile to the interest of the Colonists, we earnestly desire to see their security and prosperity established on a firm foundation, by their abandonment of a system which is conducting them to inevitable ruin. That such must be the certain issue of the course which they are pursuing, is now not only admitted, but asserted, by those who have heretofore been the most unflinching advocates and apologists for Slavery and Slave-holders. Must not the very stones be ready to cry out against the folly, as well as the iniquity, of that conduct, of which even a Quarterly Reviewer is constrained to speak in such terms as the following?—

With regard to Jamaica and some other of the West-India Islands, which have their Houses of Assembly, their systematic opposition to every measure proposed by the King’s Government, considering the precarious situation in which they stand, appears to us to be little short of insanity. They seem not to know that they are tottering on the very brink of a volcano, which the first blast of a trumpet from St. Domingo would cause to explode, and bury in one common ruin, men, women, and children. As it is, nothing but the King’s armed force preserves them from destruction. And yet these silly people have been so unwise, as to refuse to continue the supplies which they are bound to furnish to the troops who protect them; nay, even to throw out something in the shape of a threat to sever themselves from the Mother Country, and to seek for protection elsewhere. Is it possible that these people can for a moment forget, that England protects them and their sugars at the expense of her other Colonies?

We would offer our sincere congratulations to the Conductors of this popular Periodical, that they appear, at length, to be approaching toward the same view of this important subject as was entertained by Mr. Pitt; who said, in his place in Parliament, in April 1792—

Nor can you increase the happiness, or extend the freedom, of the Negro, without adding, in an equal degree, to the safety of the Islands and of all their inhabitants. Thus, in the place of Slaves, who naturally have an interest directly opposite to that of their Masters, and are therefore viewed by them with an eye of constant suspicion, you will create a body of valuable Citizens and Subjects—forming a part of the same community—having a common interest with their superiors, in the security and prosperity of the whole. Gentlemen talk of the diminution of labour; but if they restore to this degraded race the true feeling of Men—if you take them out from among the order of Brutes, and place them on a level with the rest of the Human



Species, they will then work with that energy which is natural to men, and their labour will be productive in a thousand ways above what it has yet been. *[Saijah. Report.]*

*Waste of Negro Life occasioned by Bounties.*

Important information on this head will be found at pp. 192—194 of our last Volume: the Committee of one of these Societies give the following summary view of this subject:—

The Slaves in the West Indies are actually proved to have decreased 28,000 in six years. If they had increased as they do in the Bahamas, and in the United States, or as the Free Blacks in Jamaica or in Hayti, the increase would have been 105,000 in that period. Now this number, added to the actual loss, makes 133,000 in six years. If these are valued at 46*l.* each, which appears to be the value by the account of sales in the different Islands, it will amount to the sum of 6,118,000*l.*—an enormous sum surely to be lost by men who are continually complaining of the badness of their trade! It might well be asked, “How is it possible that they can afford such a waste of their property?” Such a loss could not be borne—it would be impossible—if there were not a secret in it. And what is this secret? Why, during these same six years, we have raised the price of their sugar, by Bounties 1,200,000*l.* per annum, or 7,200,000*l.* We have, in this way, repaid them nearly [upward of] One Million more than all their losses. Reduce the price of sugar, and this destruction of life must cease; and ultimate Emancipation will follow, even from the effect of an increase of numbers: for men would be worth no more in the West Indies than they are in Ireland, if their numbers were sufficiently increased. *[Birmingham. Report.]*

## Continent.

### JEWS SOCIETY.

*Affecting Interview of a Jewish Convert with his Family.*

Mr. Samson Meyersohn, now labouring under the Society, has been repeatedly mentioned: at pp. 498, 499 of our last Volume, an interesting account of his interview with a Jewish Rabbi appeared. We sub-

join a narrative of his first intercourse with his family, after his conversion, on a visit to Berdiczew, the place of his birth: it is contained in a Letter addressed to Mr. David Goldenberg, likewise of Berdiczew, and now a fellow-labourer with Meyersohn under the Society.

Being afraid of surprising my family by coming upon them suddenly, I intended to prepare them by Letter; but my brother, who had heard of my arrival and lodging here, came to me at half-past nine o'clock in the evening. When entering the room, he exclaimed, “My only and lost Brother!” He then was silent for some minutes, weeping much; but, at length, he embraced and kissed me. I now had to hear many grievous tidings, which my cousin Rebecca, out of love, had concealed from me: my sister's daughter is dead, and has left an orphan behind: my mother has been sick ever since last November, when she broke her leg, going to the synagogue on a dark morning. I know not what effect these tidings will have on me, as the greatest trial of all is still before me—to see my mother. Your brother-in-law has visited me: he still loves us: and your brother is said to have once declared, that he would come to you.

Two rich old Jews visited me, the brother of the physician B. and the son-in-law of T: they were glad to see me; and said that my conduct, in coming to see the family, was a proof of the good influence of my new faith. They just left me as E. entered: surely he is the same true friend to us: he rejoiced exceedingly at seeing me, and has an ardent desire to see you also. After that, my brother Joseph Wolff came to invite me to my mother; and my brother remained with me until eleven o'clock, during which time there were several Jews also: the Lord Jesus and His Gospel were the principal subject of conversation with them all: E. particularly requested an open-hearted confession of my religion, which I made with great joyfulness: it produced, I hope, a blessed impression on him.

At length, the hard hour for me arrived. I went first to my brother M. On the way, several Jews saluted me: some of them kissed me publicly. When I entered the room, my brother, his wife and children, and some neighbours, wept

aloud, and my tears mingled with theirs: they all embraced me, and shewed that they were glad to see me. After that, we went to my Mother: she was lying on her sick bed: I saw her, and my heart broke. With firm voice, as loud as age and sickness permitted, she cried out, "My dearly-beloved Son! My Youngest Son! Dear Child of my Old Age! Where is thy Father? where is thy Brother? where hast thou been? Oh woe is me! what is become of all my crowns?" I remained with my mother till two o'clock: then I went to see my brother Solomon's orphans. I found not my dear brother; and the children whom I left in prosperity are now orphans lying in the greatest misery: both the house and their riches have been consumed by the afflicting sickness of my brother, which lasted for three years: the sight of the poor orphans quite rent my heart: my eyes were filled with tears, as I looked upon the widow and her poor orphan children—I could not say a word: they told me of the afflictions of my brother in his sickness, and that he mentioned my name in the last hours of his life, saying, "I long, I long, to see my dear Samson;" and wept bitterly. My brother M. has followed me everywhere; but much weeping brought on a pleurisy: several times he was sent away, but soon came again: "I cannot leave my Brother: when else shall I see him again?" It was now four o'clock, and my strength was almost spent. I left the widow and her children with a broken heart, not being able to help them out of their misery.

Mr. M. meeting me as I returned, came to my lodgings. My room was soon filled with Jews, some of them desirous of news, and some inquiring for the truth. The Lord strengthened me to confess His Name with joyfulness and zeal. One Jew came and declared that he would go with me to Warsaw. Now, dear David, I must finish this Letter, as my room is again full of Jews, among whom I perceive five of our old friends. Remember me to the Brethren and Sisters in the Lord. I am sure that you all remember me before the Saviour Jesus Christ, whose grace be with us all! Amen.

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NETHERLANDS MISSIONARY SOCIETY.

The General Meeting of the Society was held at Rotterdam on the 23d of July: when Dr. H. Manger de-

livered an enlivening Discourse, on Psalm xxii. 28. concerning the well-founded and blessed expectation of the extension of the Gospel among Heathens all over the world; and explaining the duty and privilege of assisting in this labour.

The Secretary, Mr. Ledeboer, has had the kindness to send us a translation of the Report delivered at the Meeting. Reserving for the Survey the particulars relative to the Missionary Stations, we shall here extract a general view of the

*State and Prospects of the Society.*

We informed you, last year, that the Brethren Lacroix, Kindlinger, and Winckler, for certain reasons, have transferred their services to the English Societies; and have since learnt that Br. Irion has, according to our advice, taken the same step. That brother wished, at first, to continue in connection with our Society, and we agreed that he should do so; and he was accordingly, with the consent of our Brethren and Directors in Java, appointed to Sumatra: but, after consideration and the advice of our Directors Messrs. Vos and Herklots, he determined to remain on the Continent of India; and of this we must approve, as he is already far advanced in the knowledge of the Tamul Language, and is acquainted with the manners and customs of the inhabitants.

These Brethren are now, therefore, labouring at the cost of the English Missionary Societies, but continue their relation with us; and inform us, from time to time, of their proceedings. From Br. Winckler we have, accordingly, received a detailed and important Journal, dated March 3, 1829. From the Tenth Report of the Bengal Missionary Society, we learn that Br. Lacroix continues his labours with pleasure at Chinsurah. By these Letters we received the grievous news, of the death of the skilful, industrious and pious Kindlinger, on the 14th of February last, after a lingering illness: to the end of his days he continued his labours, so far as his strength would permit, and even beyond it; and died with the joyful prospect of the Salvation that awaited him, regretted by his friends, the English and Netherlands Missionaries. Many striking circumstances relative to Br. Gutzlaff's proceedings have been detailed in the

Eighth Number of our Monthly Accounts: we must nevertheless add, that the extraordinary talents with which God has endowed this beloved brother, and particularly his quick acquisition of the difficult Chinese Language, as also his zeal for the extension of the Kingdom of God, continue to promise, under His supreme blessing, much further good.

We keep a regular correspondence with Foreign Societies. The Society at Barmen we have furnished with some Dutch Publications for the use of their Mission in the interior of South Africa. We had the pleasure of receiving a visit from the President of the Society at Paris, Count Verhuell, who not only informed us of the good progress of Missionary Affairs in France, but also gave us friendly information concerning the first Mission which that Society will undertake. It was agreeable to us to hear so interesting an account, from that promoter of Christianity and brotherly love; and to become more nearly united with that Society, from which we promise ourselves much benefit.

The different Committees of our Society have been active, in promoting the reformation of the Jews, and in collecting reports and procuring funds in the interior. The reports inform us, among other things, that, in some places, the interest in the affairs of the Society rather diminishes: but, on the other hand, we acknowledge, with thanksgiving, that in others it has increased. In particular, this is the case in Arnheim, Deventer, Enschede, Leyden, Rheenen, and in the environs of Groningen and Utrecht; while Meetings for Prayer are established at Barneveld, Katwijk beyond the Rhine, Ostend, Ysselmonde, Zuylen, and elsewhere. Establishments are formed, as well for the Poor as for the Military. Sunday Schools and Religious Reading-Societies, at Amersfoort, Amsterdam, Capelle, Dordrecht, Enkhuizen, Groningen, Haarlem, Leyden, Nummadorp, Nymegen, Oudenater, Purmerende, Utrecht, and Rotterdam, remain in good state, and are of much use in many places.

Through the care of the active Committee for the distribution of Small Tracts, one has appeared this year, entitled "People do not do what they can." This year, 14,000 Tracts have been sold or distributed gratis.

Though our expenditure has been very considerable—and how could it be

otherwise, from the extensiveness of our labours? — we have reason to be thankful to the Lord for the assistance of our fellow-Christians, by gifts and by bequests.

Our Direction has sustained a considerable loss this year, by the death of our worthy Brothers, B. A. van Balen, Th. A. Clarisse, P. J. Lanott, C. J. van Noorden, S. Roorda van Eysinga, W. Fienken, and H. van Wrudenberg, all active Directors, and the supporters of the necessities of mankind, whose delight and choice it was to serve the Lord in that station.

We lament the loss of this number. How few are there still living, of those who thirty years ago attended our Meetings! How many vigorous men have we lost, whom we delighted to see among us! and of how much consequence is it not then, to inspire others, particularly Young Christians and Friends of our Lord, to assist us in the further extension of His Kingdom!

Do we consider the high value of our immortal souls? Do we feel the obligation which we are under to our Lord and Saviour? Do we observe the favourable prospects which everywhere appear? Well may these things encourage us to use our utmost power and means in such a Cause! Support us, then, worthy Brothers and Sisters! Let us continually pray. This alone can afford us the prospect of a wished-for and continued blessing.

#### GERMAN MISSIONARY SOCIETY.

THE following statements are translated from the last Report of the Society.

##### *Course of Study in the Bâle Institution.*

At the beginning of the Yearly Course of Studies for 1828, Forty-three Students were in the Seminary, who were instructed in four separate Classes, after the following plan:—

- I. LANGUAGES—i. *German*. Grammar, with the Rules of General Grammar: first class, six hours weekly.
- ii. *Latin*. 1. Grammar and Exercises: first class, four hours. 2. Reading of Classics: second class, four hours.
- iii. *Greek*. 1. Grammar, and Cursory Reading of the New Testament: second class, four hours. 2. Xenophant. Memorab. Socrat. and select pieces from Chrysostom: third class, three hours.
- iv. *Hebrew*. Grammar, Composition, and

Cursory Reading: third class, four hours. v. *English*. 1. Grammar and Reading: fourth class, four hours. 2. Composition and Speaking: fifth class, four hours.

II. THEOLOGY — i. Analytical Explanation of the New Testament: first class, four hours. ii. Practical Exposition of the New Testament: all the classes, four hours. iii. 1. Explanation of the Gospel of St. John and of the Acts: third class, four hours. 2. Explanation of several Epistles of St. Paul: fourth class, five hours. 3. Explanation of the Psalms and Isaiah: fourth class, five hours. iv. Bible History: fourth class, four hours. v. Comparative View of Christianity and the other Religions: second, third, and fourth classes, five hours. vi. Composition of Sermons: third and fourth classes, four hours.

III. ELEMENTARY — i. Calligraphy. ii. Singing: Theory: all the classes, one hour. iii. Arithmetic: first class, four hours. iv. Geometry: second class, four hours. v. Geography: second class, three hours. vi. Survey of Universal History: second class, four hours. vii. Practical Chemistry: second class, three hours.

#### *State of the Society's Funds.*

The Expenses of the Society, in the year 1828—29, amounted to 76,000 Swiss Francs [about 4470*l*. 11*s*. 8*d*. sterling] including some large extraordinary expenses. The Income was only 52,012 Swiss Francs [equal to 8059*l*. 10*s*. 6*d*. sterling] at about 17 = 1*l*. sterling.

#### SWEDISH MISSIONARY SOCIETY.

We have prefixed a title to the present article, which must not be taken to imply that a Missionary Society already exists in Sweden, but rather the

#### *Desirableness of such an Institution.*

We have received a Letter from the Rev. Charles Fr. Haeggman, Chaplain at the Hospital Church of Sabbatsberg, dated from Stockholm, and detailing the efforts which he has made to awaken his countrymen to a lively interest in the Missionary Cause. We subjoin the substance of this Letter.

As an humble Labourer in the same field, though far more unfruitful and

discouraging than yours has been, I make bold to introduce myself to you, in the anticipation of a kind and brotherly reception. I am here alone—deficient in means and influence, and struggling against opposition and prejudice. Sinking under the difficulties which I experienced in the course of about nine years' exertion and toil, I gave up the work, in the hope of seeing it taken up by abler hands, still endeavouring to awaken the attention and zeal of such as I deemed most competent to the task. But, in this, I have been disappointed. Reproaching myself at length for my instability, I roused myself from my torpor—prayed for direction, for strength, and for the blessing of God—and now find myself encouraged to re-commence the task which I had abandoned.

For seven years I continued a Weekly Publication, begun by my Father and an associate, in which I communicated, chiefly by translations from such Foreign Journals as I could procure or borrow, such notices of the glorious triumphs of that Gospel, which is mighty to save and is still spreading with increasing success even in the darkest Heathen Lands, as I judged most conducive to the information and profit of my countrymen. Its sale, however, scarcely covering the expense of printing, I changed the form of my little Work to that of a Monthly Journal, of the same character as its predecessor, but with the addition of such Religious and Literary Notices and Articles as might render it more useful to the general reader. This I continued for two years; till the losses which I sustained seemed to call upon me, my income being limited and my family numerous, to lay down the Work.

But now, I am resolved, in God's Name, to begin afresh: for I cannot bear the thought of keeping back from my countrymen that knowledge which it may be in my power to communicate. He, who has given me this desire, will, of a surety, bless and prosper my undertaking. He, who has worked such signs and wonders in Heathen Lands, will peradventure rouse even us Swedes from our lethargy; and awaken that spirit of zeal and love, which shall have for its result, what I have earnestly hoped and prayed for—a SWEDISH MISSIONARY SOCIETY! Then shall we no longer neglect our own Heathen Countrymen, far up in the North, in our own woods and

mountains; where the Cross is, indeed, raised, but only as a guide-post!

In furtherance of this design, I am endeavouring to establish in Stockholm a Reading Society, consisting of such well-disposed persons as have both the ability and desire to extend their reading beyond a small Swedish Publication, and for this end to supply them with as many Foreign Missionary Publications as possible. By these means, even those, whose hearts are not yet with us because they do not as yet believe, may be constrained at length to confess that God still worketh wonders in the earth, and may even be brought to rejoice in the privilege of preparing the way of the Lord.

Mr. Haeggman solicits the assistance of Societies and Individuals in furtherance of his design. Any Publications addressed to him, to the care of the Rev. J. P. Wahlin, No. 30, Princes Square, Ratcliff Highway, will be forwarded to him.

### **Mediterranean.**

#### **AMERICAN BOARD OF MISSIONS.**

*Pernicious Use of the word "Religion," prevalent in the Papal & Eastern Churches.*

WHEN the terms "Religion" or "Religious" are used by enlightened Christians, they are meant of those persons only who manifest the power of the Truth by the renewal of their hearts and lives unto holiness: but a grievous abuse of these terms prevails among Members of the Papal and Oriental Churches. With THEM, a man may be "religious," though he be personally wicked and destitute of all sufficient evidence of repentance and faith. On this painful topic Mr. Goodell makes a solemn appeal—

Let it be told to all those who pray for the redemption of the whole world from the bondage of corruption, that it is not WICKEDNESS, but IRRELIGION, which is considered so heinous in all these Churches; and that this Irreligion, so much dreaded, is nothing more than NOT BELIEVING AS THE CHURCH BELIEVES, and NOT DOING AS THE CHURCH DOES.

Mr. Goodell, writing from Malta, in June, gives the following

#### *Instances of this Abuse.*

An instance of recent occurrence will set this in a striking point of view. Two Greeks, notorious for their piracies and other crimes, were about three weeks since tried and condemned, and three days after executed at this place. In the course of the trial, it appeared that the beef and anchovies, on board one of the English Vessels which they pirated, were left untouched; and the circumstances, under which they were left, appeared to the Court so peculiar, that the culprits were asked the cause of it: they promptly answered, that it was at the time of the Great Fast, when their Church eat neither meat nor fish! They appeared to be most hardened and abandoned wretches—enemies alike to their own and every other nation, and yet rigidly maintaining their "religious" character: and, while they were robbing, plundering, and murdering, and stealing the women and children of their countrymen and selling them to the Turks, and committing other atrocious deeds, they would have us understand that they were not so wicked as to taste of meat or fish, when prohibited by the Canons of their Church!

When they were apprehended, one of them had what he called "a small piece of the very cross of our Blessed Saviour," which he wore in his bosom: when this was taken from him, he was greatly troubled; as he was now, he thought, in danger of being killed; whereas, before, not even a ball, he supposed, could touch him.

After their condemnation, the Greek Priest in Malta confessed them; and the account which he gave of them was this, that they were both "very religious;" and yet one of them was employing the last precious hours, in which he enjoyed the light of this world and the privileges of probation, in writing a song; in which, among other things indicative of an impenitent and exceedingly-depraved heart, he bequeathed (and directed his friends to carry) to his Wife three portions of poison, to be taken one in the morning, one at noon, and the other at night—

Take to my wife, three cups of poison take,  
That wife will drink them for her husband's sake:  
At dawn—at noon—at rest, [sake:

Drink, wife, the hemlock test,  
Nor hope again to slumber on my breast!

He, also, jocosely tells her, that he is about to be married at Malta: and re-

presents his tragical end as his nuptials: his bride is the gallows, his mother-in-law the tomb, &c. Indeed, he appeared to feel that he had been a very "religious" man—that he had now confessed and obtained absolution for all that wherein he had failed of being religious—and that therefore he had nothing more to do, than to indulge in wit and sarcasm.

Charity would fain believe that this was rather an extreme, than a common case; and yet I fear that it is by no means a solitary one. Men in this part of the world have universally imbibed such erroneous opinions respecting Sin, that correct notions of it can scarcely be said to have an existence. They *put light for darkness, and darkness for light*. When I have reproved persons at Beyrout for the most barefaced falsehood, dishonesty, or other immorality of which they were guilty, they have not unfrequently answered, "This has nothing to do with religion: it is a worldly concern." They know, indeed, that these things are not altogether right; but they are not the GREAT CRYING SINS, which their religion and their priests condemn, nor are they inconsistent with their religion. While we were in Syria, no man, to my knowledge, ever forfeited, by committing them, his "religious" character or his title to the name of Christian. The priests have little or nothing to do with the moral character of the people. Their business is understood to be with "religion" and not with "morality." I do not think that they would be allowed to interfere much with their morals: with all the reverence which the people entertain for their priests, I do not think that they would allow them to interfere with their immoral practices, except so far as to give them indulgences for a pecuniary consideration or for penance; and thus, virtually, to sell them a license to sin; or, at best, to increase their "religious," at the expense of their MORAL character.

The Board remark on this degrading subject—

The reason why appalling Wickedness exists in connection with a Nominal Christianity, is here exhibited. Christianity, as presenting to the mind precepts, penalties, and holy objects, all adapted to restrain from sin and purify the heart, is not known in these Countries; while, in its place, there is a System of Forms, not designed to have

any influence on the character, and which is quite consistent with most crimes, and makes pardon for others easily attainable.

The reader can hardly fail of reflecting how mournfully the depraved heart of man misapprehends and misapplies the Revelation of God, until it become destitute of power to produce those effects, as to the reformation and ultimate salvation of man, which it was designed and is adapted to produce. The Churches about the Levant, and the Members who compose them, are not what the Gospel was designed to make them. Its peculiar energy does not seem to have been felt by them at all. There seems to have been among the professed adherents of the Gospel, a systematic and laborious effort to erase its peculiar features, and prevent its having any troublesome influence. So the richest gift of Divine Mercy is undervalued and perverted by those for whose salvation it was designed.

#### CHURCH MISSIONARY SOCIETY.

*Intercourse with Roman Catholics and Copts at Cairo.*

UNDER date of the 12th of August, Mr. Krusé writes—

At our worship, almost every Sunday, two or three new hearers attend, mostly Roman Catholics, for no other purpose than to learn what we are doing. If they come early enough, I converse with them till the Service begins: and if later, I receive them afterwards into my room, to know what they are in quest of. I then declare to them the love of Jesus—recommend the Word of God to them—and remind them of the sinfulness of their hearts, in order that they may care for their salvation. But, alas! there is no hearing ear for the truths of the Gospel; and often the conversation is interrupted by the question—"Do you believe, also, in the Virgin?" and then a number of questions are brought forward for debate, to my great sorrow. With those whose understanding is to a degree illuminated, and who without prejudice suffer themselves to be convinced by the Word of God, such discussions would prove beneficial; but the people are so ignorant here, that, as soon as I quote a passage unknown to them, it seems to them that our Bible is falsified, and thus the Word seems without fruit in their heart: it falls upon the rock.

No Copt has yet attended our worship; not even of those who at other times visit us, except **ONE** EACH in the beginning, on our urgent invitation; but then they slept during the prayers and the sermon. They excuse themselves, by stating, that they must go, on Sunday, to the market, to buy corn, rice, wood, charcoal, &c. for the whole week. Though many call for Books and Tracts, yet I do not find among the hundreds a single one who has asked the question, *What must I do to be saved?*

On another occasion, Mr. Krusé writes—

For a few days past, I have had many visits of Copts, and demands for the Word of God; especially by monks, who, in general, are very poor: they entreated me, for the Lord's sake, to give them some portion of the Holy Scriptures. To those who could read well, I gave a New Testament; and to others, who could not read so well, I presented the Gospels: but I dismissed none without the Tract "Traveller and Yourself," or some other useful Tract. There came a monk from the convent Mar Antonius, together with a priest from Upper Egypt. The monk requested a Bible for the Râis (Principal) of the convent, who had sent this monk to Cairo expressly for that purpose: as he assured me that there was no complete Bible in the whole convent, and that the Patriarch had sent him, I presented him with a copy, together with several good Tracts for himself and his brethren in the convent. The priest also wanted to have a Bible gratis; which had I granted, numbers of priests and monks would have visited me on the following day to get Bibles on the same terms; and, having only 20 to dispose of, they would have been gone in a moment. I pointed out to the priest the way in which they might all be provided with Bibles, saying, "Give my kind regards to the Patriarch, and tell him, that each Bible costs in London more than three dollars; but that if the Patriarch wishes to furnish all the priests and monks with the Scriptures, and will pay only one dollar for each, I will procure for him as many as he desired, should they amount to 10 or 20 cases: but the priest answered, "This the Patriarch will not do: he does not even provide for our daily bread and raiment, which we are con-

strained to obtain by begging—how much less will he give us books!"

These visits of the Copts are generally very long; which, however, I do not perceive if I am not overcharged with other pressing affairs: otherwise I receive them with great pleasure, and am glad and thankful for the opportunity to speak with them on the Word of God. This is, in fact, the only way of intercourse with the Christians of this country; for they seem to shun the Sermon, which is delivered regularly every Sunday in our house.

*Entire Deference of a Roman Catholic to the Scriptures.*

In the Letter of the 12th of August, Mr. Krusé, after the account, above extracted, of the little effect of the Word upon the Roman Catholics who occasionally attended, adds—

This was the case with all those who visited us till about a fortnight ago; when two men called, one of whom shewed superior intelligence, and who, as I afterward had opportunity to perceive, searches for the truth. At first, this man used the same language as the others, refusing the arguments from the Bible, because it was printed in England. I made him compare it with the Italian Bible; but that being likewise printed in England, he refused it also. As he understood some Latin, I set before him the Vulgate, which he then compared with the Arabic and Italian; and, having found them to agree, he has since admitted every proof from the Scriptures.

I gave this man a New Testament, with an injunction to read it at home to his wife, every morning and evening: he promised to do so, and kept his promise. Three days after he came again, shewing me how far he had read; and stating, that his wife, having been four days since confined in child-birth, which prevented him from following his business, he had read almost all day to those women also who came to see his wife: when he arrived at the passage Matt. xiii. 55—57, they all cried out, "This is hereby! you are become an Englishman—this is not in the Gospel:" he answered, "Here it is written: look here!" "No, this is not agreeable to the Gospel—cut the leaf out!" "What! cut a leaf out of the Word of God! I.

dare not do this, knowing that this Gospel is conformable with the Vulgate, which is used in our Church and printed in Rome."

The day before yesterday he called again, full of joy because he understood more of his Testament than he did formerly: he said, that, a long time ago, he borrowed a New Testament, but was not able to understand any thing in it; but, since he had followed my advice, to pray to Christ before reading in it, for the Spirit of God to open the eyes of his understanding, and that he might read the Gospel for no other purpose than to be instructed in the way of Salvation, he has found great blessings in the Gospel. Yesterday, he expressed his regret at not having sooner become acquainted with the Gospel; and said, that he had been for a long time in search of truth, but the priests had always directed him to the Virgin Mary.

His wife had borne to him three children, but all had died: when she was pregnant with the first child, he used to fast closely one day in the week, in honour of the Virgin, and to pray to her for the preservation of the child, but without effect: thus he did likewise with the second and third child, but all his praying and fasting were in vain. Now, for this new-born child he prayed only to Jesus Christ; however without tempting the Lord, because it is written *Thou shalt not tempt the Lord thy God*—but submitting to His holy will, firmly persuaded, that He, who heareth the prayers of His children, will hear him also, and preserve his child, if it is agreeable to His holy will. I observed to him, that the Lord often takes from us those things which are most dear to us; and this from pure love, and for our own benefit, to draw us nearer to Himself, and to save our souls. "Yes," he said, "I want nothing more but that my soul may be saved: because Jesus said, *What is a man profited, if he shall gain the whole world, and lose his own soul?*"

This man gives me much pleasure: sometimes we discourse for hours together, with the Bible in our hands: if, on his questioning me on any topic, or for the solution of any scruple, I can shew him a pertinent passage in the Scriptures, it gives him more joy than any explanation conveyed in human words. To-day he said, "My friends want to quarrel with me; but I answer them, as you do me, by shewing them

the Word of God, and saying 'Here it is written,' and speaking little or nothing."

This man is the only one of the numbers of Roman Catholics who have visited us, who came with a view to instruction in the Way of Salvation. May the Lord preserve him from the Wicked One, and cause him to find the way of truth and eternal life!

From Mr. Krusé's communications we add two further extracts. On the 23d of March he thus speaks of the

#### *Hopeful Death of an old Coptic Priest.*

Last night the old Coptic Priest died, who formerly was my teacher. He still frequented our house, after I had dismissed him; and I had many conflicts with him, and much to tolerate: but, since he fell ill, six months ago, several very edifying conversations have taken place between us. For the last three months, he has not been able to come to me without the aid of his staff; and I have often wondered to hear this man, in whom I had not before observed any sign of a regenerated heart, speaking with so much evangelical spirit. During the last few days of his life I often visited him, and always found him very thankful. Eight days previous to his death, I sent for Dr. Dussap to see him, who gave him no hopes of recovery; but the Priest submitted himself entirely to the will of God, nor did he appear to be alarmed at the approach of death. I believe he died in the Lord: what still more confirms me in this persuasion, is the cheerful circumstance, that, on my last visit, he placed his entire trust in the Saviour—spoke with great assurance—and rejoiced in the prospect of being soon permitted to leave this world of misery and to be with Christ for ever. I regret exceedingly not having seen him in his last moments, being myself indisposed; and, this morning, when in the act of preparing to visit him, I received intelligence that he died last night.

#### *Instance of Mahomedan Superstition.*

In passing through a grove near Old Cairo, I saw an exceedingly old and large tree whose stem lay on the ground: several large branches of it, which had taken root and were grown up, surrounded the body, like so many new trees. On these were hung a quantity of old rags, each of which were sepa-



rately fixed with nails. On questioning the old gardener what these meant, he informed us, that a great Saint was buried there; and that the Mahomedans, who have faith enough, go there if any of their kindred or themselves are sick, to fasten an old rag, and to pray, hoping that the Saint would PERHAPS shew mercy to them, and deliver them from their sickness. There are many such places in Egypt, but the Mahomedans do not make them an object of idolatry, as the Roman Catholics and the Copts do with their Saints and holy places. This is evident, also, from the word "perhaps," which the gardener used expressively. If a Copt, who is trained in bigotry and superstition, is questioned about the Mahomedans visiting such places, he cannot forbear expressing his abomination and deep contempt of them: for he *beholdeth the mote which is in his brother's eye, but considereth not the beam which is in his own eye.*

### India within the Ganges.

#### BAPTIST MISSIONARY SOCIETY.

IN a recent communication, the Missionaries at Calcutta, as will appear from the following extract, use every precaution in forming their estimate of the

#### *General Effects of Missionary Labours.*

We should feel exceedingly happy, could we report numerous conversions; but, at present, that pleasure is denied us: yet scenes are sometimes—indeed, we might say often—witnessed, which encourage our hearts and cheer our spirits; and which we are persuaded could not be beheld by our friends in England, without much interest, nor without exciting them to pray afresh for Divine Influence, to bring them in who sometimes seem *not far from the kingdom of God.*

Within the last few weeks, a pleasing change has taken place in the numbers who attend at two of the bungalows. They had, some time ago, been so small, as to be quite disheartening: they are now much increased, and our brethren are often heard with much attention. Indeed, we have not now to complain of any thing like abuse: people listen in silence, or argue with much less virulence than formerly. In fact, it is not uncommon for the preacher to have those among his hearers, who will take up the cause of Christianity against their coun-

trymen. The number present generally averages from 40 to 60, often considerably more, and rarely less. All Congregations here among the Natives are fluctuating: many come and stay a few minutes, and then retire; but a considerable number often remain much longer. Some have been regular hearers for months together; and others are often seen, though not so regular in their attendance as the former. The Services are sometimes continued from half-past eight or nine o'clock to noon, and even later; and there are persons who remain the whole time.

The Gospel is no novelty here; and hence it is peculiarly gratifying to observe the same persons often present. Their acquaintance with the Christian System must consequently increase; and we cannot but suppose that the subjects which they hear discussed in the Places of Worship are often made the topics of conversation; and thus truth is spreading, and error must give way to a greater or less extent. Many admit the excellency of Christianity; and seem unable, and sometimes a little ashamed, to advocate their own religious creed.

We meet occasionally with persons who appear determined to examine for themselves, and to come to the truth. An elderly Mussulman has borrowed and read all those parts of the Scriptures, which have been hitherto published in Hindoostanee; and has been at an expence of 100 rupees to procure a copy of the Korân translated into Hindoostanee, for the purpose of comparing it with the Christian Scriptures. The confidence of numbers in Mahomet appears considerably shaken; and some go so far as to say that he was a crafty and bad man.

Still, in these things we see but a small part of what we want. To be freed from superstition and prejudices in any degree, is well; but we want conversion to God. Men are often converted from one error to another; and seem as far distant from truth as before, and are less open to conviction. Such is the progress of many of our Hindoo Hearers: they leave Idolatry, but embrace Infidelity. There are, however, a few who seem steady, and say that they are convinced of the truth of Christianity; and we sometimes hope that there is some good thing in them toward the God of Israel. But we are afraid to say much, at present, about them.

*Just Estimate of the Native Christians.*

The Missionaries remark—

Among all the imperfections of the Native Brethren, which at times are a source of much grief to their instructors, we, who see every part of their character, often find in them occasion for the liveliest emotions of gratitude and praise; especially when they are seen collected together on the Lord's Day, in the House of God, listening to the glad tidings of mercy—bending prostrate in the presence of the invisible Jehovah—and, in harmonious strains, hymning His sacred praises. At such times, the mind is involuntarily led to call to remembrance the comparative difference of their former vile, disgusting, and soul-destructive worship before hideous idols.

The Native Christians, like ourselves, are far from being perfect. If the Gospel has not wrought in them perfect purity, however, it has proved the power of God in delivering them from Hindooism. In their houses, not a vestige of idolatry is to be seen. They are not to be found mixing with the idolatrous processions, nor are the great holidays of the Heathen regarded by them. Resort to the conjurer in sickness, the observance of lucky and unlucky days, the making vows for the obtaining of favours, the pretended extravagant and noisy grief of those who have lost their relatives, with many other superstitious and heathenish customs and vices, do not pollute the characters of our Native Christians. In observing this difference between their present and their former condition, it cannot fail to afford us the purest joy; and enable us to bear with their deficiencies with more patience, hoping that increased knowledge of the Word of God will eventually redeem them from all their remaining imperfections.

They add some observations on the *Beneficial Influence of Instruction in Natural Philosophy.*

Occasionally, experiments in Natural Philosophy have been made, to illustrate the lesson of the day; at which times several of the scholars have exhibited a decided taste for these things, and a number of interesting questions have been put by them. Perhaps nothing is so calculated to undermine that confidence which is so generally put in the Shasters, (to which the Natives always resort, when driven by argument, as to an impregnable fortress,) as these simple

demonstrations to their senses. It is amusing and encouraging to witness the struggle which is evidently going on in the minds of some of the boys, when experiments in Natural Philosophy are being shewn to them: aware of the conviction produced by them, and how they will be turned by their teachers against their Shasters, they are almost determined not to give attention; but their curiosity overcomes their fears, and at length they look, inquire, and converse, regardless of the consequences.

#### CHURCH MISSIONARY SOCIETY.

FROM a large mass of communications from the Society's Missions in the South and West of India, we shall here make such extracts as will throw light on the state of the people and the prospects of the Society.

#### *Madras Mission.*

*Power of Caste among the Native Christians.*

Mr. Morewood writes—

That this abomination will ULTIMATELY cease, we cannot doubt; but, of its speedy abolition, the indications are few indeed. The truth must be spoken, however painful it may be to know it. Judge, then, from a few facts, whether Caste is not, in some cases at least, in FULL EXERCISE. I have known all the Soodras in a Congregation, except one or two Catechists, hide their faces, and refuse to listen, when a Parriar Catechist, whom I believe to be a good and humble man, has risen, in his turn, to speak to them the Word of Life. I have been credibly informed, that a Soodra Catechist has often long hesitated, before he would visit the house of a dying Parriar, to administer consolation to him in his last moments. In short, a spurious sort of Christianity appears to have been introduced into the South of India, through the toleration of caste. The Native Christians will call you their beloved and blessed Minister, so long as you do not interfere with their prejudices; but touch these, however gently, and they will leave you, and go where they can escape from so intolerable an annoyance.

I rejoice, however, that the Converts in the Tinnevely Mission are of a different character. They give up caste altogether: they patiently endure persecution: they manifest every reasonable evidence of a true conversion to

God. Let us bless God for them ; and pray that what we already see, may be the first-fruits of a gracious and abundant harvest.

On this subject, Mr. Schaffter, now at Madras, adds—

I am very sorry to say, that caste has still a very powerful and pernicious influence on the Christians of this part of the country. A Soodra Christian would not, while under this influence, eat with a Parriar for the world, nor will he sit near him, and is even very unwilling to hear the Word of God from his mouth. A Catechist may be a man of knowledge, talent, and piety, yet if he be a Parriar, the poorest of the Soodras will not associate with him with a Christian familiarity. This adherence to caste, in the Native Christians, is a great source of sorrow and trouble to Missionaries in this country. It requires all the wisdom, the prudence, and the fortitude of an experienced Servant of Christ, to eradicate this foreign plant from the Church, without injuring the parts affected by it. I preached a Sermon in Black Town, in which I think I proved, by the Word of God and by reason, that caste is, in its principle and in its influence, entirely contrary to Christianity, and destructive of that love and union, which are the glory, and the cause of the happiness, of the True Church. This Sermon, I am happy to say, had the effect intended. Many Soodra Christians, who never before attended Church when they knew that our Parriar Catechist (who is a good man) was to explain the Word of God, from that time attended without difference; but others, exasperated to the utmost by the Sermon, in revenge wrote against me in the Newspapers. Mr. Sawyer has already effected very much toward breaking caste in this Congregation, and succeeded in the Seminary. May God enable me to continue worthily the work of this good man!

We here introduce an affecting notice on this subject, by Mr. Bärenbrück of Mayaveram, though it belongs to a Station some distance from Madras.

John Devasagayam came to my room; and told me, that, as I had frequently wished that he would come forward to profess openly that he was not a supporter of the Heathenish notion of Caste, he had invited a Country Catechist and

one of our Readers, both of whom are of low caste, as it is termed among the Heathen, to dine with him at his room: I was glad to hear this; and proposed to him to ask some of the Soodra Christians, at the same time. At the desire of John, Mr. Schaffter and I went to his apartment; where we found several Christians and the elderly Seminarists assembled. After having introduced the subject, John plainly and distinctly stated, that, having considered Caste for a long time, and compared it with the Scriptures, he found that it was against Scripture, and should therefore not countenance such a practice any longer; and, as a proof of this, he had invited two persons, of low caste, though holding an office in the Church; and should be glad if all would stay with him, and partake, in brotherly love, of his meal. Cornelius, who since his baptism has renounced caste, stayed to dine with him; but all the others refused, and returned to their home.

It will be seen under the next head, that the very Heathen begin, in reference to Caste, to become a reproach to such Native Christians as dishonour the Gospel by adhering to it.

*Eagerness among some of the Natives for Tracts.*

Mr. Sawyer, in reference to an Examination of the School at Great Conjeveram, says—

Numbers crowded round the Choultry, and heard the Testament and other books read, with a word or two of explanation. When all was done, many Young Brahmins, who could read, came and begged for Tracts. I never found so much difficulty in supplying them with books as I did on this occasion. Their eagerness was so great, that they would make any promise to secure them. Some said, "Sir, you may examine us the next time you come, and see if we shall have understood them: if we have, give us more; if not, we will not ask for them." Others cried out, "You promised us last time: do fulfil your promise, now we have been waiting all this time." Others, "We are or have been in your school, and we can understand all very well." After I had given about 50, the press was so great, that I was obliged to get the servants to come near, in order to prevent me from being annoyed: these men being Parriars, I thought I might have been

safe and easy; but the slight, nay the touch, of a Parriar did not divert them from their purpose.

I cannot help observing here, what a remarkable difference I have witnessed, in my short residence in this country, with regard to the distinction of Caste. I have seen men even in the public street, as soon as they have set eyes on a Parriar, start out of the road as though they had met a cobra-capella; and, at this place particularly, where the streets are very broad, there is more opportunity of noticing such things: the state of things here is, however, now much altered; as this evening's events testify. Brahmins and Soodras did not hesitate to stand within the touch of a polluting Parriar, for the sake of obtaining a Religious Tract. This, I think, speaks a great deal for the good sense of the Hindoos, in getting above the influence of custom; as well as for the value of Tracts, for the possession of which they are content to sacrifice what they have been accustomed to account most sacred.

*Traits of the Native Character and Manners.*

The following statements are extracted from Mr. Sawyer's communications; and have reference, more immediately, to the Natives in Madras and its vicinity.

—I have been so often and lamentably deceived by the Natives, that I know not whom to trust. They are, without doubt, perfect Masters in the arts of dissimulation and fraud. A man, who will one day appear all that you could wish and hope for, will, the next day, leave scarcely a hope of his Christianity; and, on the third, try to make you believe that your bad opinion is ill-founded—will walk, for a month or two, irreproachably—appear better than ever—get cool—fall into open sin—and yet try to persuade himself that he is a Christian; and have the effrontery to smile, if you question his Christianity. Such instances I have seen and had to deal with; and they really make me to doubt the faith of many, who yet may be true Christians. I am persuaded, however, that this is the best side to err upon; and that jealousy, however unpleasant to your better feelings, both with regard to your own state and that of others, is better than the complacency too often ill bestowed.

—I feel persuaded that you may endeavour to benefit the Natives of this

country for twenty years, as it regards their souls and the souls of their children, and they will never feel themselves at all obliged, but think you ought to be obliged to them for their attendance. I have occasionally tried the experiment of withdrawing favours for a time, particularly in the case of Schools; and have found it come nearer, and do more in producing a right feeling, than if I had remonstrated and reasoned with them on the ingratitude of their conduct a hundred times. In fact, the Natives are mostly like children, and require the same treatment exactly.

—The number of Scholars was much diminished here, and will be in every place that I go to, from the circumstance of this being the month for marriages. Boys and their parents travel sometimes 200 miles on foot, to attend weddings. So fond are the Hindoos of such feasts and holidays, that a parent thinks nothing of taking a child away from school for two months together, to undertake a long journey on some such occasion as the marriage or death of a relation.

—Christian preached at Perambore Church. I was much gratified with both the manner and the matter; but, to shew what ingenious people the Natives of this country are in making up a story, I think it worth while to commit to paper the following conversation with a Heathen Youth:—"Well, you were at Church this morning?" "Yes, Sir"—"Did you understand what the Catechist said?" "Very little"—"How is that? He is a Native, and speaks Tamul properly." "Yes:" then, recollecting himself a little, he said, "He spoke about some child being born and brought up, and a great deal about sin." (The Sermon was suitable for Christmas)—"Well, and what else?" "He talked about sin"—"What did he say sin was?" To this he replied in such a way as to render it impossible to preserve my gravity—that sin consisted in the persons who brought up the said child not having given it proper medicine when it was sick, and thereby causing its death. What the Young Man could have gathered this from, I am quite at a loss to imagine, as there was nothing said to lead to it.

—A Brahmin was, this morning, detected in telling two awful falsehoods. It is a fact, that lying is as common among this people as speaking the truth, or even more common. Numbers, who

know well the evil of the thing before God, and the baseness of it before men, still cannot get the better of this sin. That is a part of the old garment, which it is more difficult to put off than any other; except, perhaps, it be the propensity to steal little things. The words in Tamul commonly used for these two sins are exactly similar to our English Phrases—"I only said or did the thing in fun." They have words which signify the full meaning likewise.

—A Young Man, well known to me, came this morning. "Well; what do you want?" "Oh nothing. I came to see Master"—"You are sure that this is your only business?" "Yes, quite sure"—"Very well." After keeping him standing for a full hour, I called him, and told him, that, as he wanted nothing, he might go. On this he went away, with a very melancholy face. I knew very well what the man wanted; but was determined to make him suffer, for coming with a falsehood in his mouth. The Hindoos never bring out a thing at once, or in an honest way, as an Englishman does; but always watch for opportunities.

—A Moorman has several times lately attended as regularly as possible at Divine Service whenever it is held, and appears very attentive. I cannot make out his motive. This morning I had a long conversation with him, but it ended in the usual unsatisfactory way. The motives appear to be general; and when I asked him what his ideas of sin were, and whether he felt his peculiar sins, he replied, that every thing in world was sin—his walking, and eating, and every motion of his hand, was sin. I endeavoured to shew him the fallacy of the opinion, and explained the nature of sin fully. He said he fully comprehended what I had spoken, and should know better for the future. I then told him to ask some questions for himself: he put two or three most ridiculous inquiries, which would scarcely bear to be transcribed; and concluded by saying, that he approved of every thing in the Christian Religion, and should propose being baptized to his family, who would persecute him very severely. I then asked him what he would do. He replied, that he would live in another street, and be content to be looked upon as an out-cast; and that if his wife would not join him, he would forsake her for the Go-

spel's sake. I told him, that he must wait for some time yet, before I could consent to baptize him, as I was hitherto but little acquainted with him; and it was not my system to try how many people I could baptize, but how many were likely to become real Members of Christ's mystical body.

—The Moorman, whom I thought that we had quite lost, made his appearance to-day. I asked him, once more, what his object was in coming; but he would give me no definite answer. He said, "What can it be, but good? I have plenty to eat and plenty to drink, and abundance of clothes; and what do I want? I want nothing; and, therefore, it cannot be for charity that I come." I told him, in a word, that if his object was to speak on the things of his soul, I would talk with him; but if he took up my time in vain questions, I could not afford him one moment. He went away in a pet; and I think the next time I shall, perhaps, learn his true object. Like the rest of the Natives, the Mussulmans will be sometimes nine or twelve months before they disclose their real object; and, at last, it turns out to be worldly.

—Preached this morning in the Church at Perambore; and was much encouraged to hope that some Heathens profited by what they heard. Several came to the window next to the pulpit, and listened very attentively for a considerable time. It is not uncommon to see Heathens of all castes and descriptions stand and hear with patience; but I think I may say, that attentive hearing is by no means common among Heathens. The curiosity of Hindoos is nearly equal to that of Englishmen; and I have no doubt but that thousands of Natives come to see our Churches and Form of Worship from that principle; but the vast difference visible in the countenances of those whose attention is fixed by the word spoken, and of those who were merely standing as idle and curious spectators, encourages me to hope that six or seven men, in particular, may hereafter inquire after the concerns of their souls. This intense feeling of curiosity greatly swells the numbers who go on what are called "religious pilgrimages:" one wishes to see the country—another, the ceremonies in honour of a particular idol—and a third, hearing that a new Car is to be exhibited for the first time, will leave his family and friends to indulge his idle curiosity. These are what the Brahmins

boast as the triumphs of their particular idols.

—Went round to see the Congregation, and had some familiar conversation with them on the state of their souls. In my visits, I endeavour to shew what true Christians ought to be, in all holy conversation and godliness. Many of my hints have been taken, and I think I can see the operation of them in some families to advantage: others have disregarded my advice, and seem determined to follow their own inclinations. To shew what things I consider fit subjects for reprehension, I may instance want of neatness in houses—dirty clothing—want of cleanliness in cooking—quarrelling in families, especially among the women—men and women taking their dinner or other meals apart—men making their wives walk behind them, abusing or beating them, &c. Numbers of other instances might be brought forward, but these are some of the most prominent evils.

—Again occupied in visiting and giving suitable exhortations to the Members of my Congregation in the south of the town. The result of all my experience in this way is this—That nothing of an approach to the standard of Christianity which the Bible requires can ever be expected, till the Christians are brought under the daily inspection of their Minister. To this end, either a Native Village or an exclusive Missionary is indispensable.

*Promising Indications in the Mission.*

Mr. Schaffter thus writes, in June last—

The Heathen around us, our three small Christian Congregations, our Perambore Seminary, and Seven Heathen Schools, are now the four great divisions of which this Mission is composed. In considering the state of each of these divisions, we see much reason to mourn over the great depravity in which this people is sunk by Heathenism; and which has its refined influence still upon those who bear the name of Christians, and, I may say, even upon some of the true Christians themselves. But, on the other hand, we should prove very ungrateful, if we did not acknowledge, to the glory of God, what He has wrought in this country, and particularly in this place, by the instrumentality of our own and other Missionary Societies, for the spiritual benefit of the people.

All who have eyes and opportunity to see, may see this daily.

I could bring forward numbers of instances to testify the truth of what I advance. Those instances I have found in our Seminary at Perambore; in which I hope some Young Men are fast preparing to become useful instruments in the hands of God for the conversion of the Heathen. I have found them, also, in our Heathen Schools, which many Heathen Children attend regularly and in preference to their own, because, as some children told me, they hear in our Schools good things, which they cannot hear in Heathen Schools: some days ago, I spoke with two very respectable Heathens, who had been taught in our schools: they came from a distance of 30 miles, on purpose to see me, and expressed their desire to become Christians: they told me, that they received a very powerful impression by the Word of God while at school; and that, since, they can no longer be satisfied with the idolatrous superstitions of their countrymen. Some of the Christians of our Congregation adorn the doctrine of Christ their Saviour by a good and consistent conduct: I know many Heathens, who highly respect the Christian Religion, from the good fruits which they have seen of it in the Servants of God with whom they have been in connection.

A learned Heathen Moonshee, of a free and undissembled character, who instructs our Seminarists in Tamul, and who has been for some years with Mr. Sawyer, has told me, many times, that he is more and more convinced of the truth and divinity of the Christian Religion—that the Bible is really the Word of God—that all the Doctrines and Precepts taught by it are true, and calculated to make men happy—and that Jesus is the Saviour of Men: he raises, sometimes, objections on doctrinal points of an inquiring nature, which I think shews his desire after truth: I am always enabled to answer them satisfactorily: I do not say nor believe that truth has yet affected his mind savingly, but I hope that it is preparing the way of the Lord and making his paths straight. I know some other instances of this kind among the Heathen: they are prevented confessing Christ openly, from the shame and persecutions which they would meet with from their relations, if they were to forsake Heathenism.

**Shagabaram Mission.**

Mr. Bärenbrück's communications furnish the following particulars.

*Patience and Condescension required in Intercourse with the Heathen.*

Had a conversation with two Brahmins and ten Soodras, whom I met near the river. Some of them appeared very attentive, while others behaved with the greatest indifference possible. What I consider as requiring the whole strength of Christian Principle, is, that *condescending to men of low estate*, which intercourse with Heathens requires. To hear their filthy conversation from day to day, and not to lose the feelings of its enormity; to behold their stupidity, ignorance, and folly, and yet to be content to be little in their eyes; to suffer from their deceitfulness and low arts of imposition, if not daily yet frequently, and yet to bear with them in order to do them good; to find the most promising appearances vanish away and wear quite a contrary aspect, and yet to labour, hoping against hope—this, which is the tenor of Missionary Life, calls for the daily and hourly exercise of faith, hope, and charity.

*Instances of the Folly and Delusions of Heathenism.*

—While speaking with some of the people near the river Cavery, two men came, carrying on a board a Pullaiyar, or household-god made of cow-dung! They turned the board, and dropped their vile god into the river. I made some remarks to the people: they admitted that a great part of their religious ceremonies were much like the little children's play; and seemed to hear attentively what I said to them of the True God. One of them, a Brahmin, of surprising ignorance, appeared to dislike seeing the people so attentively listening to my words; and came forward, saying, that whatever I had said and still might say, it was certain enough that the Pullaiyar was a god. I asked him, whether he was convinced that the Pullaiyar, which he said was a deity, was made of cow-dung. "Yes," he said, "I am: and what has this to do with the matter?" "Nothing more," I replied, "than that you will easily find out that this heap of cow-dung, however sacred it may appear to you, cannot hear nor see, nor feel nor move: but a dog and an ox may do all this, being at least a living creature, and therefore far

superior to the Pullaiyar." "Yes," he answered, "the Pullaiyar, I cannot deny, is inferior, but still a deity." "By this," I rejoined, "you are inclined to allow that the dog and the ox are superior deities." The burst of laughter which issued from the crowd prevented the Brahmin from saying any more in defence of the Pullaiyar, which in the mean time had been dissolved in the water; and one of the Heathens, who had heard me with attention, turning toward it, said to the Brahmin, "Here you see what your Pullaiyar is!" This will shew the gross darkness in which the people are sitting. If the Idols were all required to be of gold, or silver, or even of brass, many would be without them, as they could not afford it; but even the poorest may furnish his house with a cow-dung idol!

—We drew near to a village, where a great feast was about to be held, as the Pagoda Car was to pass through the street: we found it very noisy as we approached the town, which is large: the pagoda is very rich, having considerable funds. On entering the place, every one appeared taken up with the festivity of the day. On all these occasions, there is such a wild and horrible noise, and their features bespeak so much of the physiognomy of the Prince of Darkness, that a Christian never can witness it without being shocked: several times, when I have made an attempt to speak to them on such occasions, and when they did even attend to what I said, they appeared as if intoxicated. Thirty-three children rose in their classes for examination; and, as soon as the Car had finished its course through the town, many of the returning people came to the School and were present at the examination: after the examination, I spoke affectionately but seriously to the children, on the lamentable state of Heathenism: some felt the truth, and told me that it was all sin. When I spoke to the Adult Heathens, they accorded with the children, and said, "Sir, it is now the Cali Yug [Earthen Age]: we must still remain in our ignorance and the manners of our forefathers; but our children will come to the true knowledge, and be happier than we."

—An Old Man came, who is keeper of the cattle of a pagoda. He was above 90 years of age, and was clothed in a few rags; and was to appearance most miserable, and his countenance seemed to bear witness of a discontented heart

within ; so much so, that I wished to become acquainted with the mind of this man, to render him some help by the consolations of the Word of God. Quite surprised was I to understand, if I may trust his own words, that he was one of the most contented men on earth : he wanted nothing : in every thing, he said, his Swamy took care of him, and never did him any wrong. I observed, that he certainly wanted clothes, and seemed not to be taken care of in this respect. "Ah," he replied, "that is not the fault of my Swamy : he would give me more than I want ; but the Inspector of the Pagoda is a bad man : he does not do what the Swamy bids, else he would have given me a cloth : my Swamy is good, but men are bad." I asked him whether he was conscious of being a sinner : "No," he replied, "I am no sinner : I have never married, nor have I ever been drunk : I do not know what that is : if I had been a sinner, the Swamy would not have been so good to me." I asked him whether he had any notion of what would become of him after death : he replied, "I leave that to my Swamy, and do not trouble myself about it ; but my father told me that the foxes would devour me after death." Speaking to him of the happiness of another world, I wished to know whether he felt any desire for it : he answered, that he had all he wished for in this world, and therefore he had not a particular desire for another. Miserable ignorance ! Can this be called contentment ? But I believed the man's countenance more than his words ; and if that spoke the truth, he was more wretched within, than he was miserable without. Oh for a heart to feel for the miseries of our fellow-creatures !

—There has been a Heathen attending Divine Service on Sundays, and our Services in the Week-days, who appears an extraordinary man : he has now (March 11, 1829) been here some months. His name is Sibadumnaben. He was born in the Malayalim Country : he is a worshipper of Vishnool, and of the King's or Rajah's Caste. He left his native country in the year 1811, and went to Chingleput, with the Native Rajah. Becoming acquainted there with a learned native, Lalidas, he read with him the Vedas, and accompanied him toward the north as far as Thibet ; where they visited the Saints of the Mountains, and got acquainted with the different "Igochams," or Penances, and practised them,

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undergoing many hardships—living for days without any food, except a little milk or herbs—practising or attempting the eight following Igochams. 1. "Keendaly"—sitting, for a day or two or a week, with the knees up to the shoulders, shutting the eyes, and drawing no breath for an hour. 2. "Tarana"—fixed in a position with the head on the ground and the feet lifted up to heaven, drawing breath in very small quantities for two or three days. 3. "Adan"—sitting on the ground from five to ten days, with the feet tied to the back with red tape ; drawing no breath, for the first stage, from 16 to 32 minutes ; in the second, from 32 to 48 ; and in the third stage, from 48 to 64 minutes : several are killed in this Igocham, by restraining their breath too long. 4. "Lambadi"—turning the tongue to the roof of the mouth, and keeping it fixed there for half an hour or an hour without respiration. 5. "Navarkanda"—stopping-up the eyes, ears, mouth, &c., and sitting thus for an hour. 6. "Salestambana"—keeping the body one or two hours under water ; or, if possible, by much practice, for a day. 7. "Vaju-stambana," or Wind Igocham—raising the body in a sitting position, one, two, and sometimes five feet from the ground, by suppressing respiration. 8. "Irajah"—in a sitting posture, crossing the legs, and bending with the hands till they come almost back, and sitting without respiration for an hour. Sibadumnaben went through them all, to a certain degree ; entirely, as he confesses, with the sincere desire to receive, by these means, an internal revelation of the deity : but, being frequently in danger of killing himself, he at last retreated from his retired habitation, and traversed the country ; till, travelling down the coast, most likely considered by many Natives as a great Saint, he came to Tanjore, and got acquaintance with the Christian Poet Vedanayachen Sastery, who introduced him to Mr. Kohlhoff. He stayed a short time at Tanjore, and went to Madras, where he made his appearance just on my arrival in the country. He came to the Mission House, and Mr. Rhenius spoke several times with him ; but he then had not become tired of Heathenism. After a short stay, he returned toward the south, and roved about for upward of nine years longer, and, as he says, "Sometimes I was dressed in silk, and received adoration from the people : at other times I was poor and miserable, for



the blessing was not with me: but I should not have got tired by this: it was the distress of my mind that pursued me, and drove me from place to place. I could not forgive myself; and felt the displeasure of God so heavily upon me, that, at times, I thought I could not live. I heard the Christian Veda, and heard it with pleasure. I read and studied it, and read other books on Christianity, to my satisfaction; but could not get loose from the world, nor could I even think of forsaking Heathenism. My friend, Vedanayachen Sastery, said now and then to me—'This will not do, my friend,' referring to the combination of Heathenism with Christianity. 'You only trifle with the truth, and provoke the anger of God—turn to God.' Si-badum-naben then came to Mayaveram, and attended our Services very regularly; and, for a time, took his meals in John Devasagayam's room, which, being of high caste and a Siva who eats no meat, was certainly a great step for him in the sight of the Heathen. "Now," he said, "I have made up my mind to be the Lord's, and will beg you to admit me to baptism as soon as you shall deem it proper. I long now to cast off the Heathen Yoke, and to serve the Lord."

### *Cinnebilly Mission.*

From the Rev. Bernhard Schmid's Journal we extract the following

*Notices with reference to the Schools and Seminaries.*

July 10, 1828—Yesterday and to-day, we had the Half-Yearly Examination of the *Male Seminarists*. In addition to the subjects of examination as noticed in our former Reports, they were examined on the Evidences of Christianity, and in Geography as connected with History. English, Hebrew, Latin, &c. they have continued; and I think it was evident, that, in all branches of instruction, they have made greater progress than at any equal period previously. Some pupils gave addresses extempore in Tamul, and others recited a short English Dialogue, to our great satisfaction.

July 11—Examination of the *Female Seminarists*. They had made considerable progress in knitting: many read fluently; and, besides the Catechisms mentioned formerly, the elder girls, eleven or twelve in number, could repeat from memory the Doctrinal Catechism, with Scriptural Proofs at length, 86 pages large octavo. I had gone through this Catechism with them during the last six months, at our evening devotions. The

other religious and mental exercises during the day, Mrs. Schnarre had taken charge of during this period. This Class of Girls have finished their education so far as the state of the country makes it advisable to carry it; and, as we have not means and opportunities, here in Palamcottah, to exercise them in all those domestic occupations which general custom has laid upon the females of this country, the want of a practical knowledge of which has exposed several of our pupils who have married to inconveniences, we came to the determination to dismiss, to their families, five of our Elder Pupils: a sixth had, some time before, been returned to her parents for misconduct; and a seventh had been taken into service by Mrs. Rhenius, temporarily, as she is very soon to be married to one of our Catechists. The conduct of most of them has given us, during the past six months, satisfaction and encouragement: yet I cannot say that we have discovered in them such evidences of awakening and of love to the Word of God, as we have in many of the Male Seminarists; and some of the Elder Girls have, from time to time, betrayed symptoms of impatience at being kept so long in school; which may, in a great measure, be accounted for by the fact, that we cannot find a well-qualified and pious Native Female to superintend them. This, and the consideration, that we have now, everywhere in the district, Catechists who can keep alive the coals glimmering in the ashes, leave no doubt in my mind that we have done right, and have followed only the leadings of Providence in changing our plan, and dismissing the Elder Girls to their families and homes.

September.—In a visit to the Schools, I have seen eleven of them, eight of which I have examined. The *Satankoollem* School alone, where I spent much time during the year, and which is under the superintendence of a faithful Catechist, gave me satisfaction. Among the new schools, several have made a good beginning; but the Schoolmasters require more instruction, themselves, in the manner of teaching, than I can give them in Palamcottah, and only continual and unexpected visits can keep them in activity. The plan of charging the Catechists to keep school themselves, wherever their time allows it, we commenced two months ago; and I am convinced that this exercise, and continual activity, will make them better Catechists too.

Female Instruction makes a steady progress in the District, although this progress is slow. Some months ago there attended 29: last month, 32 were reported; and, after my visit, in some of the villages, from 4 to 6 girls more have come. The Palamcottah Girls'-Day-School is not included in this account.

*January 1, 1829*—In consequence of the defalcation in the Society's Funds, we were obliged to dissolve the *Female Seminary*. I dismissed the Girls to their homes, to-day at the Morning Prayer, with an Address. When they heard of the Resolution, some wept; and some asked permission to stay here and maintain themselves by knitting. Mrs. Rhenius and Mrs. Schmid each kept one in her service; and two, of Palamcottah, were allowed to come daily to our house, to knit under Mrs. Winckler's superintendence. The kindness of the Corresponding Committee enabled us to continue, with a few retrenchments, all the other branches of our work as before.

*Jan. 16*—Four Brahmins brought a Petition for the establishment of a Christian School at Velaagam, a village beyond Tinnevely, recommending one of their number as the Schoolmaster. Although they themselves had not signed the Paper, as it seems from fear of persecution from the other Brahmins; yet they confessed frankly their conviction of the vanity of Idolatry, and have evidently read with attention some of our Tracts. They gave me a list of the children who would attend the school, on which I did not see the name of any Brahmin Boy: on my asking them the reason, they intimated that they were afraid to come forward now, but would attend the school by and bye. The yoke of Caste lies very heavily on these people; and we must have great patience and forbearance with them. They appeared very glad that we immediately established the school.

*Feb. 17*—Encouraged by the establishment of a School for Brahmins on the 16th of last month, several Brahmins from a neighbouring village brought a similar Petition signed by many Brahmins. We could not but accede to their request.

*Feb. 26*—The Collector and two other Gentlemen of the Civil Establishment favoured us with their attendance at the Half-Yearly Examination of the Seminarists. After they had sung an English Hymn, they were examined in Tamul Reading—in English Reading, Translating, Grammar, and Arithmetic—and also in Latin Reading, Translating, and Grammar: in the afternoon, the same was done in Hebrew; and in the Geography and History of Europe; as also in their Biblical Knowledge. They give us increasing satisfaction and hopes of their future usefulness. The Specimens of their Writing, which were in Tamul, English, Latin, and Hebrew, were satisfactory evidences of the care which Mr. Regel, their Tutor, bestows upon them: and I must remark here, that it is but justice to say that Mr. Regel is very useful in this most important branch of our Missionary Work, besides his visiting every week three or four

Schools, when he examines the boys and addresses the adults who assemble on these occasions. The work of a Schoolmaster is generally undervalued; but is more laborious and useful, and consequently more honourable, than many employments which gratify pride.

*Feb. 27*—We spent the greatest part of the day in reviewing the conduct and advancement of the Seminarists, and in giving suitable admonitions to each. We have now thirty-four pupils; and several more will be received, who beg for admission, and are promising. Proportionably, very few deserved reproof and punishment; and the punishment consisted almost solely in withholding a reward from them.

From Mr. Schmid's Journals, we extract also an account of a

*Visit to some of the Congregations.*

*March 10*—I found the Congregation of *Aradloor* going on pleasingly. Mootteyen has had the care of them about a month. In the evening, I went to a neighbouring village, *Kattaramgalam*, where Thirteen Householders, Shanars, a short time ago joined the Christian Church. As it was exceedingly close in their little Prayer-House of palmyr-leaves, I held the Prayer-Meeting in the street: the clear moon-light made the scene very interesting, and contributed to draw our hearts to God. The people seemed to be greatly joyful at what I was enabled to tell them; and spoke freely. Many Heathens stood round, listening. The Catechumens have already their portion of trouble, in consequence of their learning the way to heaven.

*March 11*—I went to *Satankoolam*; where I first examined the School, and then had a Prayer-Meeting with the Christians who had left Idolatry: they shewed much attention and intelligence; and seem to have made good progress in Christian Knowledge, in so short a time. The people require much labour and patience; and we are the more encouraged to bestow both upon them, as it is evident that those who attend to the Means of Grace, so far as their daily hard work allows, advance in Christian Knowledge and Christian Graces.

*March 15: Sunday*—Went to *Moodloor*, the largest Christian Village in connection with the Society for promoting Christian Knowledge. At eleven o'Clock we had Divine Service. As it is the season when the palmyra-trees give their juice, only a fifth part of the inhabitants could be, as I was told, expected at home; yet the spacious Church was quite full, and the verandah likewise was crowded: there might be 500 persons present. A large field of labour! I preached from—*Without holiness no man shall see the Lord*. The people listened with great attention.

*March 16, 1829*—As 19 persons wished to be baptized in *Kadatchapooram*, I spent the morning in conversing with them singly, and baptized them in the Prayer-Meeting at noon. I trust it was an interesting and edifying season to us all. In the afternoon I had the Examination of the School; which I found much improved, particularly in reading. Two little girls gave me much encouragement by their progress: they read very well. The Congregation, I trust, prospers under *Seenivasagam*'s care. I saw a *Maraver*, whom *Mr. Rhenius* mentions in his *Journal* to have been brought under Christian Instruction by a lameness of his limbs, which all his heathenish ceremonies and sacrifices could not remove: I think well of him. Another *Maraver* has been baptized, together with his wife, who both had good knowledge, and gave evidences of a sincere resolution to obey Christ alone. The School-master, a *Heathen Soodra* from *Satankoolam*, who hitherto seemed to be rather indifferent and slothful, seems to change considerably for the better.

Set off for *Fattakaviley* after sunset. Many Heathens have joined the Congregation since my visit last year, and have made very pleasing progress: they heard with very lively attention, and made very intelligent remarks on what I said. I also examined the School Children, who had made satisfactory progress: it was especially pleasing to observe two little girls writing their letters and repeating their catechism with as much ease as the boys. The ignorance and awkward conduct of the people at my first visit last year, when they had just put themselves under Christian Instruction, and the knowledge and cheerful ease which they manifested this time in conversation with me, shewed to me, very strikingly, what Christianity can effect. They would have heard still a long time; but kindness obliged me to dismiss them. Among the *Catechumens*, is an old blind *Pandaram*: who told me that he knew by experience that Idolatry was vain; and that, as soon as he had heard but an outline of Christianity, he felt convinced that this is the only way to peace and happiness.

*March 17*.—At sun-rise, arrived at *Tritchendoor*. I was induced to go thither by a request of the Natives to establish a *Tamul School*. As I was not quite satisfied what were the real motives of those who made the request, I thought it best to go and see; and, at the same time, to examine the English School which we have established there on the request of the *Tasildar* and other people of the place.

*March 18*—Examination of the English School in the presence of *Mr. Stokes* and another Gentleman, who both had the kind-

ness to take much interest in the Examination. The want of Elementary Books, in any wise adapted to the necessities of the students whose native language is not English, is very distressing. A great variety of books were in the school—*Murray's Grammar* and *Spelling-Book*, the *Union Spelling-Book*, *Mr. Hough's Exercises*, *Manuscript Copies of English-Tamul Vocabularies* and *Dialogues*, probably compiled by Natives. In whatever book I examined them, I found that the beginners could not but be confounded and discouraged by the arrangement of the words in the *Spelling-Books* and of the *Lessons* in other *School-Books*. This has stirred me up to look over and correct a little *English Pronouncing Vocabulary* which I had compiled for our Seminary, and which the Committee had resolved to print about six years ago. Circumstanced as we are here, the establishment of an English School in each of the *Talooks* would not only be the means of cherishing a friendly intercourse between us and those *Tasildars* and *Ketchery* people who wish to have their children instructed in English, but it would also give us many opportunities of circulating Religious Books among such rich Natives as otherwise would probably not come into the way of receiving them; not to mention the collateral advantages which our cause would obtain by such a friendly connection with the rich and influential persons of this district. A great advantage would be gained, if we could establish a Christian *Tamul-School* in this idolatrous place; and I have reason to hope that we shall soon be requested to establish one, if we ourselves do not press it. By means of the English School, a great number of our *Tamul Religious-Books* have already been brought into the hands of the principal Natives here, and much prejudice against Christianity has been removed.

I left *Tritchendoor* in the night, so that I could have arrived at *Jerusalem* at the time of Evening Prayer; but, going astray with my guide, I arrived after ten o'clock, when the people had gone to sleep. After a conversation with a few people, when I was just thinking of going to rest, the *Catechist* informed me that the people had assembled in the Church, desirous of hearing a word of admonition from me. I was surprised and rejoiced at this; and taking occasion from my having gone astray, whereby I came too late for their regular Prayer Meeting and now put them to an inconvenience, I shewed the much worse, yea unspeakably terrible consequences, which will follow, if, in our way to the Heavenly *Jerusalem*, we rely on false guides, or suffer our progress to be retarded by any other neglect.

*March 19*—Set off early, and arrived at

*Purreigoor*, where the parents of our Seminarists Vedamootoo and Joseph reside, and which is under the care of the Catechist of Jerusalem. I was much pleased with the people: the Congregation has, in these four years that I have not seen them, considerably increased, especially of late. As the people have much work in the fields and at the palmyra-trees, I could only have one Prayer Meeting during the day: after which I proceeded to the spot where a Church is to be built: and, with prayer, dedicated it for that sacred use, at their particular request. After this I set off for *Poodoor*. Although I arrived after their Evening Prayer was over, the people assembled again; and I gave them an address by moon-light, concluding with prayer.

*March 20, 1829*—My Birth-day: which I spent in this place (*Poodoor*), full of peace and joy, in conversing with Candidates for Baptism and with others, and in translating a very edifying German Memoir, which I hope soon to see printed both in English and Tamil. Mr. Stokes, our friend, will correct the English. I had three Prayer Meetings with the Congregation. The School was in a very poor state, the Catechist having no mind nor ability for the work: as the village is large and promising, a separate Schoolmaster must be placed here. But where are the funds? We must again appeal to Christian sympathy and liberality.

In the evening, visited the temple of a remarkable sect, consisting of very poor and ignorant people, called the "Worshippers of the Father." They worship no kind of idols; nor use any religious ceremony, except that they go into the temple at any time and say, "Father!" In the inner room of the temple, the place where the Heathen put their Idol, they place a vessel always kept filled with water: when they fall sick, their priest sprinkles them with that water, in order to their being healed: if they recover, they think that "the Father" has accepted them; if not, then "the Father" has not accepted them; or the meaning probably is, that he has not forgiven their sin. So the women of that sect, whom I there met, told me. I am informed by others, that they believe that every sickness is a punishment of sin: whenever, therefore, any one becomes sick, he goes to the *Gooroo*, and undergoes any penance which he may command, viz. to eat the remains of the meat of the whole family, or other things considered by the Hindoos still more disgusting; by which they think that they shall infallibly recover. In this District, there are 40 families belonging to this sect; and, in this village, 7 reside. One man from this village I took two or three months ago to

*Palamcottah*, as a *Preparandus* for the Schoolmaster's work; but he shews such a well-inclined mind, that we shall be able to employ him as Catechist in due time: two others have this day applied for baptism. Six or eight women, whom I found at their work near the temple where most of their houses stand, heard very willingly and attentively what I told them of the "Son," whom the "Father" has sent to be our Redeemer from sin, and to shew us the way to the "Father." The men were in the fields.

I then proceeded to *Nazareth*, which is very near to *Poodoor*. I found here *Nyanagoodam*, our valuable Catechist, in his father's house, very sick and near his dissolution: he could not speak much, but I doubt not but he will go to glory, though it pleases God to lead him thither through a dark valley. I reminded him of the much greater pain which Christ had endured out of pure love to his soul, and recommended him in prayer to Him who heals all pains. Afterward I went to the Church, where I addressed a crowded Congregation on the words, *Know ye not, that ye are the temple of the Holy Ghost*—shewing them, that, in order to evince our enjoyment of the full blessings of the Gospel, something more is required than to lead a tolerably decent life according to the Ten Commandments. The people seemed very attentive, and begged me to stay a day longer among them.

*March 21*—Arrived in *Poodoopatchery*. Although it was Saturday, and I came quite unexpectedly, the Church was too crowded to conduct Divine Service without much interruption. During the day, I conversed with those who offered themselves for baptism; which sacred ceremony I had the pleasure of administering, at the Evening Prayer-Meeting, to ten persons, many of whom requested baptism more than twelve months ago: I then declined it, on account of some other objections, but could now receive them into the Christian Communion with great satisfaction.

*Murch 22: Sunday*—Arrived at *Satan-koolam* after sun-rise. In the afternoon, the Country Priest came in unexpectedly: he was making a tour through a part of the Congregation. We related to each other the principal particulars of our respective journeys: he gave me an account of what he had seen in the Congregations connected with our Missions, which lay in his way; and he seemed greatly pleased when I told him that I had visited several Villages in connection with the Tanjore Mission. It was a pleasant meeting.

The Schoolmaster of *Kadatchapooram* reported to me that he had gone to *Moodoor*

the Saturday after my visit (the 15th of this month), with the two girls who are learning in his School, and made them read to the people; who were so pleased, that nine persons promised to send their daughters to school: to shew their firm resolution, they gave a hand-writing to that effect. The Master hopes, confidently, that many more will send their girls, if but a beginning be made; and I think so too. I omitted mentioning in its place, that both in the Divine Service at Moodeloor and when I was walking through the streets, I recommended, strongly and repeatedly, Female Education to the inhabitants; till, at last, a number of the principal men promised to send their daughters. As Moodeloor is by far the largest Christian Village in this District, the example which the people give in breaking through the native prejudice against Female Education will doubtless encourage other villages to do so likewise.

To these Extracts from the Journals of Mr. Rhenius and Mr. Schmid we add, from that of Mr. Winckler, some

*Notices relative to various Congregations.*

Jan. 23, 1829—I arrived at *Pammikoolam*. Several Roman-Catholic Families of this place joined us last year. Christian feeling is at a very low ebb among them: they have refused to contribute any thing for a lamp in the evening, and the Catechist was obliged to teach them in darkness. So far as I have gathered from observation, I must say that those Congregations, which come over to us from Roman-Catholicism, are generally much lower in the scale than those recently gathered from among the Heathen: some individuals excepted, they commonly fall back, after some time, into their former way.

Jan. 31: at *Dohnavoor*—Several persons from *Kavelkinnaroo* came to speak with me. They had formerly joined our Congregation there, but had fallen away. They had, of their own accord, as is the case with most in our Congregations, signed a Paper, engaging, that, in case they should, after having been instructed for some time, leave the Congregation and return to their former ways, they would restore to our Mission Fund the expenses incurred on their account. David, who had been at their place shortly after the last party had fallen back, threatened, that, in case they would not return, the repayment of the expense should be pressed on them. This awakened, on one side, their fears; though, on the other, they were unwilling either to repay or to return. The object of these men, in coming to me, was, to entreat me to relinquish our right altogether,

pretending several reasons which were mere evasions. The case was intricate, and occasioned me no small perplexity. If I had merely insisted on payment, they and others might quickly have inferred, that the recovery of the money was of more moment to us than their spiritual welfare; and, on the other hand, if I had disengaged them from their promise, it would have been considered by them as an approval of their defection—the credit of our Mission, and of all our arrangements for the good of the people, would have sunk throughout the district—and others would have readily followed their bad example, and would think it a light matter to deceive us and break their promises. I prayed to the Lord for His gracious direction; and then addressed them, telling them that their falling back to Idolatry not only involved them in debt, but would be the ruin of their souls: and this I enlarged upon, to bring them to feel their guilt before God, and to consider this as the most serious view of the question. I said, that we would wait for some time, and would then act according to circumstances. After they had left, I prayed, together with the Catechists of *Dohnavoor* and *Kavelkinnaroo*, the latter of whom had accompanied them, for the enlightening and conversion of their miserable souls.

Feb. 1 — At *Ootchikoolam*, where about Eight Families had newly come forward, the people received me with great joy and regard, and confessed their extreme ignorance; but heard with such attention as to catch away, as it were, every word from my mouth — while they covered their mouths with their hands, as a sign of great reverence. I had much pleasure among this people, and indulge good hope of them.

Feb. 19 — I visited the Congregations in *Ootchikoolam* and three other places. The Lord was especially gracious during these visits: the people seemed to feel the power of the Truth: even the palankeen-boys, Heathens from the surrounding villages, failed not to hear attentively what I said to our people; and were so impressed by it, that, while bearing the palankeen, instead of singing idolatrous hymns in praise of their gods, as they were accustomed to do, their exclamation all the way, was, "O Lord, save us! O Lord, save us!"

Feb. 22, Sunday: at *Dohnavoor* — The Place of Worship was crowded with our people from all the surrounding villages, and many sat outside who could not find room within. The Lord's Supper was administered, for the first time, I believe, in any of our Village Congregations. Many were, I doubt not, greatly strengthened in faith and in love to the Lord.

*Joyful Reception and great Benefit of the Scriptures.*

The following Letter from Mr. Rhenius in reference to the Tamul Scriptures, dated Dec. 13. 1828, appears in the Eighth Report of the Madras Auxiliary Bible Society.

As to the use and distribution of the Scriptures, I have the pleasure to say, that, agreeably to the intention of the Committee, they have been distributed among the Reading Boys of our Schools—our Schoolmasters and Catechists—the other members of our Congregations, who are able to read—and such of the Heathen as appeared worthy of such a gift, particularly the parts of the New Testament. I can assure you that the people, small and great, receive the Word of God with much desire, and with great expressions of joy, and often upon their own special request: our Schools are now more than 30 in number; and our principal Catechist Stations amount to 45, comprising in all 150 villages, in which there are smaller or greater Congregations, consisting of more than 1280 families; among whom the Word of God is read and explained, and by whom the same good seed is scattered among the Heathen of their respective neighbourhoods. Many of the more intelligent Members of those Congregations, either already Christians or Candidates for Baptism, have copies in their houses; where they read them for their own edification, and that of their families, and not unfrequently also to their Heathen Neighbours.

I might add many instances, proving that the Divine Word, scattered among these Natives, is the means, in the hand of Providence, of enlightening their minds and affecting their hearts; so that many have turned from darkness to light, and from the service of sin to the service of the Living God; but, as this pertains more to a Missionary Report, I forbear. It will be highly satisfactory to the Society, to be assured, that the parts of Holy Scripture, printed by them, are illuminating these dark regions, and administering comfort to many of our Native Brethren in the passage through the valley of death. In the course of this year, several have passed through it with much peace, and with a lively hope of eternal life through our Lord Jesus Christ; all which they had, in their days of health, learned to know and value, as their greatest blessing, from the Scriptures published by your Society.

With respect to the New Translation, I am happy to say, that I and my fellow-labourers here have had, in the course of the year, many additional evidences to its clearness and intelligibility: even the Native Christians, who have long been accustomed to the Old Translation, begin to value the New, and make unequivocal avowals to that effect.

Mr. Bannister, in writing from Madras on the 10th of July to the British and Foreign Bible Society in reference to these points, gives an affecting representation of the

*Persecutions endured by Native Converts.*

The poor Christians in the Tinnevely and Travancore Districts are now involved in a serious persecution from their Heathen Neighbours. Many of them are in prison; and it is no mean proof that they have *not followed a cunningly-devised fable* in embracing the Gospel, when they so willingly embrace this cross for its sake. Some hundreds of copies of the Scriptures have this day been voted for these poor suffering people; and they will go forth, accompanied with our prayers, that the dew of Heaven may rest on them, and render them a comfort and a blessing to many who are now suffering bonds and imprisonments. We were greatly affected to-day in reading a Letter from a Missionary on this subject, who, when applying for Scriptures for his suffering flock, said, that, in consequence of his Congregation having to support the families of those who were in prison from their persecutions, he was unable to send any money toward the support of the Society. We are happy in being able to give, as we have received, *without money and without price*. Oh, it is indeed a privilege to send the Word of Life to these poor hungry souls; who give evidence that they know and believe its truths, and have learned its value. Here is water for the thirsty and fainting: here is food for the hungry—a balm for every wound—a cordial for every care: and such things are now much needed in that quarter.

Mr. Rhenius, among other instances of persecution, mentions the following—

The persecutions of the Native Christians in South Travancore begin to affect the Tinnevely District. One of our Catechists, stationed near the pass into the Travancore District, went, as usual, to the market at a place on the other side of

to buy rice, when the Travancore Peons tore his turban off his head, tied it round his neck, beat him, and drove him back. Another of our people, passing the same way, was asked his name; upon which, finding it to be a Christian Name, they put him immediately in confinement; and, after two days, liberated him on paying 15 chakrams. A third person was, likewise, thus confined for three days, merely because he told them that he was a Christian: he was let go upon the intercession of another man, and on paying 3 chakrams. I have informed the Resident, Colonel Morison, of these transactions; and requested him to do what is necessary to prevent them.

#### *Bombay Mission.*

In the last Survey, the Rev. W. Mitchell and Mrs. Mitchell were left at Tannah. They have removed to a populous village about seven miles distant from Bombay. From the Report of a Sub-Committee appointed to consider the subject and the statements of some Gentlemen whom they consulted, we collect the following

##### *Account of Bandora, a New Station.*

The population of the whole District, for 1827, was stated, from the books of the Revenue Officers who attended us, to be 6719; being 694 less than the number, 7413, ascertained during Captain Tate's Survey in 1823. The proportions of the several classes are—

Christians . . .	824	} 1381 houses.
Hindoos . . .	458	
Mahomedans	97	
Parsees . . . .	2	

The proportion of Portuguese (or Native Roman-Catholics) is every year decreasing, chiefly in consequence of their excessive propensity to drunkenness: this is the case both at Mahim and on Salsette. The chief consumption of spirits distilled here is by the Roman-Catholic inhabitants. Their priests are numerous; and the greater part of those assembling, drink, and lie in a state of stupefaction.

In respect of knowledge, there is scarcely a reader to be met with. The few Roman-Catholic Schools are for teaching Latin or Portuguese, the words of which the scholars learn without understanding their meaning. The priests oppose the people sending their children to schools where any thing can be learnt: they have much more influence over their

flocks than the Brahmins. Mr. Graves for five years endeavoured to establish Schools: at Danda they had some, but they were thinly attended: there was great unwillingness to learn. At Mahim, he found much the same result: at first, the schools were attended; but the priests forbade the parents sending their children: they enforce their prohibition by fines; and if this be ineffectual, they threaten to refuse Christian Burial, which is exceedingly dreaded. The people object to sending their children to learn English; because when they have learnt a little, they will not go out to fish; fancying that they can get employment in offices, where however they are of too low caste ever to succeed.

The road from Bandora to Gorabunder, a distance of about 19 miles, gives ready access to the villages which are situated along it at short intervals, and at a little distance in most cases off the road. There are, along the sea-coast of the Island of Salsette, many populous fishing villages; so that a boat, attached to the Mission, would afford a most desirable mode of communication with a large portion of its inhabitants, as well as with other Stations of the Mission—at Basseen, for instance; and with the villages on the coast to the northward of Basseen. The time passed on board the boat might also be as fully employed as in a stationary study.

##### *Proceedings and Prospects at Bandora.*

Mr. Mitchell thus speaks, in February, of their removal from Tannah to this New Station—

We came hither on the 21st of November. Our health is, at present, pretty good: my own, indeed, never was better: the severe attack of illness which my Wife had about October 1828 has left her weakly: our coming hither when we did was on her account; yet the removal hither was made incidentally subservient to the wishes of some deputed Members of the Committee, who first came to Bandora to look at it as a place which perhaps might be occupied after two years: they expressed a wish, that, at some period in the interim, we should come hither for a fortnight, to know more of the circumstances of the place. When Dr. Orton ordered Mrs. Mitchell's removal from Tannah, we accordingly came hither, and here it has seemed well to the Committee that we should remain. I think there is every reason to hope that it will be an advantageous situation.

In reference to his proceedings, Mr. Mitchell writes—

I will endeavour to give you a short view of our circumstances and duties in this very interesting place. Of 1381 houses, ascertained by Government Officers to be within the bounds of villages the most distant of which is not more than three or four miles from the hill where we reside, 824 belong to Native Christians, and 458 to low Hindoos assimilated to them by sameness of occupation and ignorance of their own religion. There is a very small number of Mussulmans and Parsees. The Roman Catholics have two Chapels and two Priests; a Rector and his Curate. As my usefulness in this place may be materially advanced or counteracted according to the feelings of its Priest, I have viewed him with interest; and, in my future communications, shall probably have frequent occasion to allude to him: for these reasons, I will give, from my Journal, one or two Extracts describing my first interview with him.

Dec. 10, 1828.—In St. Anne's Village, the Portuguese Priest came up while I sat discoursing with about ten of his people. He saluted me; and was invited to sit down, and join in our conversation: this he coldly declined; and, as I felt that he ought to have candid dealing, I told him that I was instructing his people in religion, for that on that subject they were ignorant. He turned to one of the number, and bled him testify whether the Priest did not frequently exhort against drunkenness, theft, adultery, &c. To this I answered, by shewing that mere exhortations of the kind were very generally inefficacious—that men want the constant exhibition of Christ's example to be holy—that the Bible makes that exhibition more clearly than men can—and that, therefore, the Bible ought to be frequently read by or among the people. As I continued to speak of Jesus Christ and His written Word, the Priest was apparently glad to wish me an early good evening. I remained a quarter of an hour longer with the villagers; and, as I went on to Danda, I was induced to sit down for some talk with three men who were working a piece of timber. The Priest shortly came up, and called the men off, as if to speak to them on some business. When he went away again, I followed him; and, with something conciliating, commenced a conversation which lasted an hour: in that time we had arrived at his house, and a friendly seat was given me there. I told him of the Reformation which is going on in Ireland—of the desire which Protestant Christians have for

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propagating the Gospel—and of the proceedings of our Religious Societies. He gives us very little credit for wisdom in all these things; and is quite of opinion that the old forcing system of Portugal is the most effective.

Dec. 27.—Padre Francisco had sent us a present of oysters. I went to acknowledge his kindness. He purposes learning English with me, and recompensing my trouble by giving me Portuguese Lessons: he says the Junior Priest is also very anxious to know English, in which he has already made some progress. I shall be glad of an opportunity, such as this will give me, for reading the Bible with them.

Jan. 23, 1829.—Padre Gabriel, Curate of Francisco, has been to take his last English Lesson. He had been in the habit of coming, for an hour or two in the morning or evening, for about a fortnight: he is now appointed to another station, Versona. I regret his removal, as he seems an humble, modest young man, very ignorant of the Scriptures, but not in the least unwilling to read and talk of them.

The poor in the villages here listen to me very readily. My efforts among them are, however, of such a nature as to present but little matter for detail. When the afternoon becomes somewhat cool, I usually go into one of the villages, and collect five or six people. We sit down in a verandah, or on the steps of one of the numerous Crosses, and I read or speak to them according to my ability. The number of my hearers generally increases to fifteen or twenty, who mostly sit to hear out what I have to tell them. A larger number than this I am seldom favoured with, except in one village, Danda; where my Congregation has several times been as large as one hundred.

The inhabitants of Bandora resort to me, in a way that Hindoos never have done, for medical assistance: my being able, in some degree, to afford this, gives me, I doubt not, a good degree of favour among them; but I am often compelled to regret that it is purchased at the expense of much time.

Our Schools continue nearly as they were a year ago. Two Female Schools, attended by about twelve girls each, have appeared to be well taught: another Female School has been opened here, but we cannot yet ascertain whether it will answer. We have still to mourn over the fact, that neither through our Schools nor through any of the other means which we are using has any spiritual light, so far as we know, been communicated to the unbelievers among whom we dwell.



To go on thus fruitlessly, month after month, and year after year, might be disheartening; but we know the promises which are made to prayer, and we trust our friends at home are striving in prayer for us. If they knew, as we do, the ignorance, the subterfuges, and the wickedness of the Heathen, they would see the vanity of leaving much to a few poor Missionaries; and they would enter with tears of joy into their peaceful closet, or their enlivening Prayer-Meetings; for they would believe that these must be chief scenes of exertion for the Conversion of the World.

*MADRAS AUXILIARY BIBLE SOCIETY.*

**THE** Eighth Report of the Society quotes various

*Testimonies to the Acceptableness and Influence of the Scriptures.*

**The Committee remark—**

That prejudice against the Bible has been removed of late, to a very great extent, from the Native Minds, in many parts, is a fact which is established beyond contradiction; and that Blessed Book which they rejected with scorn and contempt, only a few years back, is now found to many of them a pearl of great price.

The testimonies quoted on this subject are, in reference to the **TAMIL** Scriptures, by Mr. Rhenius, in Tinnevely; by Messrs. Mault, Mead, and Miller, in Travancore; by Mr. Bärenbruck, at Mayavaram; and by the American Missionaries, in the north of Ceylon—on the **MALAYALAM**, by Mr. Bailey, at Cottayam; and by Mr. Thompson, at Quilon—on the **TELOOGOO**, by Mr. Dawson, at Vizagapatam—and on the **CANARESE**, by Mr. Hands, of Bellary.

Some of these testimonies have been quoted by us: see p. 327 of the Number for July, and p. 565 of the present Number: others will appear in the Survey.

*Hostility of Roman Catholics to the Scriptures.*

**The Committee state—**

The Roman Catholics, in most places, are opposing the circulation of the Scriptures. A new species of wickedness seems to have marked the conduct of some Romish Priests of late, which the Committee deem it expedient thus publicly to notice, in order that those, to

whom the care of distributing the Word of God is committed, may be on their guard against these proceedings. It has been brought to the knowledge of the Committee, that the Catholic Priests, in some parts, use all their efforts to obtain possession of the Scriptures, only in order to destroy them; and it has further been reported, that persons have actually been sent by these priests to the Missionaries, to profess an earnest desire to obtain the Sacred Volume for themselves and their families, whose only object was to obtain Bibles, and to take them immediately to their priests to be burned. Some of the lower orders of the Catholics are sufficiently enlightened, to discern the folly and the deceitfulness of their priests, in keeping them in such utter darkness respecting the Word of God; and have considered it to be of so serious a nature, that they have ventured to remonstrate with their priests on the subject.

The Roman Catholics sometimes lament their ignorance of the Bible; and it is known that some of these Catholics have gone to their priests, and have spoken very sharply to them, respecting their being left in such shameful ignorance.

**The Committee bear the following testimony to the**

*Progress of Divine Truth.*

A decided change has taken place in the minds of the Natives of this country. Formerly, it was considered a cause of joy, when men could be found who were able and willing to read the Word of God; but, now, there are more persons both able and willing to read the Scriptures, than books wherewith to supply them. Formerly, the complaint was, that all men read the Volume of Inspiration, but were uninfluenced by it: now, we find very many instances on record, where the Bible is made the rule of conduct, and the guide of life. Formerly, we were called upon to circulate the Word of Truth, in the faith of that promise, *My word shall not return to me void, but shall accomplish that which I please, and shall prosper in the thing whereunto I send it*: now, the evidences are numerous, that this promise has been realized: cases are on record, in which the promises of God have been made the comfort and support of many, who have but recently rejected Heathenism; and who have died rejoicing in that glorious hope of immor-

tality, which those promises convey to all who love and fear God.

The Committee neither assert nor insinuate that this is a general work: on the contrary, they fear that it is almost confined to a few favoured spots: they would only be understood, therefore, to state, that there are many instances, even among those who have been but recently delivered from the abominations of Idolatry, in which these blessed fruits of the Gospel are found; and they cannot but hail it as the dawn of a bright and glorious day.

The Committee relate these things with heartfelt gratitude to God, who has, at length, caused the marvellous light of His Gospel to shine into the hearts of many a Heathen: and they do so, likewise, to encourage those who have been backward or lukewarm in this noble work, to greater concern for the welfare of their fellow-men; and to shew them, that the work is by no means so difficult and so hopeless as many have supposed; but that when the Lord shall make bare His holy arm, in the sight of all nations, the event is certain; for He will work, and none can hinder.

## Ceylon.

### AMERICAN BOARD OF MISSIONS.

THE Missionaries give a melancholy enumeration of

*Instances of the remaining Influence of Heathenism on Native Christians.*

The remains of Caste and other Heathenish Customs, in the Native Church, have lately attracted our notice more than formerly; and a meeting of the different Missionaries in the district has been held, to consider what may be done to purify it from this dross. It is true, that caste among the Christians in Jaffna is by no means what it is in the older Congregations on the Peninsula: with us, no distinction is allowed at the Lord's Table, and, comparatively, little shews itself elsewhere: yet there is need of being very vigilant in preventing the encroachments of this foe.

Beside much remaining attachment to caste, there is found, among the older Native Christians in Jaffna and on the Continent, many Heathenish Superstitions and practices.

At the Birth of a Child, an astrologer is called to cast its nativity and tell its fortune. The planets are consulted;

and, at a propitious hour, it receives its name: at another, on the thirtieth day, a barber is called, and a little hair is cut from its head: at another, when the child is about six months old, a little rice is first given it; and, at another propitious time, certain ornaments are put upon it.

The time of Marriage is also regulated by consulting an astrologer. A temporary building is erected, with the pole of fortune in the centre: a golden ornament, which among the Heathen has an image of one of their idols upon it, and among the Christians the cross or some other emblem, is tied round the neck of the bride by the bridegroom, with certain ceremonies; and the whole is conducted with as much pomp and splendour as pecuniary means allow. In Tanjore, the Christians imitate the Heathen, so far as to have the water-pots placed, in which, by the Heathen, the gods are supposed to assemble to witness the ceremony; and dancing-girls from the temple are employed to grace it.

Not only in regard to marriage, but setting out upon a journey, commencing the building of a house, sowing, reaping, and almost every employment is, among this people, regulated by regard to lucky and unlucky days; and there is great attention to signs and omens. If a man, going out of his house to proceed any distance, hear a lizard chirp, or is called by another person, he will return and wait a more favourable moment; as is also the case, if he meet near his door one carrying fire-wood or brown earthenware. When first awaked in the morning, it is of great importance that the eye rest on some pleasing object: the wife, or perhaps a favourite daughter, is therefore called, or the man looks out upon his cow. If a trader, the first thing sold in the morning must be paid for down, or sold to some friend or responsible person. No old woman in the market would take the first money, even from the hand of a very poor person; but would tell him to lay it down, or give it to some other person standing by. They have always much superstition when any thing dear to them is commended, or viewed by others with desire: this will, they suppose, be followed by what is called the "blast of the tongue," or the "blast of the eye," and the object of so much regard will perish. To avoid these and many other evils, and the supposed influence of malignant spirits, they

resort to the use of a variety of charms, in which they repose great confidence.

The belief in Witchcraft, also, is nearly universal; and there are individuals among the Heathen who are supposed regularly to practise and even teach the black art: so that Native Christians, as well as the Heathens, resort to them under any calamity which is supposed to be occasioned by witchcraft, that it may be averted by a contrary spell. They are, of course, very much afraid of provoking any who will be likely to employ the evil spirits against them; and tremble when cursed by any wandering mendicant, who may not obtain all the alms which he asks. Those, who are supposed to be familiar with evil spirits, are not here, as they usually are in Christian Countries, old women; but men of some respectability, who make money by their trade.

There is much superstition connected with the sight of the New Moon; which, by the Heathen, is worshipped on its first appearance, a prayer being offered for prosperity during the moon; and, by Native Christians, is looked at in hope or dread, according to the circumstances under which it is first seen.

These and many similar superstitions and practices allied to Heathenism, which are too often found in India among those who are called Christians, both Natives and the descendants of Europeans, as well as the tendency of all in this country to some peculiar sine, were thought by us to call for special directions to our Church Members; which have accordingly been prepared, and were considered by our Brethren of the other Missions, also, to require attention on the part of all who are labouring for the prosperity of the Indian Church. These things shew some of the difficulties with which we have to contend; and our need of an interest in the prayers of Christians, that the Gospel may come to these Heathen, *not in word only, but also in power, and in the Holy Ghost, and in much assurance*; that being delivered from the bondage of corruption, they may be brought into the glorious liberty of the children of God.

As some counterbalance to these statements, we may quote Dr. Scudder's representation of the

*Diminishing Attention to Superstitious Rites.*

Of the effects of the Gospel on the people in this vicinity [Panditeripo], you may form some idea, from the statements

of two who have been Assistants to me in my work. These statements were made in Tamul, of which the following is a translation.

T. W. Coe writes—

It is evident, from present appearances, that the Christian Religion is making progress, both among the Heathen and Roman Catholics. 1. The rubbing of ashes, building of temples, bathing in sacred waters, trust in many gods, &c. are decreasing. When we make known the Word of God, some hear attentively; others ask, with interest, what the nature of the Christian Religion is: some, who come from a great distance, inquire for books; others, when conversing with one another, say that their religion is bad. 2. Among some of the Roman Catholics, the counting of beads, wearing the cross on the necks, crossing themselves, praying to the Virgin Mary and Saints, praying for the dead, thinking there is a purgatory, are, by degrees, becoming less common. Some say that it is not right to worship Saints, as they went to heaven through Christ. There is a desire among a number to inquire into the nature of the Scriptures. Some among them, who were formerly like the snake, are now like lambs. They say that the priest teaches them some things which are not right. As a little leaven which is put into much flour leavens the whole lump, so the leaven of the Christian Religion is working its way among this people.

Sinnatampe writes—

Among the Heathen, rubbing ashes, going in procession in honour of the idols, giving rice to Brahmins, &c. are not only decreasing; but reading divine things, inquiries into their nature, taking counsel together concerning them, and declarations that they are in a dreadful condition, are on the increase. Among the Roman Catholics, some say that it is a great crime to worship images—that it is vain to pray to Saints, the Virgin Mary, and others—and that all which their priests teach them is not right.

## Polynesia.

### Friendly Islands.

#### WESLEYAN MISSIONARY SOCIETY.

#### *Bager Call for Missionaries in these Islands.*

Mr. Turner writes from Hihifo, one of the Stations in Tongataboo, under date of Oct. 4, 1828—

The schooner Snapper, belonging to Capt. Samuel Henry, son of Mr. Henry, Missionary in Tahiti, has just arrived here on a trading voyage among these islands; and the accounts given by the Captain and crew, respecting the cries of the people for Missionaries, at the different islands where they have been, are truly affecting.

They have just come from the Navi.

gators', Vavau, and Hahai Islands; and at nearly every place where they have touched, the first inquiries of the people have been, "Have you any Missionaries on board for us?" At some places, they have been really troublesome in their entreaties, and ready to be very angry that a vessel has come without bringing them Teachers.

Even common sailors, who have caught something of the spirit of the age, in their trading excursions among these islands, have told the people that Missionaries are sure to come: this has been one means of exciting that general expectation, which now almost universally prevails: Do, my Dear Fathers, Brethren, and Friends, pity and help these thousands of perishing souls! Tell their wants, publish their cries, throughout England; and I doubt not, but the increased liberality of those who love Jesus and immortal souls will enable you to send men who will gladly rush into these open doors, to cry, Behold the Lamb!

Captain Henry, himself, writes, in March—

At the Hahai Islands, a short distance from Tonga, and under the same Government, they have actually made a sailor their teacher. He teaches them to read and write on the sand, and prays in the Chapel on Sunday. One of the Chiefs has given up his house for a Chapel.

At the Island of Niua, they have built a very neat Chapel; and were greatly disappointed, when our vessel arrived, to find that we had not brought them a Missionary; saying, the Missionaries have been long at Tonga; if they had been half the time at Niua, the whole of the inhabitants would have embraced Christianity.

At Vavau, they express great desire to have Missionaries; and, I believe, have written to Mr. Turner, and Tubo, the Chief of Tonga, to send them one.

The whole of those islands appear of one mind to obtain Missionaries; and with, I have no doubt, soon be like the Society Islands.

In the same Letter, Captain Henry thus speaks of the

*Change of Character in the People of Tonga.*

During my voyage, I visited the Friendly Islands, and had an opportunity of seeing the Missionaries at Tonga. I doubt not that an account of the Mis-

sion, and other circumstances which came under my notice, will be interesting to you.

I had frequent opportunities of attending the Chapel and School at Nukualofa, where the Rev. Messrs. Turner and Cross are stationed. They have about 500 who regularly attend. The change is great: on former voyages I was always obliged to keep up my boarding-nets: the last time I had no occasion for them. It is now perfectly safe for any vessel to visit Tonga: the inhabitants appear quite changed for the better, which must be acknowledged by all visiting them. The greater part of the Chiefs have a great desire to have Missionaries. I have no doubt that the change will soon become general.

I had only one opportunity of visiting the Rev. Mr. Thomas's station at Hihifo. Ata, the Chief of that part of the island, is High-priest of Tonga: he has been always kind to the Missionaries, but never would encourage any thing good, till very lately he gave his consent to the building of a School-House; and has since been at Mr. Thomas's several times during family-prayer, which he never would do before. On former occasions, whenever he saw the books brought on the table, he would leave immediately. I have no doubt that he has embraced the Christian Religion before this: the whole island look to him, and say, when Ata turns, that they will do the same. There are many who attend School and Chapel privately, for fear of Ata. The Missionaries are very comfortably settled; and have very pleasing prospects at Tonga, and the other islands, which are continually soliciting the Missionaries to visit them. At Nukualofa, Messrs. Turner and Cross have as much as they can attend to. The natives do not regard the regular school-hours; but they are always after the Missionaries, with slates or books, to receive instruction.

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## North-American States.

### BIBLE SOCIETY.

We collect from the Report the following

*Summary of the Thirteenth Year.*

*Auxiliaries:* increased from 598 to 645—*Receipts:* 143,184 dollars; of which 73,688 were for Sales of the Scriptures, 9733 Sale of Bank Stock, 35,500 for

rowed, and the rest chiefly Contributions — *Expenditure* : 147,081 Dollars — *Books printed* : 362,492 ; of which, 170,750 were English Bibles, 173,750 English Testaments, 500 St. Luke in Mohawk, and 15,000 St. Matthew in Hawaiian — *Books issued* : 200,122 ; being an increase of 65,515 over the Twelfth Year, and an aggregate since the formation of the Society of 846,397 ; of the Issues of the Year, 191,974 copies were by sale, and 8148 by gratuitous distribution.

*Supply of all Destitute Families.*

The Resolution of the Annual Meeting, to attempt the supply, in two years, of 800,000 Families in the United States destitute of the Scriptures, was noticed at p. 426. The Committee remark—

It is matter of unfeigned thankfulness, that so many of our countrymen have entered, in such a thorough manner, on the work of spreading the Oracles of God. Ten entire States, and, more or less, Countries in every State, have already been or are now engaged in placing a copy of those Oracles in every dwelling within their prescribed limits, where this treasure was wanting.

In reference to this subject, it is stated—

Many of these 800,000 Families live remote from the Public Sanctuaries of Religion, and but seldom enjoy any of the Means of Grace. It will be a benefaction of no little moment, to put into their hands the great Charter of Salvation ; and the kind providence of God will, it is hoped, by other agencies than ours, gradually extend to them the various spiritual blessings, which it is the happiness of a large proportion of our country in rich profusion to enjoy.

The product of the presses last year was more than 360,000 copies of Bibles and Testaments ; a somewhat larger amount than were put in circulation by the British and Foreign Bible Society, in the English Language, during the same period : the addition now making of four new power-presses, with the contemplated increase of the whole number to sixteen during the present summer, besides twenty of the ordinary kind, will enable the Board of Managers to print a much greater number of copies during the current year, provided the liberality of this Christian Community keeps pace with their labours.

*Advantage of Scripture-Circulation by Means of Benevolent Societies.*

The method of distributing the Scriptures by Benevolent Associations belongs to these latter days of the Church. But few centuries have passed since the Sacred Volume was confined almost exclusively to the libraries of Ecclesiastics. Even since the great Protestant Reformation, this Book has been but narrowly diffused among the more indigent parts of the community, until the age of Bible Societies commenced. So long as Families were dependent for the Bible on the sale of the Book-merchant, few were supplied, except those which already valued the Book, and had the means of procuring it. Those who were in poverty, and those who had no reverence for the Bible, were almost invariably found to live without it ; though they, of all persons, were most in need of its sacred influence.

But, when the time came to supply Families with the Bible through the instrumentality of Benevolent Associations, the poor, the obscure, and those most far from righteousness, were the first to be sought out and furnished with this Heavenly Treasure. The individuals, who compose these Associations, do not wait for the destitute to come and ask for the Bread of Life : they well know, that, if so left, thousands would rather starve than come. In the spirit of the Saviour's commands, they go out into the highways and hedges ; carrying this Sacred Blessing to all who need it ; and, when necessary, bestowing it *without money and without price*.

*TRACT SOCIETY.*

THE Fourth Report furnishes the following particulars.

*Progress of the Society.*

*First Year's Receipts*, in round numbers, 10,000 Dollars ; *Issues*, 1,000,000 Tracts—*Second Year* : *Receipts*, 30,000 Dollars ; *Issues*, 3,000,000 Tracts—*Third Year* : *Receipts*, 45,000 Dollars ; *Issues*, 5,000,000 Tracts—*Fourth Year* : *Receipts*, 60,000 Dollars ; *Issues*, 6,000,000 Tracts.

The Report enables us to collect the following

*Summary View of the Society.*

*Auxiliaries*—The addition of 112 in the Year makes the total number 630.

*Funds*—The Receipts of the Year were 60,153 Dollars ; of which, 34,980

were by Sale of the Scriptures, and 25,173 for Contributions: the Expenditure amounted to the same as the Receipts.

*New Tracts*—There have been added 19 English, 2 French, and 13 German; making the English Series amount to 227, the French to 16, and the German to 37. Five Series of Children's Tracts have been revised and improved, and now make 10 Volumes: 20 Tracts for Young Children, 4 Broad Sheets, and 30 Hand-Bills have been prepared. Baxter's Saints' Rest has been stereotyped: 32 appropriate Tracts, suitably prepared, have been published under the title of the "Christian Reader, intended for the Use of Schools."

*Tracts printed*—During the year ending May 1, 1829, there were printed

<i>Tracts.</i>	
In the English Language.....	5,008,000
In French.....	20,000
In Spanish.....	56,000
In German.....	84,000
Children's Tracts.....	310,000
Bound Volumes, comprising Tracts,	454,000
Broad-Sheet Tracts.....	48,000
Hand-Bill Tracts.....	288,000

The whole number of Tracts printed during the year, is 6,268,000, containing 61,052,000 pages duodecimo; and 7,264,000 pages of Children's Tracts. The whole number of Tracts printed since the formation of the Society is, 15,102,000, containing 114,719,000 duodecimo pages; and 12,472,000 pages of Children's Tracts. The Covers on the Tracts, issued during the year, have amounted to 15,216,000 pages. Of the American Tract-Magazine, 5000 copies have been published monthly; making 60,000 during the year. Of the Christian Almanac, 21 distinct editions were published; and 127,000 copies printed at the Society's House.

*Tracts circulated*—The whole number of pages of Duodecimo and Children's Tracts, Rise and Progress, Broad-Sheets, and Hand-Bill Tracts, circulated during the year, is 48,895,262; of which, 44,270,528 were 12mo. pages. The whole number of pages circulated since the formation of the Society is 123,596,778. Most of those circulated during the year have been sold to Auxiliaries and other Benevolent Institutions, nearly at cost. The amount of gratuitous appropriations has been 2,016,628 pages; of which, 251,920 pages were granted to Foreign Countries, and 817,114 to the States west of the Alleghany Mountains. In addition to the above, the Committee have appro-

printed 650 Dollars, in money, to aid Foreign Missionary Societies in printing Tracts in Burmah, Ceylon, and Greece.

It is stated—

A comparison of the amount of Receipts in the past year, with the number of Pages of Tracts and Occasional Volumes printed, will shew that eleven and-a-half pages have been printed for every cent received.

Of the Valley of the Mississippi, where great and successful exertions have been made to form Auxiliaries, it is said—

It now embraces more than 4,000,000 of inhabitants, being more than one-third of the whole population of the United States; though, in the year 1790, it scarcely contained 150,000 souls. While the population of the States east of the Alleghany Mountains is scarcely three times as great as it was at that time, the population of the Valley of the Mississippi has, during the same period, increased almost thirty-fold; and it will soon, according to every probable calculation, be so large as, on the principles of our Free Government, very powerfully to influence the operations and interests of our country. In twenty years it will probably contain 12,000,000 of inhabitants, who will then be the majority of our whole population; and many a child, now in the midst of us, may see the day, when it will embrace one of the most powerful Nations in Christendom.

The Report recommends that some course be adopted by different Auxiliaries, by which Tracts shall be distributed systematically. The New-York-City Tract-Society have divided the city into about 500 districts, in which an equal number of distributors give every month one Tract to each family. Other large cities, and small towns and villages, might be supplied in the same manner.

About fifteen pages of the Report are occupied with notices of the Divine Blessing on the Society's Publications, as witnessed by the various Auxiliaries and individual Contributors.

#### BOARD OF MISSIONS.

We collect from the "Missionary Herald" the following

*Summary View of the Society.*

**Members**—The Board was incorporated at Boston in the year 1812. It now consists of 68 Elected Members, residing in different parts of the Union; of whom 39 are Laymen. Of the Clergymen, 13 are Presidents of Colleges, and six are Professors in Theological Seminaries. There are, also, 21 Corresponding Members—nine in this country, and twelve in foreign countries—and 446 Honorary Members, constituted by the payment of 50 dollars if Clergymen, and 100 dollars if Laymen: these are entitled to sit with the Board at its Meetings, take part in the debates, and act on Committees.

**Associations**—Auxiliaries, 69 in number, comprehend 830 Associations of Gentlemen, and 641 of Ladies. Many other Societies, in different parts of the country, contribute the whole or part of their funds to the Board.

**Publications**—The number of copies of different Works which have been printed, and to a great extent circulated, gratuitously or by sale, during the last year, is as follows—

Missionary Herald.....	15,000
Annual Report.....	2,500
Missionary Papers.....	30,000

Of the Missionary Papers there are twelve Numbers, on important topics pertaining to Missions. They are distributed principally among the contributors to the Associations.

**Missionary Stations** . . . . . 46  
**Labourers from America**—

Ordained Missionaries.....	43
Licensed Preachers.....	4
Catechists.....	4

Other Missionary } Males, 43  
                          } Fem. 124—172—223

**Native Assistants** . . . . . 36

Besides these, there are Native Teachers of Free Schools in Bombay, Ceylon, and the Sandwich Islands; a large portion of whom were themselves first taught, and all of whom are superintended in their labours, by the Missionaries—amounting to about..... 600

**Native Members of the Church**—

Ceylon.....	106
Western Asia.....	4
Sandwich Islands.....	86
Indians in N. America.....	333—523

**Scholars**—

Bombay.....	1,499
Ceylon.....	4,518
Sandwich Islands.....	26,000
Indians in N. America.....	902—32,949
Of these, there are in the Boarding Schools about.....	870

**Printing Presses—**

Bombay.....	3
Ceylon.....	1
Malta.....	2
Sandwich Islands.....	2—7

These presses have printed, or are in readiness for printing, in ~~more~~ different languages. Considerable printing has also been done, at the expense of the Board, though not at its presses, in the Choctaw Language, some in the Cherokee, and some in the Seneca. The amount printed during the past year cannot be accurately stated; but, as the presses have been kept in operation, the whole number of copies of works printed must now exceed 500,000, and the number of pages 20,000,000.

**SUNDAY-SCHOOL UNION.****FIFTH REPORT.***Summary View of the Society.*

**Funds**—The Receipts were 76,800 Dollars, of which 58,273 were for Sales: the Expenditure was 76,574.

**Publications**—During the year, these were as follows:

	Volumes.
To supply Sunday-School Libraries, Bibles, Testaments, Question-Books, Catechisms, Hymn-Books, and Apparatus for Sunday and Infant Schools.....	237,740
Copies of the Magazine.....	36,250
Copies of the Youths' Friend.....	157,000
Amounting (exclusive of 462,000 reward tickets) to.....	877,990
Making the whole number of copies of Works printed by the Society during the five years of its existence.....	6,096,899

The Union has Three Periodical Publications, viz. the "Sunday-School Magazine," designed principally for Teachers; and the "Youths' Friend," and the "Infants' Magazine," designed for different classes of Pupils.

**Agents**—Fourteen Sunday-School Missionaries, of five different Denominations, have been employed during the year; who have been very cordially received in all parts of the country, and contributed much to advance the objects of the Union.

**Schools &c.**—The Returns of Auxiliaries shew the whole number of Schools to be 3901; of Teachers, 52,663; of Scholars, 349,202; of Teachers professing religion, 930; of Scholars professing religion, 1169; and 234,587 Volumes in Sunday-School Libraries—shewing an increase, during the year, of 19,907 Teachers, and 89,546 Scholars.

The latest intelligence from abroad authorizes us to estimate the whole number of children in Christendom, now receiving Sunday-School instruction, at 1,567,000.

*Estimate of Gratuitous Labour by Sunday-School Teachers.*

The Committee say—

We would submit a single suggestion to reflecting and observing men in the United States. We ask them to estimate (so far as it can be done by a pecuniary standard) the amount which Sunday-School Teachers contribute to educate our population. There are 52,663 Teachers in connection with our Society, and now engaged in this work; and some of them we know to be men and women whose services in such an undertaking your money would not purchase: but at *Thirty-Three Cents* a Sabbath, which was the established rate, when Sunday-School Teachers, as at the first, were paid, their compensation would amount to NINE HUNDRED AND THREE THOUSAND, SIX HUNDRED AND NINETY-SEVEN DOLLARS annually.

## N. W. American Indians.

### Red-River Colony.

#### CHURCH MISSIONARY SOCIETY.

THE embarkation of the Rev. David T. Jones, on his return to his labours in this Mission, was stated at p. 284. From a communication made by him to the Committee, we extract a

#### *Suggestion of an Indian Settlement.*

We have often felt and considered a difficulty, which has always presented itself in our intercourse with the Native Indians.

Red-River Settlement is composed of Four Classes of individuals—Canadians, Europeans, Half-breeds, and Native Indians. With the Canadians we have nothing to do, they being under the superintendence of the Roman-Catholic Missionaries: in reference to the Europeans and Half-breeds, our Journals and Letters, from time to time, contain sufficient information: but, in regard to the Aborigines, I wish the Committee distinctly to understand, that we have no immediate access to them, and that no systematic plan has hitherto been adopted in regard to their evangelization. Individual good has been done to

Dec. 1829.

pure Indians; but these were, with few exceptions, persons connected directly or indirectly with the Settlement: and I would wish it to be understood further, that, without an understanding between the Society and the Company, our interference with the Indians would bring on an unpleasant collision between us and their agents in the country: this is the reason why I have not made many excursions among them. Not that I would bring forward complaints of opposition against the Company's Servants; but it is generally considered, that the sphere of our influence is not to extend beyond the boundaries of the Colony. Whenever Indians come, they are addressed on the subject of religion, by ourselves and by our Communicants; but we see them but seldom, perhaps once or at most twice a year, excepting such as hover about the Settlement in the character of mendicants.

At the same time it will appear, from our Journals, that a desire of becoming Settlers is springing up among them; and it will be satisfactory to the Committee to hear, that I do not consider our labour to have been lost in reference to this object: it required some time for an Indian to see the benefits attendant on such a step. All I wish to state is, that I consider the time now come for a beginning to be made, on however limited a scale: let four, five, or six families, more or less according to circumstances, be received annually, and the principle will be established—the foundation for permanent good will be laid; and I have not the slightest hesitation in anticipating, that, by the blessing of God, in a few years we should see an Indian Village, or Villages, which would be no sufferers by a comparison with those of any country.

Could the Committee obtain from the Hudson's-Bay Company, or from the Executors of the late Earl of Selkirk, an allotment of land any where between "Jack-Fish Creek" and "Netley Creek," the work might be commenced there, as the land is fertile, the fishery productive, and wood plentiful. In this case, Mr. Cochran or myself, according to the appointment of the Committee, would move down and form an establishment there. This would be rather an accommodation, than an inconvenience to us; as we have to attend, at present, to a small Congregation and a School at "Little Britain," which we find very bur-



densome during some seasons of the year, when the roads are in bad condition.

As to the expense attendant on such an undertaking, it is not possible to speak with exactness; but I conceive that the sum of 15*l*. would be sufficient to put an Indian Family in a way of procuring subsistence: perhaps a little assistance would be requisite the second year. The building of a log-house would be about 8*l*.: a few articles of husbandry, such as hoes, hatchets, &c., together with a few items for domestic purposes, would probably amount to about 7*l*. more. The work, in the first instance, would be purely an experiment; and we would not fail to profit by experience, both in respect of expenditure as well as to the mode of procedure.

Another object of great importance could be identified with this measure, that of providing for the Indian Youths on your Establishment at present; and indeed this subject must be met by some definite arrangement, even should the other not be entered upon immediately, as several of the boys are growing up very fast, both in years and in stature.

We have not seen any promise in them, as yet, of that seriousness of mind which would encourage us to anticipate their being sent as Teachers among their countrymen: it appears, therefore, that they must be taught some trade, or else be settled in an allotment of land, in order to gain their livelihood, and ease the Society of a part of its burden.

*Letter from an Indian Youth to his Parents.*

The improvement of some of the Boys under the Society's care may be seen in the following Letter, written, of his own accord, by one of them—

My Dear Father and Mother—

I am very glad that I can write to you, and that I can tell you that I am well. I have never been sick since I came to this place; and have always had food to eat and clothes to put on. I can now read much of that book that the Great Spirit has given to the White People, to tell them what they must do, so that when they die they may go to the good country. This book tells us that there is a time coming, when Indians, as well as White Men, shall know what the Great Spirit has said in this book, and what they ought to do to

please Him. I wish, my Dear Father and Mother, that you, my Sisters and Brothers, and all my Country-people, knew these things. Give my love to my Uncle Chongulloosoon, and to all my Aunts; and I would thank you to send me a deer-skin. The great Illemechum whom you saw before, takes this Letter. Be good to the White People, for they are good to us.

This from your Son,

SLOUGH-KEETCHA.

We extract from the Journals two instances of the power of Divine Grace on a Half-breed and on an aged Indian Woman.

*Simple Piety of a Half-breed Indian.*

John Lyons, a Half-breed son of a Jew by an Indian Woman, is among the residents at Little Britain, whose ears are opening, I hope, to the truths of the Gospel. His daughter, a girl about 15 years of age, was lately very ill; and being much alarmed one night, he sent for Mr. Smith, who, on his arrival, found the father and mother, one on each side of the daughter's bed. Mr. Smith said, "Well, John, how do you get on?" He replied, "My daughter, she very ill—she no live, I suppose; but God give him and take him again—all right." Soon after, John asked his visitor to "say prayers;" adding, "Poor wife and I tried just now, but could not manage it right." Mr. Smith asked him what he prayed for. He answered, "We ask God, suppose he mean take her, take her soon—no be long ill: suppose the time not yet done, make her well soon—no be long time miserable." Mr. Smith impressed upon him the duty of acquiescence to the will of God; and left him, after prayer, calmly and resignedly waiting the issue.

*Baptism and Death of an aged Indian Woman.*

One of our Half-breed Communicants came to my room to speak concerning his mother-in-law, who, he said, was very anxious to be baptized. She is an Indian Woman, and very old: she was born and brought up in the neighbourhood of Church-Hill Factory: her husband was an Esquimaux, and has been dead many years. Some time after she had been a widow, she came to reside in the vicinity of Cumberland-House; and, in the autumn of 1824, joined her daughter at Red-River Settlement.

The Indians of the Saskatchewan, as

it appears from her account, worship graven images. This, I am inclined to think, arises from there having been formerly French Priests among them. I am told the traces of an old establishment of theirs is still to be seen at the Grand Rapid, where the Saskatchewan River discharges into Lake Winnipeg. Be this as it may, this poor old woman had a "household-god" carefully wrapped up in a piece of red cloth, and her devotion to her idol was extreme. She never could be brought to join her children in family-worship, neither would she hear their instructions with patience, till of late, when a very great change became manifest in her general conduct. At last she said to her son-in-law, "Robert, you must go and speak to the Minister for me, for I want to be a worshipper of the True God. Tell him I have thrown away my foolish things, and wish to give myself to the Saviour of the World."

I told the Young Man I would see her in a day or two. I was sorry I could not learn this poor old creature's age. All the clue that she can give is, that she was the Mother of three children when Fort Prince of Wales was taken by La Perouse, the French Commander, in the year 1782. Her name is somewhat poetical, the translation of it being "the Rose-bud;" a name given her, I am told, on account of her beauty when young.

Mr. Jones adds, a little time afterward—

This afternoon I baptized the "Rose-bud." I never before admitted into Church-fellowship one with hair so grey and forehead so wrinkled. She is come, I hope, within the fold, though at the eleventh hour. Her answers were very satisfactory, when I examined her. After her baptism, I expressed a wish to see, or to be put in possession of, the former object of her veneration: her reply was—

Noo-sheesym (my grand-child) to HEAR of these things, pains my ears now—to THINK of them troubles my heart. I therefore wish you to pass them by.

Mr. Jones states, in reference to the *General Aspect of the Mission.*

The Mission, on the whole, wears an encouraging aspect. During the few years of its operations, the hopes and prayers of its supporters have been realized beyond their anticipations; and I would further add, that these encour-

aging circumstances have been felt by myself and my associates, as more than a compensation for the self-denial which, in the course of events, we have been called upon to exercise in the discharge of our duties: we wish to consider our past success as a pledge of a more abundant out-pouring of that Spirit, by whose energy alone the *desert and solitary place* can be made to *rejoice and blossom*.

*Extracts from the Journal of the Rev.  
W. Cochran.*

These extracts will shew some of the local difficulties of the Mission; while they afford good hope that the Indian Boys will acquire habits of industry, and furnish proof that a spiritual blessing rests on the labours of the Missionary.

Aug. 28, 1828—The weather warm and sultry. After prayers, went to reap. The Boys wrought diligently: there was a spirit of emulation among them; they strove against one another with a great deal of good humour, and never manifested the least disposition to loiter. It is pleasing to see the rude sons of the chase diligently setting their hands to gather-in the fruits of the earth, and earning their bread by the sweat of their brow.

Aug. 29—In the morning, after Prayers, went to pull flax. This employment was new to them all: consequently, every Boy felt himself awkward, and had his own plan to get the flax out of the ground.

Sept. 3—In the evening, I met the people as usual, and addressed them from a portion of the Word of God. Many of the regular attendants were absent, being very busy with their crops. We have very little reason to complain of the non-attendance of the people. Many of them are never absent, but when detained by business which cannot be deferred to another day, or by stormy weather. In harvest, many things occur to prevent the Settlers attending our Weekly Meetings; but, at other seasons, so far as prudence will allow, they make temporal things a secondary consideration, when the season of Prayer returns.

Sept. 14: Sunday—Fine weather, and very mild. Both Churches were well filled, and the people very attentive. In going down to the Lower Church, I was joined by a very pleasant companion, a Half-breed. Though he was melancholy, and *writing bitter things against himself*, yet, as his sorrow was of a godly sort, working in his mind a hatred to sin and a desire for holiness, I felt peculiar pleasure in his company. He

mourned over the number of years which he had foolishly squandered away in the service of Satan, and thinking that all was well when on the very brink of destruction. His serious countenance—the big tears rolling down his cheeks, while tracing the crooked paths of sin which he had followed—and the humble suppliant manner in which he looked in my face, inquiring “Is there yet room? Shall I yet find mercy with Him whom I have so long and grievously offended?”—struck me so forcibly, and filled me with such compassion, that I was scarcely able to answer—“Yes, there is yet room, with Him whom you have offended: there is yet mercy, that you may fear Him; and plenteous redemption, that you may take encouragement to seek until you find. Continue to knock, and the door of mercy shall be opened: Christ, your Saviour, will welcome your return; and give you a free and full pardon for the past, and strength for the future.”

Oct. 30, 1828—The weather very cold. After Prayers, went with the Boys to lead some manure upon the cultivated ground. Soon after we commenced, we were visited by the old Indian, Pigweia. After shaking hands, I told him that it was by leading out manure and turning up the ground that we had our wealth. He looked at me with a satirical smile; and pointed to the plains and river, to shew me where his wealth lay. I asked him when he intended to begin to cultivate the ground: he answered, not till he had visited England; as he was going, in company with the Great Governor, next spring; and when he returned, he might perhaps begin. I then asked him when he intended to send his children to school: he said, that he had not thought about it yet, but in the spring he would be able to give me an answer: at present, he had come to pay me a visit of ceremony, and he hoped that I would treat him in a generous manner. I told him, that he had come at a very bad time: but he could not understand this; and he pointed to the hogs, as much as to say, “Let us kill and eat.”

Jan. 19, 1829—I received the unexpected and sorrowful intelligence of the Cask's death. He is an Indian so called, who came from Norway House, and has lived in a house built at the Lower Church for more than sixteen months. Last summer he took the name of James Budd; and was to be baptized, and married to his wife, as soon as he could comprehend the nature and importance of baptismal and marriage contract. He was only four days confined to his house: on Sunday, when I visited him both before and after Service, he appeared something better. We expected that he would live, and worship with us in the House of God, and be an orna-

ment to the Christian Church; but God has removed him to Himself! This Indian was, without doubt, a good man; living according to the knowledge which he had of Christianity. When he was fishing in the autumn, on a lake at some distance from the Settlement, he always kept the Sabbath—taking up his nets on the Saturday Evening, and washing them; and not putting them down till Monday Morning. He also prayed, regularly night and morning, for the Lord to preserve him, and shew him mercy, and teach him the knowledge of His Son. His wife informed me, that she heard him praying to God, a little before his death, to shew him mercy, and take him to His right hand.

Feb. 4—I was sent for to the house of a Half-breed, whose son had lately died: and, as there were several people assembled for the funeral, he had sent that I might come and address them. Both the man and his wife are Half-breeds, and it was truly pleasing to see their resignation to the will of God on this occasion: from religion they drew that comfort, which counterbalanced the loss of their child.

Feb. 11—The weather cold: the Church uncomfortable; and the people assembled seemed to be more sensible to the wants of the body than the soul. We have many things, in both summer and winter, calculated to destroy the seed of the Word as soon as it is sown: in summer, many, when they have travelled seven or eight miles under a burning sun, tormented with flies of various kinds, are more fit for sleeping than giving diligent heed to the Word: in winter, the cold enters our hearts and chills the blood in our veins, and hinders us greatly in worshipping God in spirit and in truth.

March 3—It is encouraging to witness the growing attention of the people to divine ordinances. Many, who could not be prevailed upon formerly to marry their women, have now seen the sin of despising the ordinance, and have felt truly sorry for their contempt and neglect of it.

April 15—After Service, I conversed, for some time, with those who offer themselves for the Communion. Five of them appeared to have been led to Christ. When I asked them whether they thought that they could get to heaven without Him, with tears they answered, “Without Christ, we can do nothing! We are sinful creatures. We can do nothing but sin, unless Christ keeps us from it, and helps us in the way to heaven!”

*Very Promising State of the Mission.*

A Letter from Mr. Cochran, of the 15th of August, speaks in glowing terms of the piety of the Communicants, and of the general at-

tention to Divine Ordinances which prevails among the Protestant Families of the Settlement. In temporal things, the wants of the people had been abundantly supplied during the year: the crops in general were good, and in a forward state. The Indian Boys had been very healthy;

and, with a good stock of religious knowledge, had acquired habits of skill and industry in the labour of the farm. A new establishment was forming at the Rapids, to which Mr. Cochran was to remove on Mr. Jones's return.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*University of Oxford*—Summary of Members; the first number denoting the Members of Convocation belonging to each College, and the second number those on the Books of the College:—

Christchurch, 418—823. Brasenose, 272—404. Queen's, 142—328. Oriel, 115—283. Exeter, 94—261. Trinity, 97—233. Worcester, 85—225. St. John's, 129—234. Balliol, 84—223. University, 112—215. Wadham, 73—108. Jesus, 61—177. Magdalen, 117—168. Pembroke, 68—168. Magdalen Hall, 42—153. New College, 72—149. Lincoln, 58—136. Morton, 71—137. Corpus, 73—121. St. Edmund Hall, 45—103. All Souls', 64—90. St. Mary Hall, 23—89. St. Alban Hall, 12—44. New Inn Hall, 1—1. *Total Members of Convocation, 2282 (not 2202, as printed in the "Oxford Calendar.") Total Members on the Books, 4922.*

*University of Cambridge*—Summary of the Members; the first number denoting the Members of the Senate belonging to each College, and the second those on the Boards of the College:—

Trinity, 629—1414. St. John's, 409—1064. Queen's, 61—320. Caius, 79—223. Christ's, 61—225. Emmanuel, 104—217. St. Peter's, 66—211. Corpus Christi, 42—173. Jesus, 73—108. Clare Hall, 64—168. Catherine Hall, 36—163. Trinity Hall, 28—114. Pembroke Hall, 44—116. King's, 84—111. Magdalen, 3—106. Sidney, 36—87. Downing, 14—60. Commorantes in Villa, 11—11. *Total Members of the Senate, 1915. Total Members on the Boards, 4900.*

The preceding Summaries of the two Universities belong to the earlier part of this year; and have been inadvertently deferred. We now add the following *Return of the Resident Members of the University of Cambridge at the division of Michaelmas Term*; the first number denoting the total of the Resident Members of each College, and the second those of them who live in Lodgings out of College:—

Trinity, 426—206. St. John's, 212—186. Queen's, 151—102. Corpus Christi, 94—17. St. Peter's, 93—33. Caius, 87—27. Christ's, 82—16. Emmanuel, 82—12. Catherine Hall, 81—4. Jesus, 63—6. Magdalen, 51—3. Pembroke, 51—6. Clare Hall, 46—0. Sidney, 42—6. Trinity Hall, 40—1. King's 40—0. Downing, 17—2. *Total Residents, 1177: of whom there are in College, 504; and in Lodgings, 673.*

*Baptist Missionary Society*—The liberal spirit which has been manifested at Manchester toward other Institutions has been shewn to this Society also. At the Annual Meeting of the Auxiliary, held on the 19th of October, Mr. Hadfield, as on other occasions, led the way, when about ONE THOUSAND AND FORTY POUNDS were contributed by the persons present at the Meeting. The whole sum raised in connection with this Anniversary was little short of TWELVE HUNDRED POUNDS—Mr. Tinson, of the Ja-

malca Mission, having visited British America (see p. 134) for the recovery of his health, proceeded homeward, and spent part of this year in this country. He embarked on his return, with Mrs. Tinson, and accompanied by the three Missionaries mentioned at p. 425 and their wives, on the 29th of October, at Gravesend, on board the "Garland Grove," Captain Penngelly; and sailed finally, from Plymouth, on the 7th of November.

*Church Miss. Soc.*—A vessel of about 105 tons burden, named the "Active," has been purchased and equipped by the Committee, to replace the "Herald" lost at New Zealand, and to maintain the necessary intercourse between the Mission and New South Wales. The Active sailed from Gravesend early in December, under the command of Captain Wright.

*Wesleyan Miss. Soc.*—The following additional Missionaries have either been lately sent, or the Committee stand pledged to send them in the course of the year:—

Calcutta, (*new station*), 2.—Bangalore and Seringapatam, 1.—The Mauritius, (*new station*), 2.—South Africa, (*two new stations*), 2.—South Sea Islands, 4.—Mosquito Shore, South America, (*new station*), 1.—West Indies, 5.—North America, (*two new stations*), 2.—Ireland, 3.—Total, 25.

In reference to the opening prospects in the Tonga Islands, before spoken of at p. 571, the Committee, on the 7th of October, passed the following Resolutions—

1. That, as the openings for usefulness in these Islands are so encouraging, and the circumstance of the anxiety of the Natives, in several of the Islands, to receive Teachers, bears upon it marks so unequivocal of that preparing influence of God which has distinguished the early history of our most successful Missions, the case appears fully to warrant the conclusion, that it is in the will of God that we should provide more effectually for the evangelization of that important cluster of Islands; confiding in the blessing of God to provide the means of meeting the additional expenditure which will be thus incurred.

2. That four additional Missionaries be sent out to the Tonga Islands, as soon as possible; that one of them shall be a Medical Man, another a Printer, and the others shall be selected with reference to such qualifications as the circumstances of the Islanders appear specially to require.

3. That a Printing Press and materials be also sent out.  
4. That in the Notices and Magazines it shall be stated, that the Committee have resolved to send out four additional Missionaries to the Tonga Islands, and that a call be made upon any suitably-qualified Local Preacher of the Medical Profession, to offer himself to the Committee for this service, in order that an early arrangement may be effected.

### MEDITERRANEAN.

*American Board*—Mr. Anderson writes from Smyrna, on the 12th of August, that he had, in company with the Rev. Eli Smith, completed his tour of Greece and the Islands;

and considered the objects of his visit as, in a good measure, accomplished. He expected to embark very soon for Malta; and, after remaining at that place a sufficient length of time to compare the results of his own observations and inquiries with those of the Missionaries now there, and to confer with them further respecting Missionary Operations in that quarter, he intended to embrace the first opportunity of returning to America—Two Young Greeks, Stephen G. Galatty and Constantine T. Ralli, who had been in the United States, Galatty about six years and Ralli about five, obtaining education under the patronage of the Board, and who finished their studies with the late senior class in Yale College, embarked at New York for the Mediterranean, on board the United-States Ship "Ontario," on the 23d of August.

*Church Miss. Soc.*—Dr. Kluge (p. 382) proceeded from Malta to Naples, and from Naples to Rome. The Committee have judged it advisable to wait the result of further experience before he visits England;

and, for the present, the connection with him is dissolved—Mr. Jowett reached Malta from Marseilles, see p. 478, on the 1st of November, having sailed on the 17th of October. He found that the Mission had been growing during his absence, and would afford him immediate and full occupation. He writes—

This I regard as providential. I have found it to be the healing of my heart. Prayer and labour leave less time for sorrow, or else sanctify it.

*Jews' Society*—Mr. and Mrs. Nicolayson, with Mr. Farman, a student connected with the Society, arrived at Malta with Mr. Jowett. Mr. Nicolayson and Mr. Farman proceeded to Tripoli, to spend the winter months among the Jews on the Barbary Coast.

#### UNITED STATES.

*Board of Missions*—Mr. Harrison Allen, Mr. Cutting Marsh, Mr. W. Harvey, Mr. Hollis Reed, and Mr. Elijah C. Bridgman, were Ordained in September and October as Missionaries to the Heathen. Mr. Bridgman is appointed to labour among such as speak Chinese, either in China or the adjacent Islands.

## Miscellanies.

### HINDOO TEMPLE AND PAGODA, AT GYA, IN THE NORTH OF INDIA.

(WITH AN ENGRAVING.)

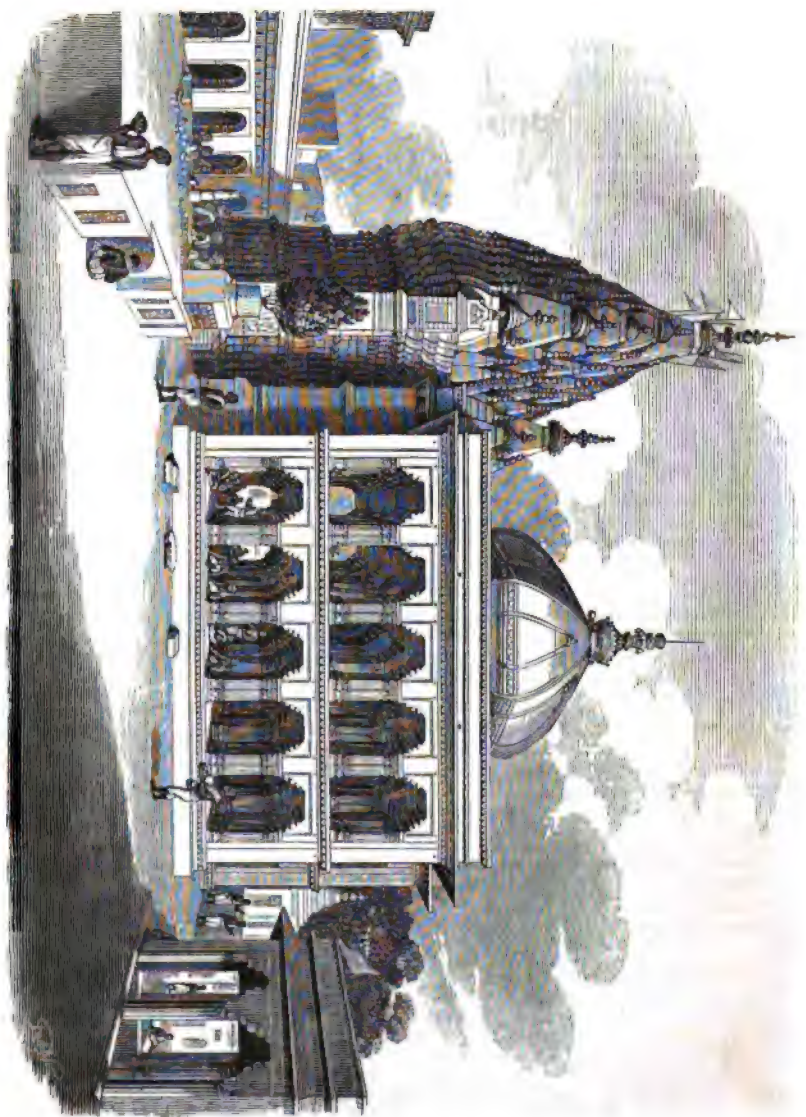
At pp. 548, 549 of our Volume for 1827, some account is given, from a communication by the Rev. Thomas Morris, then in India, of this place of Hindoo Idolatry, and of the great resort to it of the Worshipers of Vishnoo. Mr. Morris, who has since returned from India, brought with him a Drawing of the Temple and Pagoda: from this Drawing the accompanying Engraving has been taken.

On the right of the Court is the entrance, where a large bell is hung, given by a European Gentleman, for the use of the Temple. The Court and Temple are surrounded by houses, inhabited by Native Servants of Government; chiefly Hindoos, but a few of them Mahomedans: they are stationed here to receive the taxes paid by the Pilgrims who visit the Temple, and to keep order among them. Some of the Priests are supported out of these taxes; and many others live on the offerings made by the people. On the left of the Court is a Bazaar, or Market, for the sale of fruits, herbs, and flowers, required by the Pilgrims for their offerings. The shrub or tree in the Court is the Toolusee-tree, which is a holy plant, worshipped by these Idolaters.

The high Pagoda on the left-hand of the Temple is much older than the Temple. It is covered with solid gold at the top. It is a place of peculiar sanctity, from its containing, under the centre of the dome, a pretended print of the foot of the God Vishnoo, made, as the legend says, by his stepping on the granite from hill to hill: this print is at the bottom of a hollow, 12 or 15 inches beneath the surface: it has been cased with silver, at an expense of about 30,000 rupees.

### CONTRIBUTIONS TO CHURCH MISS. SOC. BY ASSOCIATIONS & COLLECTORS, From November 20, to December 15, 1829.

ASSOCIATIONS.	Present.		Total.		ASSOCIATIONS.	Present.		Total.	
	L.	s. d.	L.	s. d.		L.	s. d.	L.	s. d.
Boston, <i>Lincolnshire</i> .....	94	15 3	1285	19 6	St. John's Chapel.....	100	0 0	6607	14 8
Cambridge, Peckham, Dulwich, and Brixton.....	62	8 9	756	19 2	Salisbury and South Wilts...	10	0 0	660	7 4
Devon and Exeter.....	122	1 4	9642	0 9	Staines and Vicinity.....	7	15 7	1331	0 7
Devonshire, <i>Yorkshire</i> .....	25	0 0	1201	12 0	Stanbridge.....	18	0 0	22	4 0
Exeter.....	4	9 8	247	1 10	Sunderland, <i>Bishopwearmouth</i> .....	46	0 0	1951	19 0
Hibernian Auxiliary.....	3	10 0	22,865	17 2	and <i>Monkwearmouth</i> .....	22	1 6	1963	19 1
Kent.....	5	3 0	9242	14 6	Wharfedale Chapel.....				
Kirkby Lonsdale.....	63	18 6	1237	17 4	COLLECTIONS.				
Lincoln.....	64	12 6	1830	6 3	Beths, Mrs., King's Langley...	5	4 0	56	8 8
Pewsey Chapel.....	18	12 7	4671	5 6	Carrington, Mrs., Thames Bank, 3	6	0 0	9	7 6
St. Barnabas Chapel, St. Luke's,	73	17 10	155	2 10	Drury, Miss, Bow.....	2	0 0	11	1 0



*HINDOO TEMPLE AND PAGODA, AT GYĀ, IN THE NORTH OF INDIA.*



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